WHAT I SAW AT CASSADAGA LAKE: 1888.

ADDENDUM

TO A REVIEW IN 1887 OF THE

SEYBERT COMMISSIONERS' REPORT.

BY

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"No pleasure is comparable to the standing on the vantage ground of truth."

—FRANCIS BACON.

"*Ad officium justiciariorum, spectat, reni cuique coram eis placitanti Justitiam exhibere.*"

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GROUNDS OF THE CASSADAGA LAKE FREE ASSOCIATION IN 1888.

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DEDICATION.

To the Seybert Commission:

Because of my daily increasing admiration of your "Preliminary Report," and my appreciation of your continued investigation of the system of "*religion or philosophy*" so dear to the late Henry Seybert; and for the fairness and Christian charity with which you treated the conscientious religious belief of millions of your fellow-men; as also for the manifest candor and truthfulness of your narrations of what you saw and heard in your investigations, and because of my unbounded respect for the unique method of your scientific enquiry, and for other reasons too numerous to mention, this little *brochure* is most affectionately dedicated to you by the

Author.

January 21, 1889.

PREFACE.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" — Matt. vii. 16.

"Wherefore by their fruits ye shall know them." — Matt. vii. 20.

Cassadaga Lake.

Visitors to Lily Dale cannot but be favorably impressed with what they will see and hear on the assembly grounds of the "Cassadaga Lake Free Association."

First they will observe the beauty of the place and its surroundings, — the grand old woods; the picturesque lake, with its shores of forest and meadow; the tasteful vine-clad cottages; the well-kept lawns, where bright-hued flowers mingle their perfume with the scent of woodland mosses and ferns; the large, well-seated auditorium, with its capacious platform converted by flowers and evergreens into a very bower of fragrance and beauty: all these will first attract the attention of the stranger. Then he will observe the concourse of well-dressed, orderly, and intelligent people who throng its streets, lawns, and cottage porticoes; while music and song, and the mirthful voices of youth and childhood —

> "Make the foliage of the ancient grove
> Vibrate with the tones of joy and gladness."

As the visitors pass along and listen to the subjects of conversation of the numerous *coteries* engaged in genial intercourse beneath the trees and porticoes, they will hear no social scandal or invidious remarks on human falli-

bility. They will discover that this is no public resort where fashion and frailty are the subjects of thought and themes of converse; but that all are occupied with the one great, solemn, unsolved enigma, —

"If a man die, shall he live again?"

Deep-thinking men and women — the learned and unlearned — young men and maidens, all find in this problem an all-absorbing subject of conversation; while the evidences that each has received of a future existence and its conditions are narrated and discussed with an interest that cannot but have a beneficial influence on their lives and conduct.

If the visitors remain during the session, their favorable impressions will be increased with each passing day; they will see no policeman, decked with the paraphernalia of the majesty of the law, parading the beautiful highways or by-ways of Lily Dale, to enforce good conduct. They will witness no unseemly sports or pastimes; only those innocent amusements approved by all, save those whose bigotry can hear sin in music, and see crime in youthful enjoyment. On the Sabbath day they will see nothing that would not become any religious congregation convened for the worship of the Most High; and should they attend the Sunday services at the auditorium and listen to the beautiful invocations, songs of praise, and lectures on the philosophy of Spiritualism with its glorious promises of the future, they cannot but feel a deeper sense of their duties to their fellow-men and their obligations to the Creator.

It is true they would hear no creeds or dogmas that consigned their disbelieving neighbors and friends, their children and those dear to them in this life, to endless perdition. They would hear no theories that placed a radiant crown on the brows of those "who served the

Lord because they feared the Devil"; but they would hear expounded a beautiful philosophy that teaches adoration to a Creator worthy of their love, and a philanthropy whose broad charity encompasses all mankind.

"In the place where the tree falleth, there it shall be,"

is the creed there enunciated; and its application to human life and conduct teaches the significant lesson, that virtue, honesty, and morality here will best prepare us for the life beyond the grave.

The pernicious doctrine, that a long career of sin and crime can be atoned for by a few moments of prayer, uttered with the last dying breath, and the scaffold become the threshold of the portals of heaven, is never heard uttered in the beautiful groves of Lily Dale; but from medium and platform, in song and invocation, men are taught that the effects of sin reach far beyond the tomb, and may mould our conditions during all the long eons of eternity. The pharisaical sentiment of Holy Willie's prayer, —

"But, Lord, remember me and mine,
Wi' mercies temp'ral and divine,
That I for gear and grace may shine,
Excell'd by nane,
And a' the glory shall be thine.
Amen, Amen!"

is never heard there; but thankfulness for the blessings of both earth and heaven bestowed upon *all* mankind; and for the demonstrative evidence of a future life of advancement in all that is good, is the theme of song, lecture, and invocation. Christian hope there finds positive evidence of its future gratification. True religious faith is there re-enforced by proof that its prophecies will be fulfilled; while infidelity is confounded by the demonstrations of physical facts and occult phenomena. Surely

there is nothing in all this that should antagonize the Christian world, but rather meet with its approval. For so long as the tears of bereaved affection shall fall on the graves of the beloved dead, and memory be true to its sacred trust, so long will the human mind receive with gladness evidence which is stronger than faith, greater than hope, and that positively asserts "*if a man lives he shall never die.*"

It is true the visitor will hear discussed many speculative theories that will not bear the crucial test of either science or logic; but not more than are weekly enunciated from orthodox press and pulpit. He will also witness fraud and deception, as did the world for many centuries after the Saviour performed his miracles before an incredulous or disbelieving populace; yet the truths that will be demonstrated cannot but convince him that there is an unseen intelligence around or above us that manifests itself so clearly and positively that none can doubt its presence who have witnessed its phenomena.

The visitors should not reject truth because it is often found in the company of falsehood; neither facts because they are sometimes mingled with error; but, like the searchers for diamonds in the mines of Golconda, throw away all that is worthless while they reserve only the pure gems.

"Man fearlessly his voice for truth should raise,
When truth would force its way in deed or word,
Whether for him the popular voice of praise
Or the cold sneer of unbelief is heard;
Like the First Martyr, when his voice arose
Distinct above the hisses of his foes."

The Object of this Addendum

Is to add cumulative evidence to the facts and conclusions narrated in my first review of the Seybert Commis-

sioners' Report; to call the attention of the general reader to the genuine so-called spirit phenomena, and to mark the difference between them and the magic of the showman; to offer only such evidence as would be received in our courts of justice, when the most momentous interests of both men and nations were the subjects of legal investigation. By the accumulated wisdom of past centuries, the science of evidence has become as fixed and rigid in its rules, as logical and truthful in its deductions and conclusions, as any other science outside of mathematics. The happening of past events, the existence of physical facts, what have occurred in the lives of men and nations, are only made evident in our judicial tribunals by human testimony. If the narrations of unprejudiced, disinterested witnesses were not received as truthful in our courts, our attempts to administer justice under the law would be a most miserable farce, and the proceedings in every legal forum but a "comedy of errors." No juror has a right to disregard the disinterested statement of a man of ordinary truthfulness, and he will not do so unless his moral consciousness of his own unreliability would lead him to believe that all men are liars, and that a disposition to bear "false witness" is the normal condition of mankind.

From that great jury, the public, who may read the evidence recorded on the pages of this little book, I ask only the justice that every individual juror would have a right to expect if his own interests were suspended in the judicial balance to be decided by the only evidence that can be produced, — that of human tongue and pen. The candid, thinking mind will most willingly concede this justice to me; and to him who is its possessor I appeal in a consciousness of the righteousness of my cause; and from him I expect a candid verdict. But from the bigot who can see no truth outside of the logic and teachings

of his creed, I expect nothing but the contumely of ignorance and the condemnation of intolerance.

In presenting the evidence and arguments to the jury I have tried to assume the plain conversational forms of social intercourse; to avoid the pedantry of science and the assumption of inspiration; to talk with my jury as if we had met in friendly conversation; to examine the evidence candidly, "to winnow the chaff from the wheat," and, if possible, to ascertain what is and what is not proven in the claims of so-called spirit manifestations, always remembering that —

> "Errors, like straws, upon the surface flow:
> He who would search for pearls must dive below."

Since I visited Cassadaga Lake in 1887, my conviction of the truth of the so-called spirit phenomena has become stronger and stronger as I have investigated under strictly test conditions. While I have rejected *much*, I have been compelled to receive *more*, or else ignore the positive evidence of my senses; and I now feel as one standing on the shore of a mighty ocean, who finds on the sand at his feet "a beautifully painted shell or a curiously variegated pebble to admire, while the whole bosom of the mighty deep lies unexplored before him."

ADDENDUM

TO THE REVIEW OF THE

SEYBERT COMMISSIONERS' REPORT.

CHAPTER I.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance."—2 Peter iii. 1.

"I write not these things to shame you, but as my beloved sons I warn you."—1 Cor. iv. 14.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Peter v. 8.

AN OPEN LETTER

TO THE SEYBERT COMMISSION.

Gentlemen of the Seybert Commission:

Respected Friends, — It gives me great pleasure at this time to renew our brief yet pleasant correspondence which terminated somewhat abruptly on your part a year ago. Doubtless you will remember that one Henry Seybert gave to the University of Pennsylvania the sum of $60,000 to be devoted "to the maintenance of a chair in the said University to be known as the Adam Seybert Chair of Moral and Intellectual Philosophy, upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume

to represent the truth, and particularly of Modern Spiritualism." Since my last letter to you the interest on said bonds must amount to the sum of $4800; and as the trustees of the University are honest Christian gentlemen, doubtless they earnestly desire that the said interest should be expended in strict accordance with the wishes of the generous donor.

Remember, gentlemen, it is not the "University of Pennsylvania" alone that is interested in the proper expenditure of the yearly interest accruing on the "mortgage bonds" which constitute this munificent bequest. In fact, the world at large is the legatee of the late Henry Seybert, while the trustees of the University are also trustees of the deceased philanthropist who desired to educate and enlighten his fellow-men. It was a sacred trust he imposed upon them, and by every principle of manhood and morality should that trust be faithfully executed. Has this been done? Has the "Adam Seybert Chair" been established? and has the incumbent of that chair, either individually or in conjunction with a commission of the University faculty, complied with the obligations that entitle them to the Seybert bequest? Will you, gentlemen, kindly inform the public on this question? Will you tell the legatee what has been done with the annual interest of the $60,000, and if it has been expended by the trustees of the University in strict accordance with the desire of the generous dead? The crumbling dust of Henry Seybert cannot appear in our courts of equity against them; his voiceless lips may be silent in our judicial forums, yet dare you say that his spirit does not live and through the invisible agency of unseen powers demand justice at your hands? As the "voice of the blood of Abel cried from the ground," and reached the ear of the Most High, so may the plaints of other wrongs done on earth pass the boundaries of the spirit world, to be re-

turned like answering echoes through the same power that accused the first murderer of his crime.

Gentlemen, the phenomena of Modern Spiritualism are to-day attracting the attention of the public mind as they never did before. The most prominent public prints acknowledge their existence and relate their wonders to thousands of eager readers every day. The unseemly scoffs and senseless sneers of even learned commissioners prove naught against them. One of the ablest and most conservative papers printed on this continent, one with a world-wide circulation, the *Scientific American*, says: —

"Now these things seem to justify us in recurring to the subject of Spiritualism, . . . and to point out some of the things which science has to do with. . . . In the first place, then, we find no words wherewith adequately to 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 to such a use. If true, it will become the one grand event of the world's history; it will give an imperishable luster to the glory of the nineteenth century. Its discoverer will have no rival in renown. . . . 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 *elixir vitæ*, the philosopher's stone, and perpetual motion, is of less importance to mankind than the verification of Spiritualism."

Gentlemen of the Seybert Commission, the public mind demands a "thorough and impartial investigation." The duties you have assumed demand it; both law and common honesty require it at your hands; and if you fail to perform the plain obligation of your trust, coming years will give you an unenviable notoriety.

Since my letter to you of September, 1887, I have given the subject of so-called spirit manifestations considerable

attention. I have witnessed a number of phenomena under strictly test conditions, and will briefly relate to you my experiences, hoping thereby to induce you to give the subject farther consideration, and that you will lay aside your scoffs and sneers, and with a candor becoming the subject, and a sincerity demanded by your position, investigate "carefully, thoroughly, and impartially," as you would any other scientific problem submitted to you; and when you have done so, that you will fearlessly and truthfully announce the result in a manner becoming a great commission. Remember that the Spiritualists ask no especial favors at your hands; they are seeking for truth as earnestly as you are; they desire that fraud may be exposed as sincerely as you do; there is no mercenary motive on their part, no desire to misappropriate a bequest of $60,000, or to violate obligations due to the generous dead. Justice under the law and respect for their religious faith is all they ask from you, and you will be less than men if their demand is unheeded.

My Late Experience.

In July, 1888, I visited Mr. W. S. Rowley of Cleveland, Ohio, the medium for independent spirit telegraphing. I found him to be a very intelligent, pleasant gentleman, who gave me every opportunity to thoroughly examine his device. I saw only an ordinary battery, sounder, and key. The key was enclosed in a small box that opened in halves, the two parts being connected by hinges, and when open permitted the key to be critically examined. Across the box, at right angles to the key, was a coil of small copper wire attached at each end to small brass plates screwed to the sides of the box. This coil had no connection with the wires from the battery, and any ordinary electrician would say that it could have no possible connection with

either the sounder or the battery. On the top of the key was a small brass spring, bent in such a way that when the box was closed it could not touch the inside of the top; and on the closest examination an expert electrician would fail to see that either the coil or the spring could produce any effect on the battery current in breaking or closing it. I understand from Mr. Rowley that the device was constructed according to instructions from his control, Dr. Wells, yet the use of the coil or spring is not apparent to the modern scientist; but this much I will say: They are no part of a magical device; and when the box is closed, covering the key and coil, no human hand outside of the box can touch them or use them to break the battery current.

At one of my interviews with Mr. Rowley he permitted me to remove the whole device into another room, adjust it myself under such conditions as absolutely precluded the possibility of fraud or deception. While I was adjusting the instrument I did wish so much that the member of your Commission who possesses the "trained habits of observation" had been present with his "pocket looking-glass" to have helped me to solve the mystery. But assisted by a friend — Mr. Woodruff, who is an accomplished telegraphic operator — and my own experience as an electrician, I did the best I could under the circumstances, unaided either by the refulgent rays of a "penny mirror," or the peculiar properties of "Caffray's flypaper," which performed such an important part in your late profound investigations. Pardon me, gentlemen, but my admiration for your peculiar system of scientific enquiry has led me to wander from my subject.

I had several quite lengthy interviews with Mr. Rowley on different days, and each time under different test conditions, and now at the risk of having my name placed by the side of your worthy chairman as *another* product

of his "gooseberry receipt," I am constrained to say that if I ever received a telegraphic message dictated by a human brain, I then and there did receive communications through the telegraph I have described, that cannot be explained by the most learned electricians of to-day. Apparently no human hand manipulated the key, and no human intelligence *alone* dictated the messages. For several hours I talked with Dr. Wells, Mr. Rowley's control, on subjects unknown to the medium, receiving correct answers in matters that Mr. Rowley could have had no knowledge of, and if I know anything from the evidence of my senses, Mr. Rowley did not and could not have moved the key enclosed in the box. A portion of the time he touched the outside of the box with a pen-holder at any place I directed, and the sounder worked as freely as one in an ordinary telegraph office.

At one time during our interview, I was narrating to the gentlemen present my experience at Cassadaga Lake one year ago. I related to them the communication I received purporting to come from Henry Seybert, a photograph copy of which I sent you with my former letter, and I repeated it as I understood it, to wit: "Sir, do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful. — Henry Seybert."

While engaged in the conversation, the sounder was silent. Mr. R. was listening to me as if I was relating a matter new to him. He sat with a pen-holder in his hand, one end of which touched the box. When I came to the word "*unfaithful*," the sounder broke in upon my relation with most vehement raps. I paused and enquired, "What is the matter?" when it immediately answered: —

"You are wrong! That word is *untruthful*."

"Who says so?" I enquired.

The answer was: "Henry Seybert told me so. He says the word is *untruthful*."

Now, gentlemen, I do not endorse the statement of the "unseen force" that operated the telegraph key. The innate evidence on the pages of your very able report of both its truth and candor would not justify me in believing that you were untruthful; yet you know that this is a censorious world, and there are those who may think that as commissioners you did not "handle the truth with sufficient carefulness to meet the demands of veracity."

"*Only this — nothing more.*"

During my conversation with the telegraph, the "unseen force" informed me that it would be with me from time to time, and assist me in obtaining evidence of the truth of these phenomena; and I here call your attention to the singular verification of this promise that occurred to me at Cassadaga Lake some six weeks after.

MY EXPERIENCE AT LILY DALE. — EXPERIMENT NO. 1.

In the month of August, 1888, I visited Lily Dale, as the Association ground is called. Before leaving home I had purchased a pair of hinged slates, through the frames of which I inserted a "staple bolt." I placed a small fragment of slate pencil between them and passed a padlock through the bolt, thus securely locking them together. At the hotel on the Association grounds I opened the slates to see that the pencil yet remained between them. I then visited several mediums on four consecutive days, but obtained no results: yet every medium informed me I would in a few days; that their controls desired me to be patient, and in the end I would receive communications that would surprise and convince me. With the example of your worthy chairman in his patient endeavors to be-

come a medium before me, I determined to persevere, even though, as in his case, I might become a product of the "gooseberry."

On a bright, sunny afternoon I visited Mr. Pierre Keeler at his cottage. The room was lighted by two windows, through which the sunlight passed unobstructed. I was seated at one side of a small plain table; Mr. Keeler at the other; the slates, securely locked, were between us, lying on the table. I had prepared five questions at my hotel; these were closely folded up in such a manner that it was impossible for any one to read them. I took one of them in one hand, placing the others on top of the table. Mr. Keeler placed one of his hands on the end of the slates toward himself. We sat for some time, when he remarked: "My control says that there is no name on the paper in your hand; that he does not know you, and does not know who you want to communicate with." I opened the paper and found it true; there was no name on it. I wrote the proper name, refolded it, and again held it in my hand for some minutes with no result, when Mr. Keeler remarked: "I think you will have to unlock the slates and let me pass my hand over their inner surface." Very unwillingly I took the key from my pocket and was about placing it in the lock, when Mr. Keeler hurriedly wrote on a slate by his side: "Let the lock alone. We will write as it is. Put all the questions on the slates. There is one here that wants to come." I returned the key to my pocket, and picking up the papers laid them on the centre of the slates, keeping my left hand on them all the time. Instantly I distinctly heard the pencil write a moment; then it stopped. I unlocked the slates and found a short communication plainly written on the lower one. It was a complete answer to one of the interrogatories I had written, and signed by the well-known signature of the one to whom it was addressed.

Gentlemen of the Seybert Commission, there was no fraud, no magic, no deception in this experiment; a power unknown to science had written an intelligent communication on the inside of two slates locked together, under circumstances that absolutely precluded even the suggestion of deception, or the trick of a magician. I have preserved these slates intact for your inspection if your desire to investigate has survived your late wonderful experience.

Experiment No. 2.

A lady residing in a city two hundred miles from Lily Dale had written me, sending two interrogatories; one addressed to her mother, who had been dead over two years, and one to a friend who died recently. I placed the first interrogatory in my pocket-book, the other in my vest pocket, and visited Will. A. Mansfield, another well-known medium. I procured two well-cleaned slates, on one of which he placed a small piece of slate pencil. I covered this with the other, and securely bound them together with a strong twine. A common table was between us. This was in daylight, in a well-lighted room. I laid the slates at my left hand, out of reach of the medium. We sat for some time with one interrogatory in my vest pocket, the other in my pocket-book. The medium had hold of my right hand across the table. In a few moments he let go of my hand, and, taking up a slate that was leaning against the wall by his side, commenced to write rapidly thereon. In a moment he handed it to me, and I read on its surface a complete answer to the interrogatory in my vest pocket, which he had not seen. This was signed with the full name of the person to whom it was addressed. The name was an unusual one; the first with two syllables, the second with one, and the third with two. The medium could not possibly have known the name of

either the one to whom it was addressed, or the one who propounded the interrogatory. After this answer was received, while we were in conversation, the medium seemed to go into convulsions; he arose to his feet while yet holding my right hand, and in tones of agony shouted: "Oh! oh!! oh!!! Hold those slates out at arms-length! Hold them out!! Hold them out!!!" I did so, shaking them violently while I thus held them, and in less than fifteen seconds, he said, "There, it is done!" and releasing my hand, sank into a chair as if greatly exhausted. I opened the slates and found written on one of them a lengthy and complete answer to the question in my pocket-book, and signed with the full name of the mother of the lady who sent me the interrogatories. It was beautifully written and correctly punctuated. Gentlemen, there was no deceit in this. It was far beyond the common-place deceptions of itinerating showmen. It was a phenomenon worthy of your serious consideration and the exercise of your "trained habits of investigation."

Experiment No. 3.

The day after experiment No. 2, Aug. 7, 1888, I procured two clean slates and visited Miss Lizzie Bangs. I prepared an interrogatory and placed it with a fragment of pencil between the slates, tied a string around them, and laid them on a table placed in the center of a well-lighted room, the windows and door being open. The medium was seated opposite me, the slates between us on the table; they were not out of my sight one moment. I placed my hand on one end of the slates, Miss Bangs placing hers on the other end. We sat thus and conversed for some time, I relating to her my experience with Mr. Rowley in Cleveland. Soon I heard a faint noise between the slates. It did not sound like writing,

but more like the crawling of an insect imprisoned between them; in a few moments there came three distinct raps. I opened the slates and found two messages written in the Morse alphabet, one of them signed by the one to whom the interrogatory was directed, and who could not in this life read or write telegraphy; the other by a prominent jurist who died a number of years ago. I made an appointment for another séance the next day, and procuring two new clean slates, I passed a screw through each end of the frames. At the appointed time I again visited the medium, Miss Lizzie Bangs. I opened the slates and permitted her to place a small piece of pencil between them; then closing them I screwed them securely together. I told the medium I desired that she should not touch the slates, and therefore I placed them under the table-cloth, yet holding them with my hands, firmly clasping their sides. Miss Bangs laid her fingers lightly on the end of the slates, outside of the cloth. Very soon I heard the pencil write; in a moment it ceased, and the medium picked up a slate of her own and wrote very rapidly the following: "Have partially written a message, will finish it at another time. George." I did not open the slates, but took them to my hotel room and locked them in my trunk. The next day I again visited the medium, placed the slates under the table-cloth, holding them as before. Soon I heard a slight "ticking" sound beneath the cloth, and soon it ceased, and Miss Bangs wrote on her own slate the following: —

"Have done much toward finishing the message, but will have to have one more sitting, the forces not being sufficient to conclude it. Do not open the slates, for we will surely give you that for which you are seeking and desire. Yours, George H. S."

Again I took the slates to my hotel and locked them in my trunk. The next day I visited the medium and

placed the slates as before. I waited patiently over a half an hour, heard no sound, when Miss Bangs again wrote on her slate: "We cannot write on the slates to-day, but will another time." I have said that the medium "wrote on her slate," etc. I mean by that, that she placed a slate on her lap, under the table, holding it with one hand, while the other remained on the cloth over the slates on the top of the table; and although I watched her arm as closely as you state that you did the thumb of the medium, on page 21 of your admirable report, yet I did not see the least movement. You will observe, gentlemen, that I pursued your astute method of investigation, I observed what was going on above the table without regard to the mysterious phenomena transpiring beneath it. In fact, I did not care who wrote beneath the table; I was only determined that there should be no fraud practised on my slates, which were securely fastened together with screws, as narrated, and held by me alone, on the top of the table.

The next day I again visited the medium, and placed the slates as before. We sat nearly an hour. I became impatient; but remembering the terrible ordeal your chairman endured in his effort to become a medium, I imitated his Job-like patience, and continued the séance until I became satisfied that no result would be obtained that day, and made another appointment. The next day I visited the medium, placed the slates as before. Each time I had carefully held them with the screw heads upward, and from the "slots" in the heads of the screws I had drawn a pencil mark on the frames, so that if the screws were turned without my knowledge I would observe it with a magnifying-glass, even if I could not see it with the naked eye.

As soon as the medium placed her fingers over the end of the slates, I heard the pencil write most vigorously,

and so loudly that it could have been heard across the room. When the writing ceased, I opened the slates and was surprised to find on the lower slate a communication in Latin, and one in telegraphy, while the upper slate was filled with a communication signed Henry Seybert. I will have these slates photographed, and you will doubtless observe the fact that the handwriting is the same as that on the slate obtained by me over a year ago through Mr. Keeler, a photograph of which I sent you at that time.

Now, gentlemen, remember that these slates were kept under my surveillance the whole time of the experiments; no hand but mine touched them, not even the medium's; of this I am as certain as I am that I was at Lily Dale and conducted the test, and yet the communications were written by an inanimate fragment of stone, placed between two slates under such conditions as absolutely precluded the possibility of fraud, mistake, or deception. How was it done? Does its explanation come within the scope of your trained habits of investigation? It will not do for you to simply deny it. The fact of the existence of like phenomena all over the civilized world has been proven by hundreds of witnesses as truthful and as competent to testify as to what they have seen as are the members of your Commission. You were appointed to investigate this subject; you are paid for your labor by the munificent bequest of a Christian philanthropist who only desired that you should search for the truth, and when you had found it to honestly proclaim it to the world. Dare you do this? Remember that the interest of $60,000 for all time to come is by Henry Seybert's bequest to be appropriated to this and like investigations, and you cannot honestly permit it to be diverted from this purpose by the trustees of the University, by so shallow an investigation as is narrated in your "Gooseberry Report." Future generations will judge your conduct with unswerving justice, and you will live or die

on the pages of history as the just or unjust stewards of the sacred parable live to-day in the opinion of mankind.

The Devil and the Preacher.

There was another incident that occurred at Cassadaga Lake during the summer meeting of 1888 that is worthy of your attention. I was somewhat connected with it, yet not under either of the characters announced in the above head line. Several gentlemen of our city procured two slates, placed a pencil between them, fastened them together with four screws, covering the screw heads with sealing-wax, on which was impressed several seals in such a manner that they could not be opened without detection. I was requested to take the slates to Lily Dale, visit the mediums, and if possible obtain communications on them with the seals unbroken. I took the slates as requested, but being called away from the camp-ground before I had tried the experiment, I left them with a gentleman well known in our city as a man of intelligence and integrity. He visited a medium with them before I left, and informed me that he thought he heard the pencil write, but that the communication was not completed. The medium confirmed this statement. When I returned home I informed the investigators who had prepared the slates what I had done and heard in relation to them. A day or two after an anonymous correspondent in one of our city papers informed the public of the facts above stated, at the same time, with a spirit that would eminently qualify him to act on the Seybert Commission, suggesting that if the slates were written upon, "it was thought by some to be a gigantic scheme to sell his [my] book." When I read it I most fully appreciated the generous wish of poor old Job, "Oh, that mine adversary had written a book!" Never-

theless, the "gigantic scheme" did not work. When the slates came home and were opened, there was no writing on them. Then I thought of what an eminent scientist once said, "That a good failure often proved as much as a successful experiment," and I was consoled. About the same time a similar test was prepared in a village near our city, an account of which I copy from a daily paper.

"SLATE WRITING EXTRAORDINARY.

"LILY DALE, September 15, 1888. — Great interest has been awakened in this vicinity by a test experiment in the slate-writing phenomenon of Spiritualism. About two weeks ago Rev. J. T. Crumrine, a Presbyterian clergyman of Cochranton, Pa., came to the camp meeting, bringing with him a pair of slates which had been fastened together in the following manner: A screw was inserted in each corner of the slates, penetrating both frames where they are mortised together. Two screws were also inserted in each of the sides. The heads of the screws were sunk into the frames, and then covered with ordinary sealing-wax. Upon the wax were various impressions made by Mr. Crumrine and others, with seals, rings, and other articles. With the slates fastened in this manner Mr. Crumrine felt secure against imposture. He visited two or three mediums, but it was the busy season with them, and only one could give him an immediate appointment. Mr. Mansfield gave him an hour, and at the appointed time he was on hand with his slates. That afternoon, however, Mansfield was unusually detained by a séance with two ladies, and did not get ready for Mr. Crumrine until too late for that gentleman to try his experiment, as he was obliged to leave that day on the afternoon train. Anxious to have the experiment tried, Mr. Crumrine left the slates in charge of Mr. A.

Gaston, of Meadville, Pa., who promised to hold a séance with Mansfield and report results. Mr. Gaston held three séances with Mansfield, the medium saying that this would be necessary in order to "magnetize" the slates. At the third séance, which was held on Sunday afternoon, September 2, the medium declared that his familiar spirit told him if Gaston would take the slates to the auditorium, where a lecture was then progressing, and form a circle, an attempt would be made to write upon them. Accordingly Mr. Gaston took the slates to the auditorium, and at the close of the lecture a circle was formed on the stage and connection established by clasped hands with the audience. Two skeptics were called out of the audience to hold the slates between them. Mansfield clasped hands with two persons in the circle, two persons being between him and the slates on either side. After a few moments of suspense the medium began to writhe as if a powerful electric current were passing through his body. After one spasm had passed he called to the men who held the slates and told them to turn the slates over. When this was done, he experienced a second spasm or convulsion, and then told the people to break the circle. He declared that he thought a message had been written on the inner surface of the slates, but of course nobody could tell until the slates were opened. Mr. Gaston, who had charge of the slates, took them away to Cochranton, and the result is given below. A few days after his departure with the slates, Mr. Gaston wrote your correspondent as follows: —

"The slate writing was a complete success. The Rev. J. T. Crumrine and other parties who helped seal the slates, examined them all and said the seals had not been tampered with, Mr. Crumrine saying that he would be willing to take his oath to that effect. One slate was filled lengthwise, and the other

across the slate. Dr. Dunn and Mr. Fuller, of Cochranton, helped to seal the slates, and were present when the slates were opened. C. A. Bell, editor of the Cochranton *Times*, and James Reid, of Cochranton, were also present when the slates were unscrewed.

"The following is a copy of the message found on the slates: —

"Mr. Gaston, Mr. Crumrine, and some few other persons will be surprised at the opening of these slates, and we regret very much that the owner of the above named did not remain in camp long enough to fill his engagements with Mr. Mansfield, because had he filled it, he would have received messages from his own friends, and now it is impossible for us to get them here because he is so far away. If he will investigate in the right way he will soon find that his friends can write to him, and that this is not, nor never was, a devil.

"The communication was signed 'Thomas Vreeland,' and the allusion in the last sentence was to the theory which the Reverend Crumrine entertains in regard to the source of spiritualistic phenomena. Wishing to obtain a sworn affidavit to the facts as set forth above, your correspondent forwarded to Mr. Gaston a short statement, requesting him if possible to obtain the signature of Reverend Crumrine in the presence of a notary public. In response to this request the following letter was received from Mr. Gaston: —

"Crumrine would not subscribe to any statement. He holds that it is a fact that the communication came as claimed, but still holds to the diabolical origin, and does not want to have any hand in the spread of the doctrine. While he exhibits the slates and admits the fact, and will in his lecture, still he will then have opportunity to explain his theory as to cause, etc.

"Mr. Mansfield has just received the following letter from Cochranton: —

"DEAR SIR, — You are aware ere this of the success with the test slates which I carried to Cassadaga, and to you through Mr. Gaston. The communication was signed by Thomas Vreeland. Do you know Mr. Vreeland, or any one who does? I do not know him. Where did he live and when?

Yours, etc., J. T. CRUMRINE.

"To review the facts in this remarkable experiment it may be summarized thus: Two slates were fastened together in such a way that it would be impossible to produce even a scratch upon their inner surface without disturbing the seals. The persons who fastened the slates together declare the seals had not been disturbed, and that an intelligent communication was found within the slates when they were opened. How did the writing get there? Certainly not by the agency of human fingers, or other physical means. The Reverend Crumrine believes it was the devil that wrote the message. Other people believe a disembodied spirit who once lived on earth did the writing. 'Let every man be fully persuaded in his own mind.' We read that on a certain occasion, when King Belshazzar was feasting with his thousand lords and their ladies in the royal palace, a man's hand appeared and wrote upon the ceiling certain ominous words. Are there hidden hands still writing messages for mortal eyes? GRAPHO."

In answering the above communication, the Reverend Crumrine admits the phenomenon — he could not do otherwise. The slates were sealed in Cochranton, Pa., taken to Lily Dale, returned with the seals unbroken, and yet containing on their inner surface a long communication written under such circumstances and conditions as absolutely negatives your conclusion as recorded on page 8 of your report; *i.e.*, "That the long messages are prepared by

the medium before the séance; the short ones are written under the table, with what skill practice can confer," etc. In a newspaper article the reverend investigator said, ". . . I have been studying this subject for nearly eight years, and have accumulated about one-third of a hundred reasons for thinking it to be the devil, but I will not spoil my lecture by stating them here. I will state them in full in the U. P. Church in Cochranton, next Thursday evening. — J. T. CRUMRINE."

Now, gentlemen of the Seybert Commission, I know the Reverend Crumrine well. He is an educated Christian minister, possessing more than ordinary intellectual capacity, such as it is. He has investigated Spiritualism for eight long and weary years, and he has seen positive proof of the phenomena that you attribute to magic or legerdemain. He has the honesty to admit it, and attribute it to the devil, and of course a disembodied spirit. Now compare your puny investigations with his; your sage conclusions with his profound deductions; yea, compare his eight years' labor with the agonizing experience of your chairman, who for six long weeks wore a piece of Caffray's flypaper on his head, and who says that his "withers are unwrung" by his efforts. Do all this, and then bow your heads in well-merited confusion before this reverend teacher of orthodox Christianity, who has solved the problem you could not unravel, and who has proved to his own satisfaction that it is not the work of a magician, but of the devil.

Gentlemen, the Reverend Crumrine is learned in biblical lore, and from his long investigation of Spiritualism is most likely better informed on the subject than the members of your Commission can be. It is probable that he knows as much of spiritual philosophy as any man that ever lived who did not know more than he does. Is not,

then, his testimony as to the existence of the phenomena worthy of your profound consideration? Is it possible that the magicians of whom you purchased the secrets of spirit phenomena deceived you? or did they agree with the Reverend Crumrine that it is all of satanic origin? and is that the reason why you refuse to give the public what you purchased with a portion of the Seybert bequest? But the fact is proven. The phenomena exist. No human force known to science could have written the communication between the sealed slates, and whether it be the work of demons or spirits, is, under the present evidence of the case, the only question yet unsolved. You, gentlemen, are paid to seek for its solution. Dare you honestly perform the duties you have assumed? You should have no fears of the malign influence that wrote on the slates. Remember 'tis the wicked that flee, etc. The righteous should emulate the king of the jungle. "Resist the devil, and he will flee from you." James iv. 7.

The law of evolution is a fact now denied only by the ignorant or unlearned. Scientists differ as to the extent of the application of this law, it is true, yet its fundamental principles are admitted by the learning of the world. Under the influence of that law man has progressed from savagery to barbarism, from barbarism to civilization, and from thence to Christian enlightenment. The taste and skill that first decorated the rude garments of early man with gaudy colors, was but the embryo of that genius that spread the beautiful frescoes of Michael Angelo. The rude huts of early savagery were the offspring of the same constructive skill that now erects the palace and cathedral. The law of evolution from a lower to a higher life is as fixed and certain in its operations as the law of gravity or chemical affinity. As with the physical condition of men, so it is with the mental and moral. There was a time in the history of our race, even

within the Christian era, when the tiara thought for the mitre, the mitre for the cassock, and the cassock for the people. That time is past, and men, developed by education, now think for themselves. The myth of demons and devils belongs to the ignorant past, and the followers of the Saviour now serve him through love, not fear. The green earth and its landscapes, the hue and perfume of flowers, the songs of birds, and the affections of mankind, all prove to the thinking mind that love governs the universe as well as the destinies of our race; and the man whose morbid mental condition leads him to see demons and devils in ambush along the pathways of our race is truly an object of pity or contempt, as he may be viewed from the different standpoints of human life and experience. The beautiful philosophy of Spiritualism teaches no such doctrine, no imaginary horrors stain the white pages of its cheering creed; it makes no war on the enlightened religious belief of to-day, but only seeks to prove the truth of the fundamental principles of Christianity by demonstrating that which hope prays for and faith believes, yet is not certain of.

It is a fact lamented by both religious press and pulpit that infidelity is increasing in the world. A doubt of the existence of a future life clouds the mental horizon of many a thinking mind. Men cannot believe what they wish to, but what is proven to them, and that they cannot resist, if they would. Science is the executioner of dogmas and creeds, and in man's advancement on the pathway of evolution, that which satisfied the ignorant past is rejected by education and enlightenment. May it not be, then, that a Creator whose love is evidenced by every pleasurable emotion of the human mind, is now in accordance with his great law of evolution, giving to doubting men the demonstrative evidence of a future life, and teaching him by spirit visitations "that if a

man die he shall live again"? Verily, "'tis a consummation devoutly to be wish'd."

Remember, gentlemen of the Seybert Commission, all men cannot look upon death as the end of life as complacently as you do; but few men can take pleasure in the infidel thoughts you have promulgated in your report; few thinking minds can with pleasure believe, as your chairman does, that—

> "We are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep."

The truly Christian mind longs for immortality, and spiritual philosophy and phenomena afford the only positive evidence that all men can accept of its existence. If Spiritualism be true,

> "There's a land that is fairer than this,"

and death and the grave are but the portals to a future life. Gentlemen, I would much rather believe with the Reverend Crumrine that spiritual phenomena are demoniacal in their origin, and that devils are sent all over the earth to convert infidels and prove the truth of spiritual existence, than adopt your cold, horrible belief in utter annihilation. Yes! yes! I sincerely wish that millions of such spirits as the good preacher believes in were sent all over the earth on their holy mission of proving a spirit life, and hereafter I may be led to believe that "his satanic majesty is not so black as he is usually painted."

Gentlemen, in conclusion, let me beg of you to continue your able investigations, and if in the end you shall ascertain that you were in the wrong, and that the preacher is right; that it is not magic, but the work and presence of the "evil one," do not, I pray you, conceal the fact from the world, but "tell the truth and shame the devil."

Respectfully yours,

MEADVILLE, PA. A. B. RICHMOND.

"THAT LECTURE."

"Ev'n ministers, they hae been kenn'd
In holy rapture
A rousing whid at times to vend,
And nail't wi' Scripture." — BURNS.

GENTLEMEN, — Since I wrote the foregoing open letters to you the Reverend Crumrine has *delivered* his lecture. He admitted the fact that the slates were securely sealed with two kinds of wax and several seals. That in addition to that, he, with several others, had placed private marks on the slates, inside and out, in such a manner that they could not have been opened without detection. That they were not opened before they were returned to Cochranton, is a fact beyond dispute; the reverend investigator's lecture shows that conclusively; for had the slates been tampered with, the solution of the mystery would have been easy. Of course the fact would have been announced in the public print as the *trick of a magician*, and the king of the realms below would have escaped the slanderous imputations displayed so prominently on the "show bills" of the good minister, and reiterated in his lecture.

I did not hear him; unfortunately, circumstances over which I had no control prevented my attending the performance, and I am only able to give you a synopsis of it from hearsay, and by copying one of the notices that were posted along the streets of the village and the public highways leading thereto. Remember, gentlemen, that the Reverend Crumrine is an educated orthodox minister, and of course speaks *ex cathedra* on the subject. He believes in a devil, and I have no doubt of his honesty. In fact, I have known many men who were honest because of that belief, who faithfully served one Master because they feared the other. He is as competent a witness as the members of your Commission, and as confident that he

has found the key that unlocks the mystery of spirit manifestations as you are. He has the honesty to give the public the secrets he has discovered, while you conceal with suspicious care those you purchased during your investigation. He cannot possibly have any mercenary motives in what he says and does. Of course his "25 cents admission for adults, and 10 cents for children under fifteen years of age," is not to be taken into consideration any more than the royalty you probably receive on your comprehensive report. Is it not evident then to the unbiased observer that this whole mystery is resolved into a simple question of credibility and capacity between this worthy minister of the Gospel and your honorable body? But as he has given the result of his researches to the world, and has told an interested public "how it is all done," and as you know but will not tell, I am afraid that your numbers and respectability will not be an offset to his candor, and that your testimony may not receive the consideration it deserves.

I believe, gentlemen, that if you will carefully read the reverend's "show bill," you will be aroused to a sense of your duty by the alternative he presents; that his statement of the fell purposes of Spiritualism, with the character of "the power behind the throne," will inspire you with renewed energy to continue your able investigation, and the result will be that the interest of the Seybert bequest will eventually be invested in accordance with the principles of common honesty and the last wishes of the generous donor. You may ignore the press notices of your dereliction, the efforts of my feeble pen may have no effect upon you, a cauterized conscience may lose its sensibility, but remember, if the preacher tells the truth, it was the grizzly king of the regions below that accused you of being unworthy and *untruthful* in your investigation, and that

FACILIS EST DESCENSUS AVERNI!

LECTURE!

SPIRITUALISM AND THE DEVIL;

—Or, the Hand of Satan in Spiritualism.—

By REV. J. T. CRUMRINE.

Mr. Crumrine has spent years investigating this subject; has gathered information of the most reliable sort; has valuable testimony from some of the brightest stars in the intellectual heavens; has subjected Spiritualism to the most crucial test, wherein it was impossible to perpetrate fraud. He has studied their ablest works, both from a secular and a religious standpoint; has conferred with some of the ablest sleight-of-hand performers in regard to these matters, and from what he can learn from all these sources, and from the teachings of Blackstone, and Sheakspeare, and Moses, and Christ, he is convinced that unless the world gets hold of the right key to unlock the mystery of Spiritualism, it will sweep everything before it. He believes he has found that key. There are only two ways to avoid being a Spiritualist; one is to use this key, the other is to shut your eyes; but thinkers will not shut their eyes.

Spiritualism proposes not only to go into the Church and break it down, but to go into the government and make its laws and rule its people. It is time the world understood the origin of this religion, and the power behind the throne. Do not fail to hear this lecture, which will be delivered

In *U. P. Church, Cochranton* **On** *Thursday Evening,*
September 20, 1888 **At** *8* **o'clock.**

Admission, Adults, 25 cts., Children under fifteen, 10 cts.

Gentlemen, the lecture was *delivered*, and I am glad to be able to state that the Reverend Crumrine is now convalescent. He showed the sealed slates to his audience, and stated that the seals were unbroken; that the writing on them was not the work of a magician, but of the Devil. To prove this theory he quoted many passages from the book I called your attention to in my former review, and which I trust you have perused since then. He entirely confuted your theory of magic, and ignored your infidel sentiments as to a future life; and while he "rendered unto Cæsar the things which are Cæsar's," yet in the honesty of his heart he gave "the Devil his due." I am also informed that in his lecture, his logic rivaled that of Sir Hudibras, who, if his biographer be truthful, —

> "— could distinguish and divide
> A hair 'twixt south and southwest side:
> On either which he would dispute,
> Confute, change hands, and still confute."

And that with the learning of Gamaliel, the eloquence of Sam Jones, and the charity of Cotton Mather, he demonstrated the error of your report and the truth of his theory that it was *Diabolus*, and clearly proved

> "With old odd ends, stol'n out of holy writ,
> That *he* seemed a saint, when most he played the Devil."

Gentlemen, it is needless to say that the reverend's lecture created a profound sensation. Before it was delivered all of the good orthodox citizens who are opposed to demonstrative evidence of the truth of the fundamental principle of their creeds had accepted your report as a truthful exposé of the phenomena of Spiritualism. But it is different now. Both sides have their earnest advocates and believers. Some yet support the Seybert Commission, many sustain *Diabolus*, while there is a very large

class of thinking minds that don't seem to care which of the two contending parties shall win the battle. But I assure you, gentlemen, that *you* have *my* sympathy. I am so mentally constituted that I can say with the poet, —

"But for me — and I care not a single fig
If they say I am wrong or am right —
I shall always go for the weaker dog,
For the *under dog* in a fight.

"I know that the world, that the great big world,
Will never a moment stop
To see which dog may be in the fault,
But will shout for the dog on top.

"But for me, I shall never pause to ask
Which dog may be in the right,
For my heart will beat, while it beats at all,
For the under dog in the fight."

I am informed, gentlemen, that that lecture made many converts to its enlightened theories, and that there was not a person in the vast audience who was admitted into the U. P. Church on a second-class ticket but believed as the lecturer did, and that all the school children within the sphere of influence of that lecture, as they pass along the rural highways, in their excited fancy see a cloven hoof peep from every bunch of brake or briers, or a pair of horns project from every field of buckwheat.

Gentlemen, if it shall come to pass in future years that the second sober thought of mankind will sustain the Reverend Crumrine, and that, while you failed in your researches, he has, as he asserts, actually found the key that unlocks the great mystery, and that to him alone belongs the honor justly due to a first discoverer, let no heart-burnings disturb your mental quiet; but remember that "your loss is his eternal gain," and console yourselves

with the philosophy embodied in a physical fact discovered by old Dogberry, a philosopher of Shakespeare's time, that when

"Two men ride of a horse, one must ride behind."

THE PREACHER AND THE SHOWMAN.

"Pray, goody, please to moderate the rancour of your tongue;
Remember, when the judgment is weak, the prejudice is strong."

KANE O'HARA, *Midas*.

Gentlemen of the Seybert Commission, I think it my duty to inform you that in the immediate vicinity of Cassadaga Lake there are a few eminent men who sustain your theory of the cause of so-called spirit phenomena. As a noted example I am reminded that last winter an itinerating showman, one Professor * gave what he called a lecture and exposé of Spiritualism in Corry, Pa. His exhibition was of the most commonplace character, his feats of legerdemain far below the standard of the ten-cent side-shows, and his lecture a tirade of vulgarity and falsehood. Yet when the twinkling rays of this * fell upon the head of a reverend gentleman of that city, like Paul, he was converted, and straightway endorsed the showman in the newspapers in the following glowing paragraph, which —— * —— has copied on his hand-bills: —

"Professor Starr and wife justly won the esteem and gratitude of every Christian man and woman in Corry. I have been investigating Spiritualism for more than twenty-five years, during which time I have witnessed the phenomena produced by many mediums of national repute; and I must say that Professor Starr and wife do their tests superior to any medium I ever saw, and they also explained it. The Starrs are pre-eminently qualified and

called of God to this work, and I hereby give them my unreserved endorsement and God speed.

"W. L. RILEY,
"*Pastor First Congregational Church.*"

I am well aware, gentlemen, that in the Rev. W. L. Riley, Pastor, etc., you have an able supporter; and yet it took him more than twenty-five years to discover the mysteries of a showman's tricks, so sillily simple that they are known to nearly every boot-black and gallery critic in our cities. How deep and profound must have been his investigations, how "well-trained his habits of investigation," when a penny showman could deceive him with the cheap jugglery of the side-show! And yet this Christian minister unblushingly asserts that these phenomena, that have been thought worthy of investigation by the ablest scientists in the world, and have defied their skill and learning in their solution, have all been explained by an ignorant and vulgar showman; and with an arrogance unworthy of his divine calling, and in words that are almost blasphemous, he assumes to voice the divine will in bidding a mountebank "God speed"! It were well for this Christian minister to remember, that while bigotry can murder true religion, yet ignorant assertion cannot kill a physical fact.

"O wad some power the giftie gie us
To see oursels as others see us!
It wad fra mony a blunder free us,
And foolish notion;
What airs in dress an gait wad lea'e us,
And ev'n devotion!"

It does not seem possible that any person of ordinary information could doubt the existence of so-called spiritual phenomena. What they are, or from whence comes this

mysterious power, is to me an unsolved problem. The evidence of an unseen intelligent force around us is as clear and conclusive as is that of the miracles performed by the Saviour and his disciples. Ignorance may chatter, and bigotry rail with arrogant tongue against it, but it will continue to demand honest and candid investigation until its just claims are satisfied.

Gentlemen, permit me to call your attention to what is said of psychical phenomena by some of the ablest scientists of the world. You cannot honestly ignore their testimony, neither can you, in view of their evidence, satisfy the world that your duties as commissioners are ended.

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author. — "Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London. — "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers. — "I have for many years *known* that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters." — [Extract from a Letter to A. Russel Wallace.]

Professor Hare, Emeritus Professor of Chemistry in The University of Pennsylvania. — "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months [this was written in 1858], had more striking evidences of that agency than those given in the work in question." [See page 136 of my first book.]

Professor Challis, the late Plumerian Professor of Astronomy of Cambridge. — "I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up." — [*Clerical Journal*, June, 1862.]

Professors Tornebom and Edland, the Swedish Physicists. — "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages." — [*Aftonblad* (Stockholm), Oct. 30, 1879.

Professor Gregory, F.R.S.E. — "The essential question is this: What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham. — "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 those the author addresses himself. But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism." — [Preface by Lord Brougham to *The Book of Nature.* By C. O. Groom Napier, F.C.S.]

The London Dialectical Committee reported: "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 on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time 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." [See page 151 of my first book for a full account of this report.]

Cromwell F. Varley, F.R.S. — "Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to enquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception. . . ." He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (*a*) of forces unknown to science; (*b*) the power of instantly reading my thoughts; (*c*) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise. — "I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation — provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible — may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F.G.S. — "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as

any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers — then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering enquirer. — [*Miracles and Modern Spiritualism.*]

Dr. Lockhart Robertson. — "The writer [*i.e.* Dr. L. Robertson] can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing any one, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our enquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil." — [From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.]

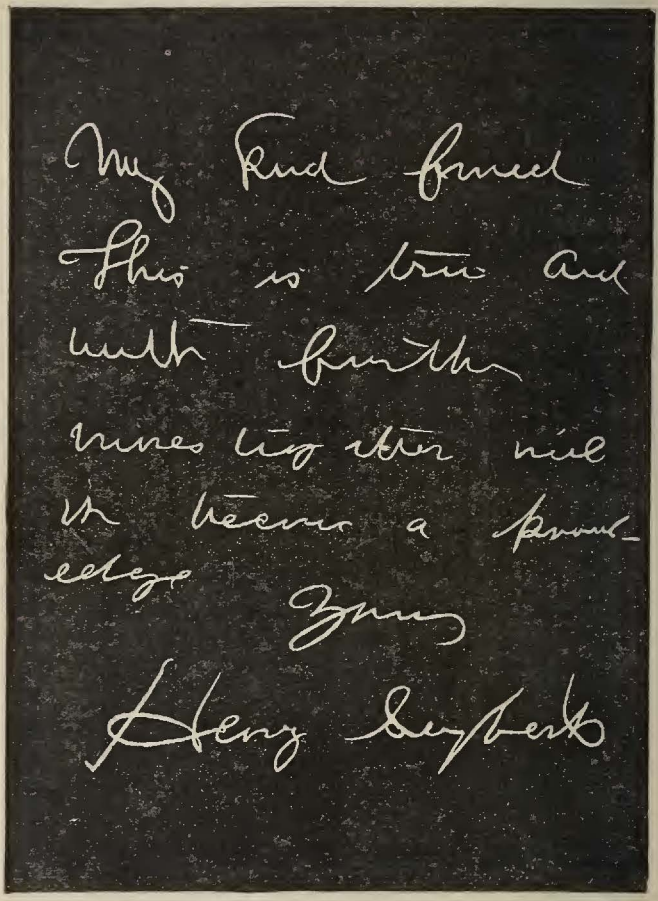
Nassau William Senior. — "No one can doubt that phenomena like these [Phrenology, Homœopathy and Mesmerism] deserve to be observed, recorded, and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature.

Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws — in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1864, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long enquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family."

Baron Carl du Prel (Munich), in *Nord und Sud.* — "One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become

entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

Gentlemen of the Seybert Commission, I have quoted the opinions of a few men out of many who are known to the scientific world, who have endorsed the veritable occurrence of these phenomena. Compared with their learned and candid utterances, how shallow and disingenuous seems your report! how excessively silly the pronunciamento of W. L. Riley, pastor of the First Congregational Church, and convert of the little * ! Do you really believe, gentlemen, that the recent absurd "toe-joint" exposé of the so-called spirit rappings in New York City will satisfactorily explain all the phenomena these learned scientists have witnessed and investigated? You know you do not; and if you should say that you did, the world would either justify the accusation against you apparently made by the spirit of Henry Seybert, or believe that you were fit subjects for the sanitary conditions of those public institutions in our land where mental infirmities are scientifically treated, even when there is but little hope of the patient's recovery.



This communication was received one year after the one shown at page 30 of my first book, and through another medium. Compare the signatures. AUTHOR.

CHAPTER II.

MAGIC AND MANIFESTATIONS.

"With yellings dire they fill'd the place,
And hideous pale was either's face.
Soon with their nails they scrap'd the ground,
And fill'd a magic trench profound
With a black lamb's thick streaming gore,
Whose members with their teeth they tore;
That they might charm the sprights to tell
Some curious anecdotes from Hell."

FRANCIS.

SAYS an ancient writer, "The origin of Magic and the Magi has been ascribed to Zoroaster. Salmasius derives the very name from Zoroaster, who, he says, was surnamed *Mog*, whence Magus and Magic. Some authors say he was only the restorer and improver thereof, alleging that many of the rites among the Persian Magi were borrowed from the Zabii among the Chaldeans." Be that as it may, magic was once considered a science worthy of the study of the learned philosophers of past ages, who little imagined that the time would ever come when it would by degeneration become a part of the programme of a "pig show" and "PROFESSOR * performance." Alas! alas! to what ignoble ends do. advancing centuries consign the learning of the past.

Magic, in a more modern sense, is a science which teaches to produce wonderful and surprising effects — such, for instance, as when a *toe-joint* becomes a ventriloquist and produces loud-sounding "raps" in every part of a large auditorium where a suitable electro-magnetic device can be concealed and operated by a confederate

showman, in *financial* and *electric* conjunction with the owner of the magic toe.

In ancient times there was a kind of magic called "*Geotic*," which an ancient writer describes as follows: "It consists in the invocation of devils. Its effects are usually evil and wicked, though very strange, and frequently seemingly surpassing the powers of nature; supposed to be produced by virtue of some compact, either tacit or express, with evil spirits." This was the *Crumrinian* theory of long ages ago, now so recently revived in Cochranton, Pa., and which when lately published by an eminent divine, shook the civilized world with a paroxysm of — cachinnation. The same eminent writer continues: "These superstitious notions spread from Egypt all over the East. The Jews imbibed them during their captivity in Babylon. Hence we find them in the writings of the New Testament, attributing almost every disease to the immediate agency of devils." This author further remarks, with the *naïveté* of a Crumrine, "That there are different orders of created spirits, — whether called demons or angels, — whose powers, intellectual and active, greatly surpass the powers of mankind, reason makes probable and revelation certain."

You will observe, Gentlemen of the Seybert Commission, that the reverend divine of Cochranton has very old authority to sustain him in his position, and he should by all means be added to your Commission, if for no other purpose than that of pointing your attention in a direction evidently not thought of by you in your former investigation; and if you will excuse a humble seeker after truth for making further suggestions, I would submit to your consideration the propriety of adding the proprietor of the erratic *pedal extremity* to your number. If you could leave the proprietor out and only adopt her toe, of course it would be much better for manifest reasons, yet circum-

stances might justify a more liberal course. You cannot fail to observe that a combination of the Reverend Crumrine, Mrs. Kane, and the Seybert Commission would become a power in the land for its enlightenment. It is true that that combination would involve three antagonistic theories, *i.e.* "Legerdemain, the Toe-joint, and the Devil"; yet with the example of Midshipman Easy's historic triangular duel before us, I do not apprehend any serious consequences to *you* from such a conjunction of sympathetic elements.

The ancient Magi certainly did perform some wonderful feats, as we read in Chap. vii. 10, 11, and 12 of Exodus, — in the book I called your attention to in my former review, — that

"10. Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

"11. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments.

"12. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods."

Now, gentlemen, of course you do not doubt this story. Your credulity will not admit the truth of phenomena narrated by many of the ablest scientists in the world to-day and witnessed and proven by thousands of truthful, intelligent witnesses now living; but you dare not deny the story in Exodus, although the incidents it relates happened among an ignorant people three thousand years ago, and the evidence thereof has come down to us through the uncertain channel of ancient tradition, made doubly obscure by uncertain translations and centuries of unrecorded events. If, then, the story be true, is it not plain that this revered "snake story" cannot be explained by either your theory of legerdemain or the luxation of a

"toe-joint," and that the Crumrinian theory alone can account for the phenomena?

Gentlemen, as honest, intelligent searchers after truth, is it not evident to you that your Commission is not complete without a Crumrine? and that your apparatus for investigation is incomplete without the "toe-joint" of an illustrious female? Remember that science takes no heed of the insignificance of the incident or apparatus by which a great truth is demonstrated to the world. The fall of an apple led to the discovery of the law of gravitation, while it is said that a floating log, by the side of a philosopher while bathing, led to the solution of the problem of Hiero's crown.

"*Who hath despised the day of small things?*" inquires the prophet in a deprecatory manner. If this interrogatory has been unanswered during all these centuries, since it was uttered, should you, gentlemen, ignore the recent "Crumrinian" and "toe-joint" theories, its answer would be suggested to every thinking mind. Of course, the toe-joint is one of the least in the osseous system; yet, if it can be used to explain phenomena that has confounded both wisdom and science, it is all-important because of the results, and you should not allow any contempt you may feel for the owner of the abnormal organism, to stand between you and your manifest duty. Neither should any false modesty prevent your making a thorough examination of the "*locus in quo*," and all the laws that govern it; perhaps a judicious and skillful use of your penny mirror may discover all you wish to know, without personal and offensive contact with this marvellous member.

You are well aware of the law of acoustics, that sound is but an effect caused by the vibrations of the body from whence it originates, and that it decreases as the square of the distance from the producing cause. It would be well for you to explain how a rap made by a toe-joint

that was not audible at or near the joint, could be distinctly heard on a wall or ceiling a number of feet away. Here is a problem in acoustics worthy of your "trained habits of investigation." Here your scientific education would aid you, while in the investigation of the Crumrinian theory, I do not know what your experience is, or how intimate you may be with the alleged author or cause of so-called spirit phenomena. Gentlemen, let me kindly suggest to you that while you carefully investigate all the theories that pretend to explain this mysterious phenomena, and give every one its proper consideration, you fail not in giving "*the Devil his due.*"

I do know that the explanation given in your review of the phenomenon of slate writing is incorrect. I know this from personal experience, and repeatedly witnessing it, as well as from my acquaintance with its imitation in the feats of legerdemain. But I am not so certain about brother Crumrine's exposition. I do not have the good preacher's acquaintance with the *prima causa* of all the wonders he has become acquainted with in his eight years of investigation; but from a lawyer's standpoint it does look as if he had both the evidence and the logic to support his charitable and enlightened theory. Yet it is a mystery to me, that when a lawyer and a preacher should visit the mediums of Lily Dale for the same purpose, with two slates similarly prepared and sealed together, the Devil should give the preference to the preacher and not the lawyer. A friend of mine to whom I propounded this riddle, and who evidently had little or no regard for my feelings, remarked that "the solution of the enigma was plain enough to him; his Satanic Majesty was sure of the lawyer, while he was just fishing for the preacher." Of course I rejected this explanation; yet as I naturally feel some anxiety on the subject, should you continue your investigations and finally adopt the *diabolical* theory,

will you kindly give me your opinion of the correctness of my friend's solution?

Magic Slate Writing.

To those of my readers who have witnessed the slate writing as performed by itinerating magicians, and who did not understand the secrets of the "trick," a more elaborate explanation than that given in my former review may be interesting.

There are various methods of performing this feat. I gave a description of several of them in my first book, and will now add the following thereto: —

1st. The magician has a preparation called magic or invisible ink, which is perfectly colorless or transparent. When a communication is written on a slate with this ink and becomes perfectly dry, it is invisible; yet, when wet with a sponge charged with a chemically prepared water, in a few minutes it will look exactly as if written with a slate-pencil.

2d. He has a bowl or pitcher of chemically prepared water and a sponge to use in washing the slates.

3d. A dictionary, got up to all appearance externally like an ordinary Webster or Worcester, yet composed of pages *that are all alike*, of which generally the magician has four. Of course, the corner words, top and bottom, on the right and left pages, are alike in each volume. For example: if the reader will turn to pages 434 and 435 in Worcester's Dictionary, edition of 1881, he will find the top word on the left corner of the page to be "*Dog-house*"; definition, "*a kennel for dogs.*" On the right page, top corner, "*Doltishly, in a doltish manner — stupidly, foolishly.*" On the bottom left corner, "*Dogmatizer, one who dogmatizes.*" On the bottom of the right corner, "*Domestic, a household slave.*" A sufficient number of these leaves are bound together to make a volume of the

ordinary-sized dictionary. Before the exhibition has commenced, the magician has written with his magic ink on a slate the four words and definitions above given. Well, the show begins. The front seats are generally occupied by the clergy, to whom complimentary tickets have been given, and who are sure to attend and manifest their approval of any *show* that will disprove the demonstrations of Spiritualism, and bid the showman "God speed" because he has proven that the fundamental principles of Christianity cannot be demonstrated to be true.

The first proceeding of the intellectual entertainment is the bringing forth by the showman of two slates, a bowl of water, a sponge, and a strong string. The next is to select from the front seats a gentleman "who looks most wise," yet one that the experience of the showman and his observation of men has taught him is one whose wisdom is in an *inverse ratio* to his appearance. The fact is that a magician always prefers to call on an orthodox minister to assist him in proving that so-called spirit manifestations are frauds and deceptions. The reason is that, as a class, the clergy are so honest and guileless themselves, so unsophisticated and unsuspecting, that they will not detect a legerdemain trick that would be a "chestnut" to every gallery critic or street gamin; and, besides, in all shows of this kind the conjurer has the sympathy of the ministry. I often wonder why it is so. I will not say of them, in the words of David Garrick, that—

> "A fellow-feeling makes one wondrous kind."

Yet the fact exists. They will not allow the truth of their faith or the fulfillment of their hope to be demonstrated, and will bid "God speed" to every vagabond showman that holds up to ridicule the sincere Christian faith of millions of their fellow-men. But I pause before the aphorism of Buckminster,—

"The highest exercise of *charity* is *charity* toward the *uncharitable*," — and proceed with simple narration.

The reverend gentleman steps forward in a manner that causes a feeling of awe in the audience and gives a proper dignity to the performance. The showman politely hands him a *wet* sponge and a *prepared* slate, requests him to wash it: with a solemnity becoming the person and the place it is done. The showman now takes the slate from the ministerial hand and lays it on the table by his side, *with the written side down*. He then hands the minister another *clean* slate, and requests him to wash it also. This done, he is requested to lay that slate on the table, and to break off a small piece of slate-pencil and place it thereon. The next proceeding is for the showman to lift up the first slate and place it on top of the other, with the prepared surface down. He now requests the minister to tie the slates together with a strong string, which is also done. This renders the trick more mysterious; yet it is necessary, as chemistry has been at work for some moments developing the writing, and if the slates were not tied together, a morbid curiosity might induce the assistant to look at their inner surface before the *denouement* came. The slates are now secure, never having left the sight of the audience for a moment, and having been washed clean (?) with a sponge, are held in open view. Next the showman takes one of his dictionaries and hands it to another occupant of the front row, and giving him a card, requests him to insert it between the leaves of the closed book, enjoining him not to look at the page of the insertion, as in that event the feat might be explained by what is called "mind-reading." This being done, the showman distributes his dictionaries to four different persons, giving all the same injunction. Then he talks a few moments, to give chemistry full time to develop the writing on the slates. He tells his admiring audience that

"all so-called spirit manifestations are but feats of magic," and, seemingly forgetful of the ministerial presence before him, offers to bet a given sum that he can perform every phenomenon of so-called Spiritualism, and "teach a little child to do it in ten minutes' time"; whereupon the front row smile in a most forgiving and complacent manner.

The time for the *denouement* has arrived. The showman goes to one holder of a dictionary and requests him to open it where he has inserted a card and read the word and definition on the top *left*-hand corner of the page. It is done, and the word "*Dog-house*," with the definition, —"*a kennel for dogs*," — is read so the audience can hear it. The next holder of a dictionary is requested to open where he inserted his card, and read the word and definition on the *right* top corner of the page; and he reads: "*Doltishly*, *stupidly*, *foolishly*," etc. The front row do not consider this definition in the least as personal. The same is done with the other holders of the dictionaries, the showman taking them into his possession as soon as each holder has read *his* word and definition, to prevent an examination of them. When the dictionaries are all gathered and put in a safe place, the man of apparent wisdom who has held the slates *ad interim* is requested to open them, and if there are any messages thereon, to read them to the audience. With solemn dignity he complies, opens the slates, and lo! one of them is covered with writing. He reads, and, wonder of wonders, there are the very words and definitions read by the several holders of the dictionaries, written as distinctly as was the writing on the wall at Belshazzar's feast. For a moment the audience is awe-struck. Then the whole front row rush forward and grasp the hand of the showman with unfeigned gratitude, shake hands with each other, almost shed tears of joy over the overwhelming fact that Spiritualism has been exposed, and

that hereafter if any desire to believe in a future life they must depend on hope and faith alone. No demonstrations of spirit life, such as were ordained of God, cheered the patriarchs of old, and convinced the disbelieving in the days of the prophets and of the Saviour and his followers, are to be received; but "*my* will, not *thine*, be done," is the prayer of the front row, while the "gallery critics" hiss at the shallowness of the deception.

Imitation of Clairvoyance.

The excitement consequent upon the exposure of the slate-writing phenomena having somewhat subsided, "the show proceeds." The showman appears on the front of the stage, holding a book in his hand. This book has a smooth, hard binding, and is covered with thin, tough paper, as a school-boy covers his *new* spelling-book. Under this cover is laid a sheet of white paper the size of the book-cover; on it a sheet of manifold, or carbonized, paper, such as is used by type-writers to make duplicate copies of communications. The paper cover is then smoothly replaced. The showman now takes another sheet of paper of the size of the one under the cover, lays it on the book, and calls for an assistant to write a sentence on it. Another front row occupant steps forward. The showman hands him the book with the sheet of paper laid on its cover, and at the same time gives him a *hard* lead pencil, with a well-rounded prepared point, and requests him to write a sentence on the paper; which he does, using the book to lay the paper on while he writes. The lead of the pencil being hard, and the outside paper well glazed and with a hard surface, the assistant must write with a *heavy* hand to make his writing visible. This, of course, leaves a *fac-simile* of what he writes on the white paper under the manifold paper

beneath the cover. The showman requests the assistant to put the paper on which he has written in an envelope which he will find on the inside of the book. The assistant looks, but does not find it. With an expression of surprise, the showman reaches for the book, and, taking it from the assistant, also searches among its pages, but does not find the envelope. Then he suddenly remembers that he has left it behind his screen, and telling his assistant to fold the paper he has written upon, and that he will get an envelope, steps hastily behind his screen, removes the cover, takes out the sheet with the *fac-simile* on it, hastily reads what is written, replaces the cover, and stepping back, hands the envelope to his assistant, who places the writing in it and seals it securely. The showman then requests some one to securely blindfold him, which is skillfully done. And now curiosity is on tiptoe. The audience awaits the culmination with anxious expectancy. The assistant is requested to hold the envelope before the covered eyes of the showman, who, in a hesitating voice, slowly reads: "*Charity shall cover the multitude of sins.*" The reverend assistant is evidently astonished; so is the greater portion of the audience. Applause follows. The front row smile exultingly, and one reverend gentleman remarks to the audience: —

"*I have been investigating Spiritualism for more than twenty-five years. I have witnessed the phenomena of clairvoyance as produced by many mediums of national repute, and I must say that the test we have just witnessed is superior to that of any medium I ever saw. This showman is called of God to do this work, and I hereby give him my endorsement and God-speed.*"

At this one of the "gallery gods" shouts, "Oh! chestnuts!! I know how it is done, but I won't tell!!" whereupon a policeman collars the embryonic Seybert Commissioner and ejects him from the room for disturbing "the congregation."

The trick I have just described is often combined with another in a manner well calculated to defy the "trained habits" of the front row. This combination is performed as follows: A lady connected with the show is placed upon a chair in front of the stage. She is blindfolded, and then covered with a large black cloth like a tent. Near the side of her chair is a hole through the stage floor, and an assistant showman under the stage has a flexible hose or rubber tube, one end of which runs back behind the stage curtain, through which is a "*peep hole,*" and the end of it is held by a confederate, who can look through the hole and — see all that is done in the audience-room and whisper it in the tube. The other end of this tube is by the assistant under the stage thrust through the hole in the floor. The lady under the cloth reaches down and draws the tube up and places it near her ear. Thus there is a whispering-tube communication between her and her confederate back of the curtain, and he can tell her all he sees through the peep-hole — and more than this. The writing having been done on the manifold paper, as I have described, the showman passes behind the curtain or screen and gives the writing under the book cover to the confederate. When the sealed envelope is passed over the head of the concealed woman, the confederate behind the curtain whispers its *fac-simile* to her and — the woman who was blindfolded and put under the cloth before the paper was written reads it clairvoyantly (?) when it is held over her head. This feat, when adroitly done, is well calculated to deceive the front row, and, in fact, the whole audience. The showman can then go out in the audience and touch a hat, coat, or bonnet, or anything in view of the confederate at the peep-hole, who whispers it through the tube to the woman, and she repeats the description as given to her. *A system of word signals is often used in conjunction with this feat.*

An amusing incident occurred in our city a few years ago, which, as it is illustrative of this trick, I will relate. It happened during the Grant and Greeley campaign. At that time, white hats were worn by the supporters of Horace Greeley as an insignia of their political preference, and I suppose in remembrance of the hat generally worn by the eccentric philosopher. During the campaign, young Professor Anderson and his wife gave a very entertaining performance in magic at our theater. The professor was a gentleman, a son of my old friend, the "Wizard of the North," and his wife was a very bright and accomplished little lady.

During a performance one evening, the professor was giving imitations of clairvoyance in the manner I have described. Mrs. Anderson was the clairvoyant (?). At the close of this part of the exhibition, after she had read the contents of a sealed envelope, the professor walked out into the audience, touching various articles as he passed along. This the confederate saw, whispered to Mrs. Anderson, who immediately informed the audience what articles were touched by her husband.

At last he picked up a Greeley hat, and holding it up so that the confederate could see it, he enquired, —

"What is this?"

"A Greeley hat," whispered the confederate at the peep-hole.

Now, the lady was not a politician and did not know what "a Greeley hat" meant, and she understood the whisper through the tube to say, "a green hat," and after some hesitation she so answered.

"What?" enquired her husband, in a tone of surprise. "What do you say it is?"

"A green hat," she repeated.

Here the confederate whispered through the tube, "You are mistaken — a Greeley hat, Horace Greeley hat."

"What did you say it is?" again enquired the professor, in somewhat impatient tones; when she replied, —

"I said it was a green hat, but I suppose politicians call it a Greeley hat; though I think that the man who would vote for the old turncoat is very green, and I named it after its owner."

This answer not only "brought down" the house, but it clearly established her reputation as a clairvoyant. The next day the owner of the hat sent the bright little lady a beautiful bouquet as an evidence of his appreciation of the joke.

Gentlemen of the Seybert Commission, I have in this and my former review described the manner in which the showman on the stage of the theater, surrounded by the paraphernalia of his occupation and assisted by trained confederates, can exhibit ingenious imitations of the phenomena of so-called spirit manifestations. There are many other tricks or feats of legerdemain in the same direction that I have not described, such as the adroit substitution of slates, spectral illusions made with concealed mirrors and magic lanterns, raps produced by electro-magnetic devices, concealed in tables, sofas, and behind the walls or ceilings of rooms; yet the difference between these exhibitions of the showman's art, and the manifestation of an unseen intelligent force so often displayed at many firesides where fraud could not exist, must be apparent to every one of your number; and to deny it requires a criminal hardihood that would disregard the solemn obligations of judicial oaths or affirmations.

Observe the late achievement of the showman's skill in deception, as recently exhibited in the ridiculous fiasco of Mrs. Kane in New York City. In the purity of her childhood, certain phenomena attended the presence of herself and sisters. It attracted the attention of the intelligent observer and scientific investigator. The phe-

nomena that attended the Fox sisters has become a part of the authentic history of "*occult science.*" They are described in all the recent encyclopædias and works on psychology, and have been made the subject of many a treatise by learned scientists.

After innumerable, carefully conducted investigations by able and experienced physicists all over the civilized world, and the formation of many scientific theories to account for the phenomena which began during the innocence of childhood, continued through the purity of girlhood and the virtue of the early womanhood of the three sisters, now two of them, whose later lives are stained with vice, come upon a stage in New York City, publish their falsehoods, proclaim their infamy to the world, and unblushingly announce that their sister and themselves have been living lies and animated frauds during the greater portion of their lives.

"Oh, Shame! where is thy blush?"

But the silliness of the story carries with it its own refutation. One of them describes a portion of the phenomena as having been caused by an apple tied by a string to her toe, and dropped upon the floor under her bed, and that with this device many of the raps were produced. That a story so absurd, coming from such a source, should be credited by any one is indeed a marvel. Why, it is more than probable that even the Seybert Commissioners *might* have detected this simple fraud, and surely it could not have escaped the investigating ability of the number of curious old ladies who visited the sisters in the early days of the phenomena. If this revelation be true, it far exceeds the wonderful experience of an able member of the Seybert Commission with Caffray's fly-paper, as narrated in the gooseberry report.

And then the luxation of a "toe-joint," in combination

with the tricks of a showman, surrounded with the apparatus of a magician, and assisted by confederates, is given to explain all the phenomena witnessed and testified to by thousands of truthful, intelligent observers, under conditions that excluded all possibility of fraud. The home séance and the fireside circle where educated magic could not come, where deceit could not escape detection, and would not be tolerated, are all explained and denounced as fraudulent by a woman who makes a public show of her infamy at popular prices, and the unthinking world claps its hands with glee at the indecent exhibition.

If human testimony can prove anything, it is certain there is an unseen force that moves ponderable objects intelligently, plays on musical instruments, writes in languages unknown to the medium, foretells events, writes communications inside of sealed and riveted slates, heals the sick, operates the sounder of a telegraph, and does all this when no magician could be present undetected; and —if the theory of the Rev. J. T. Crumrine and those like him is true — raises *diabolus* generally; and the public is asked to believe that all this has been lucidly explained by a business combination of a showman with an elastic conscience, and a woman with a loosely fitting toe. To those who have witnessed the so-called "spirit phenomena" under strictly test conditions, and who know as well as they can know any other physical fact from the evidence of their senses, that the phenomena actually exist, the so-called "*exposé*" made by expert magicians and vagabond showmen appear very ridiculous. And to those who have studied the beautiful philosophy of Spiritualism, the flippant editorials and communications of newspaper correspondents on that subject seem to be not only silly, but cruelly unjust. The fact that it is the sincere religious belief of so many thousands of intelligent people, should ensure for it the respect due to candid

thought and honest opinion, even though both thought and opinion may be erroneous. Its consoling theories and apparent truths have brought comfort to many an aching heart; they have mitigated the grief of bereavement, and robbed the grave of its terrors in many a thinking mind, confirmed many a wavering Christian faith, and given to hope a brightness undimmed by doubt or uncertainty. Spiritual phenomena manifest their benign influence in the home circle of prayer and invocation, smooth the pillow of suffering, mitigate the pains of death, and by the coffin of the beloved dead their cheering tones are heard asserting the glorious truth, —

"They are not dead, but sleeping."

The many charges of immorality made against the teachings of Spiritualism are untrue in every sense of the word. A man may be a thief and yet believe in its philosophy, as he may be a murderer and yet believe in the doctrine of the atonement. He may be convinced of the truth of its manifestations and be immoral in conduct, as he may have no doubts as to the miracles of the Saviour, and yet be a sinner. Spiritualism in its religious teachings sells no indulgences, and gives no immunity to crime; but it does teach that the conditions of a future life depend upon our conduct here; that the influences of earth reach beyond its boundaries; that our vices or virtues here will to a great extent mould or influence our happiness hereafter, and that all causes however minute lead to certain unchangeable results.

"As the pebble in the streamlet cast,
Has changed the course of many a river;
While the dewdrop on the baby plant,
Has warped the giant oak forever."

If other religious denominations were to be judged as uncharitably by the public press as is Spiritualism,

"there would be none that doeth good; no, not one!" How frequently in our public prints do we see the head line "*Another Good Man Gone Astray*," and on reading the account we learn that "one occupying a high position of trust and confidence, a prominent member of a Christian church, has embezzled the funds of which he was the custodian, and 'gone to Canada'"; and yet how unjust would it be to publish the fact as an evidence of the hypocrisy of religion. Or we read that a celebrated divine in an attempt to perform the part of Joseph in a certain domestic drama, did not acquit himself with the eclat attained by the saviour of famine-stricken Egypt; yet how unjust would it be to proclaim that all of the members of the good man's church were imbued with the doctrine of free-love, that it was asserted in their confession of faith, and therefore that all religion was a fraud, and all clergymen "wolves in sheep's clothing." Would the Christian enlightenment of the age sanction, or even tolerate such manifest injustice?" Is it just to charge the "*church militant*" with the individual mental and moral obliquities of its members? or Spiritualism with the vagaries or sins of some of its advocates?

There is one effect produced by these exposures of the pretended frauds of spiritual manifestations not contemplated by its enemies. They confirm the belief of those who have witnessed the true phenomena and compared them with the silly tricks of jugglery and legerdemain. No candid enquirer, who will patiently investigate the phenomena within easy reach of his observation, will fail to discover evidence of the operation of an unseen intelligent force. What it is, or by what certain and fixed laws it is governed, is yet a mystery; but its existence is so clearly proven, and it so fearlessly invites investigation, that science will yet yield to its demand. It is easy for jugglers and showmen to perform feeble imitations of its

wonders, but it is impossible for them to produce its actual results. No magician ever lived who could, by the aid of his art alone, write on the inner surface of two slates riveted and sealed together an intelligent sentence. He might as well undertake to raise the dead, or command the winds and the sea and compel them to obey him.

We are too apt to judge of the might of natural laws by the magnitude of their visible effects or the phenomena they produce; and to think that it is easier to abrogate these laws when operating on minute particles or organisms than when acting on large masses of matter or gigantic physical bodies. We forget that it is the same law that causes the fall of an apple and the destructive effect of an avalanche. The power that could revive a dead ephemera is as great as that which warmed the decaying body of Lazarus into renewed life. The summer zephyr is moved by the same law as that which drives the tornado or cyclone on its resistless course. It is true that it is easier for man by opposing force to prevent the fall of a grain of sand than a mountain-slide, yet the ability to annul the law that moves the one, would be as great as that which would suspend the force that drives the other, and a skill in magic that could impart to a small fragment of stone a power to move and act intelligently could people Mount Olympus with the gods of mythology.

It must be evident to all thinking minds that feats of magic are but the concealed operation of some well-known law, and when the conditions are such that the magician cannot apply force to the object he desires to move, it would remain at rest forever. If then, under such conditions, it does move and act intelligently, it is certain that it does so from the effect of some unknown power; and if a fragment of pencil is placed between two sealed and riveted slates so as to be beyond the reach of physical

force, either directly applied by personal contact or by mechanical devices, it is absolutely certain that it cannot be moved by any human power *now* known to science. What future investigation may discover is unknown; but the scientist is justified in accepting the most rational explanation afforded by our present knowledge. So do we judge all phenomena; upon such deductions do we act in all the affairs of life, and accept the truths of so-called revealed religion. Why, then, should we not judge Spiritualism by the same rules of logic and the same law of ethics?

A large portion of the public press of the country treat the subject of Spiritualism with becoming candor and fairness. It is bigotry alone that refuses to investigate, condemns without evidence, and decides without knowledge; that echoes the senseless cry of fraud, and falsely charges immorality and sin against a conscientious religious belief that is adopted by millions of honest, intelligent votaries, forgetting that charity is the insignia of a Christian, and senseless condemnation the badge of a bigot or a fool.

Since writing the foregoing chapter my attention has been called to an able editorial in the *Minneapolis Tribune* of Oct. 29, 1888, which for its candor and point deserves a more prominent record than that of the columns of a daily paper. It but echoes the sentiment of a great portion of the American people, and deserves the consideration of all but those creed-bound bigots who believe with the worthy English bishop that "Orthodoxy is always my doxy, and heterodoxy somebody else's doxy."

The Editorial.

"There is just now a good deal of newspaper controversy and agitation over the alleged exposures of Spiritualism made by Kate Fox-Jencken and Margaret Fox-Kane. There are to-day

over eight millions of avowed Spiritualists, and the number of men and women who believe it, yet dare not own it, is probably three times that number. These women have charged a good admission fee to illustrate certain sleight of hand tricks, similar to manifestations alleged to have been made by spirits. What does this prove or disprove? When a Sunday-school superintendent leaves the country with the cash box, or a minister leaves his charge and his family to visit abroad with another gentleman's wife, nobody thinks of reflecting on the Christian religion. To profess religion, regeneration of spirits, and even sanctification, requires no great amount of skill, casts no slur on religion; producing spirit rappings and slate writing, with properly contrived apparatus, argues nothing against the genuineness of other demonstrations. After all, Spiritualism contains nothing that is opposed to religion, morality, or the Bible. The Bible is a religion born of spiritual faith, of miraculous visions of angels, interviews with spirits, prophetic signs and warnings and dreams. From Genesis to John the communion between the physical and spiritual world is an accepted fact. The supervision of spirits over earthly affairs is related as a matter of course. The warnings and admonitions of spirits excite no wonder. The communication of angels and mortals forms the warp and woof of evidence in the Christian religion. The Bible furnishes a long list of very eminent men who talked with angels or saints or spirits. We are left, then, to deny their testimony, and call the old prophets and wise men frauds, or accept it as the evidence of spiritual communications. If men in the days of Moses and Abraham and Job and of Saul saw and talked with angels, why not in the days of Mr. Jones and Mr. Smith?

"The New Testament is full of spirit revelation, of faith and reliance upon spiritual manifestations. If people only nineteen hundred years ago saw and talked with the dead, what is there so marvelous in it to-day? If the spirits of the dead once walked the earth, what special odium should attach to men who claim they have never given up the habit? If the dead ever did come back to anybody on earth, what is there to be derided in the notion that they are doing it to-day? Some of the Bible characters who claimed to be mediums, that is, seers of spirits, were not much better or wiser than some of the gentlemen who claim such powers to-day. Moral character did not seem to be

a test of mediumship then, nor is it so claimed now. The character of communications was not always angelic then (according to our notion), inciting to war, pillage, and murder. If immortality is not a fable, but a divine truth, the souls of men abide somewhere, under new conditions, governed by laws of a spiritual nature. There does not seem anything very blood-curdling or horrible or immoral in discovering that the great law which guides the sap in the tree, and the blood in one's veins, should extend over and embrace the spirits that are chained to the flesh, and the spirits that are freed from its weight. Mrs. Fox-Kane, producing raps with her big toe, is one sort of argument; but the destroying of the belief of a large body of people, and annihilating the latent hope in the hearts of millions, that death is but the dropping of a veil between us and our beloved, requires a higher type of demonstration. Mrs. Fox-Kane may be very earnest in her endeavors to expose Spiritualism, but she admits that she has been a fraud all her life, and confesses that she knows nothing of the phenomena which she has counterfeited. Spiritualism as a religious belief is as much entitled to tolerance and respect as Catholicism or Unitarianism, or as the faith of Swedenborg, which takes pious cognizance of the same phenomena which Spiritualists hold as evidences of a future existence. Because Modern Spiritualism, at its present stage of development, offers a good screen for the operations of many frauds and impostors, it is no reason why deep faith and sincere convictions, both aiding to secure better morals and lead the mind into better channels, should be subjected to ridicule or contemptuous derogation.

"Any belief which tends to improve a portion of a community, no matter how small, should be encouraged.

"Your neighbor's path to a higher moral and spiritual plane may not be known to you, but you have no reason to believe that it is less safe, less sure, or less direct than the one you are following yourself."

The Magic Cabinet.

These cabinets are constructed in many ways — with double partitions, false bottoms, adjustable sides, and duplicate curtains. One of the most deceptive is that used for materializing séances; and notwithstanding its

simplicity of construction, is exceedingly well calculated to deceive. It is generally a part of a showman's apparatus. In form it is a square frame, six feet by four, and about eight feet in height. It is placed upon legs ten or twelve inches in length. The curtains in front are divided in the center, and can be easily drawn apart, showing the inside of the cabinet. Across one end of the floor is a trap-door, eighteen inches in width, opening from the end toward the center. The floor is covered with a carpet which conceals it, even from careful observation. When this cabinet is placed on the stage, — which must be covered with a drugget of one color and without figures on its surface, — it appears to the audience as if they could look under the cabinet, and that therefore its "inner sanctuary" could not be reached from beneath. Right here is a simple deception. Between the legs of the cabinet, and extending from its floor to that of the stage, are plate mirrors, one across the front and one across each end; and as these mirrors reflect the drugget from their various faces, it looks to the audience as if they could see the whole surface of the stage floor *under* the cabinet. The cabinet is placed over a trap-door in the stage. The lights are turned down to such a degree as to leave all objects on the stage visible in the weird light of semi-darkness, or partial illumination. The curtains in front are drawn open by the magician, who stands at the end of the cabinet in such a position that the reflection of his person will not be seen in the mirrors — to all appearance the cabinet is empty. Its whole inside can be distinctly seen; its carpeted floor is plainly visible; and the audience think they can and do see the stage to its whole extent beneath the cabinet, when they only see the mirrors reflecting the floor in front. The curtains are now closed, to be opened in a few moments, showing a radiant "spirit form" (?) of a female, apparently

clothed in the ethereal garments of "Drake's Sylphide Queen," standing in the center of the cabinet. I have even seen beautiful book-board wings, covered with spangles and "Dutch gilt," on the shoulders of these angels of the sphere of sawdust and tan-bark. The curtains close; the spirit descends through the traps in the floor of the cabinet and the stage to the regions below, from whence another spirit arises to appear when the curtains are again opened. And this stupidly silly performance is hailed with delight by the intelligent audience as an exposé of Spiritualism. Its death is announced in some daily paper at advertising prices; a refulgent and effervescing clergyman preaches its funeral sermon, conducts its last obsequies, voices the opinion of the Creator as to the merits of the show, bids the showman God-speed, and with a Podsnapian waive of his hand the whole subject of Spiritualism is forever thrust not only behind himself, but the great thinking world.

Yet if there is anything that could satisfy the infidel mind as to the continuity of life, and a spirit existence after the event called death, it should be the number of times Spiritualism has died and lived again. Repeatedly have its phenomena been murdered by itinerating showmen, and its philosophy strangled by the intellectual grasp of the clergy, or thrown into the flames of *Tartarus* by a Crumrinian fireman; yet, Phœnix-like, it has arisen from the ashes of its dead, and with renewed vigor, and on broader pinions, pursued its tireless, resistless course, carrying assurance to doubting faith, and promises of fulfilment to the hope deferred of the true Christian.

CHAPTER III.

SPIRIT PHOTOGRAPHS (?).

"Your noblest natures are most credulous."

CHAPMAN.

"For of the soul, the body form doth take;
For soul is form, and doth the body make."

SPENSER.

Is so-called spirit photography a genuine phenomenon? I don't know. I have seen a number of photographs that their possessors seriously asserted were correct likenesses of their departed friends, yet to me they looked like frauds. I have never seen any taken under test conditions. I once sat for one. Two plates were subjected to the joint influence of myself and the spirit-world (?), and I am satisfied that both pictures were produced by a well-known feat of ordinary photography. This pretended phenomenon is so easily performed, by even a tyro in the art, that credulous persons are frequently deceived thereby; and yet I believe it can be scientifically demonstrated that such a phenomenon is possible, and in this, as well as all other so-called spirit manifestations, fact and falsehood, truth and trickery, may be combined in proportions suited to the credulity of the subject or the skill and dishonesty of the operator.

The human eye is in its construction very like the camera of the photographer. The ball of the eye is a most perfectly constructed optical instrument. It has two chambers: the *anterior* filled with *aqueous humor*, and the posterior with *vitreous humor*. Between these two chambers is suspended the *crystalline lens*. In front

of this lens is the *iris*, which forms a partition between the two chambers of the eye; it is perforated with a small hole called the *pupil* immediately in front of the *crystalline lens*. The *iris* is composed of two layers: one with fibers radiating from the center to the circumference, the other with circular fibers that surround the pupil. Through the agency of these fibers the pupil or hole is enlarged or contracted, thereby admitting more or less light into the posterior chamber through the *crystalline lens*. When the light is very strong, it acts upon the delicate nerves and fibers of the *iris* in such a manner as to partially close the pupil. When the light is feeble, the pupil expands. The *cornea* is a projection in front of the *iris* like a watch crystal in shape.

The *crystalline lens*, the *iris*, and the *cornea* are very like the lens-tube in a photograph camera. The posterior chamber resembles the box of the instrument; it is coated on the inside with *pigmentum nigrum*, or black paint, like the inside of the camera box. At the back part of the eye is a most perfect mirror, called the *retina*, a ganglionic ramification of the optic nerve, which extends back into the *sensorium*, or that portion of the brain which takes cognizance of the formation of all images impressed upon the *retina*. When an object is presented to the eye, it requires about the sixth part of a second for the eye to take cognizance of it; that is, we look at an object for about the one-sixth of a second before we see it, and after the object has passed by, the image remains the sixth part of a second on the *retina*. For this reason, the spokes of a wheel that is revolving six times in a second appear to us like a plane, solid surface. The image of one spoke does not leave the sensitive mirror of the eye until another is made on it. A boy whirls a firebrand around six times in a second, and to the observer it looks like a circle of fire. The image of the first spark or point of fire has

not time to leave the *retina* before another is placed upon it. For this reason, lightning or a meteor darting across the sky, although in fact but a moving luminous point, appear like a long line of light.

Now the photograph instrument is much more sensitive than the eye. Herr Ottomar Anschultz, a German photographer, has succeeded in preparing photographic plates so sensitive that an exposure of $\frac{1}{5000}$ of a second is sufficient to obtain a picture. By his process the image of a flying bullet is taken and appears as a slightly oblong dot. That is, the photograph of a ball fired from a rifle is taken in its flight, as if it was a stationary object. If, then, the camera could seize and impress on its sensitive plate an object moving so swiftly as to be unseen by the human eye, it is certain that any object that would make an impression on the *retina* that would be perceived by the *sensorium* could be photographed by the sensitive plates of Herr Ottomar.

When Mary Magdalene, and Mary the mother of James, and Salome went to the tomb of the Saviour with sweet spices that they might anoint his body, and saw by the light of the rising sun that the stone was rolled away from the door of the sepulchre, and there saw a "young man clothed in long white garments sitting on the right of the tomb," if Herr Ottomar had been by their side with his sensitive photograph instrument and plates, it is scientifically certain he could have taken a photograph of an angel or spirit; and whenever a spirit has appeared as recorded by revered tradition — if a human eye saw it, it is certain that it would have left its impress on a chemically prepared plate which was eight hundred times more sensitive than the *retina* of the eye.

But Spiritualists assert that the photograph instrument will take pictures of spirit forms that are so impalpable as to be insensible to the human eye. There is nothing in

the knowledge of science that could disprove that statement. It is only a question of relative conditions. If the prepared photographic plate is eight hundred times more sensitive than the *retina*, and a spirit form is not eight hundred times more attenuated or impalpable than a human form, it would leave its impress on the plate. In other words, the photograph camera, like the microscope, can see objects that are invisible to the human eye, and it retains the form of these objects on a sensitive plate. Suppose, then, that some future inventor should invent an attachment to the microscope which would impress on a sensitive plate the forms of the animalculæ it reveals to man in a drop of water. The phenomenon would be similar to spirit photography. If spirit forms actually exist, not more invisible or impalpable than are the hundreds of forms that live in a drop of water, why could they not be *seen* by the camera as readily as are the animalculæ by the microscope?

But so-called spirit photography is so easily imitated by expert operators, and so difficult to detect by an examination of the pictures, that I am inclined to render a verdict peculiar to the courts of Scotland, of "not proven," *until I have seen it under test conditions.*

A short description of fraudulent photography may not be uninteresting to my readers, while it cannot fail to please the members of the Seybert Commission, if they have not already purchased the secret. Before photography was discovered, spirit pictures were taken by the daguerrotypist in a manner that would undoubtedly have escaped detection, even by the trained habits of investigation of Mr. Sellers, the author of the "*asides*" in the Report of the Seybert Commissioners. The process was as follows: —

Spirit Daguerrotypes.

The daguerrotype, the name given to the original photographic process by its inventor, M. Daguerre, in 1839, was taken on a silver-coated copper plate. The process consisted, first, in cleaning and polishing the silver surface of the plate; second, in rendering the plate sensitive; third, in exposing it in the camera; fourth, in developing the latent image; fifth, in fixing the picture. The plates were polished to the utmost possible extent, so as to obtain a chemically pure surface. This was done on a "buff wheel," or "holder," until the silver surface became a perfect mirror. It was then exposed, in a dark room, to the fumes of *iodine*, which imparted a beautiful purple color to the silver surface. It was then subjected to the fumes of a preparation of *bromine* called *quick stuff*. This gave it a golden hue. The plate, now ready for the camera, was placed therein and exposed to the object. An invisible picture was impressed on the sensitive coating in a few seconds' time. The plate was then exposed to the fumes of heated mercury, and in a few moments the picture appeared. The plate was then washed with a solution of hyposulphite of soda, which removed the unaltered *iodobromide* of silver, leaving the picture untouched. While in this condition the picture was indistinct, and could be easily removed from the plate with rouge and the buff. The plate was next covered with a solution of chloride of gold, and heated over a spirit-lamp, when the picture became "fixed" and distinct. After this last process the plates can never be cleaned so as to entirely remove the picture. They may be scoured with "polishing powder," and buffed until they appear like new plates; and yet, if another picture be taken on them, in the process of gilding, the old picture will come up, its shadowy outlines

mingling with the last picture in a manner very suggestive of an unseen ghostly form by the side of the sitter.

It is only necessary for the "spirit daguerrotyper" (?) to have a stock of such previously exposed plates on hand, usually of quite aged or very young persons, and credulity often sees the ghostly form of a grandfather or mother, or a lost baby, appearing by the side of the sitter in the dim distance of the background. Forty-five years ago we called them "magic pictures." An amusing incident once occurred to me that well illustrates this deception, which now, if skilfully performed, would defy detection even by the trained habits of the Seybert Commissioners. As it led to a happy marriage, and therefore may be interesting to young ladies, I will relate it as it occurred over forty years ago.

A young merchant from a distant city, a very handsome fellow, an old friend and classmate of mine, visited me, and requested me to take his daguerrotype, that he might put it in a small locket as a present to his mother. I located the picture in the left-hand corner of the plate so that I could cut it out and not use the whole plate, as they were quite expensive at that early day. When the picture was gilded and developed, I found it was too large for the locket, and so took a smaller one for my friend. On the day preceding Halloween Eve several of my young acquaintances called at my rooms to witness some of the wonders of electrical phenomena and chemical experiments covered with the mystic veil of magic. During the conversation one bright and very pretty young lady remarked: "Oh, to-night is Halloween! Girls, let us meet somewhere, and try some of those old Scottish games that Burns relates so beautifully where he says: —

"'Some merry, friendly, country-folks
Together did convene,
To burn their nits, an' pou their stocks,
An' haud their Halloween;
Fu' blith that night.'

"Who knows, girls," she vivaciously remarked, "but we may see some of those gentlemen that we are destined to render miserable during life?" "Hattie," said I, "you know I am a magician. I can show you a portrait of your especial victim now, before the mystic hour arrives, if you would like to see him." "Yes, I would, poor fellow," she replied; "but remember I won't have him unless he looks intelligent. I don't care whether he is handsome or not; but no silly fop on my plate — daguerrotype plate, I mean."

I hastily scoured the plate that had my friend's picture in the corner, showed it to her a perfectly polished mirror, and requested her to mark the back of the plate by writing her name on the smooth metal surface with the point of a needle. She did so. I coated the plate, placed her in the chair, adjusted my camera properly, and when her picture was developed, over her left shoulder was a dim, ghostly outline in which the manly features of my friend were quite distinctly visible. Hattie was very much astonished; but as her companions gathered around her, looking at the picture with wonder-dilated eyes, she naïvely remarked: "Well, he is a nice-looking spirit, anyhow. I wonder if he drinks or smokes."

The next Christmas eve we had a dance at one of our hotels. I invited my friend to make it convenient on his return trip to attend it. He did so. The afternoon before the party, I showed him the picture and related the joke. He looked at the portrait earnestly a few moments, and said, "Well, Professor, if that girl will have me, I'll make your necromantic picture a true prophecy."

That evening at the party I introduced my friend to Hattie. Of course I said nothing to her of his being the original of the spirit picture. I had not explained to her the secret; but I could see by the startled expression in her bright eyes that she recognized him, or at least, I thought she did. I saw them dancing together a number of times that evening. She had already fallen in love with the spirit, and he with her picture. Their affection for each other increased on acquaintance, and a few months later I attended their wedding. They lived happily together for many years: both their bodies now rest side by side in a beautiful cemetery in a distant city. It is said that marriages are made in heaven, yet I have obtained a number of divorces in my professional life, of those who at the time they occurred were thought to be of celestial origin. I know, however, that this one, made by a magician's trick, was a happy one in this life; and if the philosophy of Spiritualism be true, the ties of connubial love are not necessarily severed by death, neither are they buried in the grave.

Spirit Photographs.

Spirit(?) photography is similar to the daguerrotype process. A glass plate is coated on one side with collodion — and may be preserved in this condition for any length of time. Before exposure in the camera the plate is immersed in a bath of iodide of silver. The sensitizing must be done in a room lighted by a candle or a light admitted through yellow glass. To prepare a stock of spirit pictures(?) the medium(?) takes a piece of cardboard, and making several holes in it, places it over the sensitive plate. On his background he places a number of pictures of "departed friends," generally great men, or aged men and women, always with a baby or two, and so arranges them that they will correspond with the

holes in the cardboard. Of course this is done in the absence of the members of the Seybert Commission. When the plates are thus prepared, they are marked by the photographer and carefully put away in a dark box as so much stock in trade. A visitor calls. A few adroit questions propounded by the operator, and answered by the visitor, leads the latter to easily guess whether the spirit to be acceptable must be an aged person, a middle-aged, or an infant. The sitter is placed in position, a selected plate from the stock of spirits on hand is exposed and developed, and often credulity recognizes a grandfather, or mother, a husband, or baby now in the spirit world, and whose images have been preserved for weeks in the dark cabinet of the medium. In my case, I recognize the familiar features of an old campaign lithograph of Horace Greeley. He seems to be whispering in my ear, as if remonstrating with me for not supporting him in his mad career for the presidency. Other *unknown* faces surrounded me from the stock in trade. I sadly paid four dollars for a very valuable bit of experience — as the Seybert Commissioners seem to have done with the magicians; but as I have no further use for the secret, I generously donate it to the public, as an example worthy of imitation by future commissions of investigation.

A recent investigation in one of our Eastern cities in relation to "*composite photographs*" developed some startling facts. Mr. T. C. Roche, "the father of photography," — as he is known to photographers all over this country, — being consulted upon this subject, among other statements, said: —

"There are various ways for providing surprising results in photography, results that in one age would have been called magical, but in ours recognized as scientific tricks. The ghost picture, for instance, in which a shadowy ghost — through which material objects are visible —

is seen between natural attitudes and occupations. That is produced by an almost instantaneous exposure of the figure that is to do duty as the ghost, followed by a full exposure of the figures and properties that are to appear natural. Another novel trick was shown recently in a photograph reproduced by a prominent trade journal, which presented the photographer, seated at a table, playing chess with himself sitting on the opposite of the table, while he, himself, stood up in the background looking at his two selves playing. The figures were all on the same negative, which was produced by three successive exposures of the plate, parts thereof being masked each time by a black velvet shutter. Still another trick is that by which a person who likes that sort of thing, may appear to be photographed riding upon a flying goose, or a fish, or any other desired style of ridiculous locomotion. This is done by the subject holding upon his lap a huge piece of white or sky-tinted card with the fanciful figure drawn upon it. His face appears above the upper edge of the card, and seems, in the picture, joined to the funny little body mounted on the goose or fish."

My readers will understand me: I do not say that spirit photography may not be a genuine phenomenon. From a scientific standpoint it looks as if it could be accomplished, and I have heard many credible witnesses say that they know it has been done. Yet it is so easy to imitate it, and in my case the fraud was so apparent and so ridiculously absurd, that I only desire to give my experience to the public as a warning to other investigators, who may be lacking in the "trained habits of investigation" of the Seybert Commissioners.

In this vast universe there is so much that is unseen compared with what is seen, that the scientist of to-day admits his ignorance of the countless forms of animate life that may surround us on every side. In the immensu-

rable fields of stellar space, illumined and warmed by uncounted millions of suns vastly larger than ours, there must exist conditions favorable to an infinite variety of life, and forms suitable to its development. That we do not see all the wonders of animate existence proves simply our defective vision. The eagle and vulture from the altitude of clouds and storms can see much farther than man, while the microscopic eye of the fly can see forms of life in the microbe and infusaria unknown to us.

If spirit life exists, why may not the wonderfully sensitive eyes that science has invented see its forms? and if seen, why may not the sensitive plates of the photographer take cognizance of them, as the sensorium of the brain records the fleeting images momentarily impressed upon the *retina?*

This subject is now attracting the attention of thinking minds all over the world. The public press daily records this fact, and creeds and dogmas in vain endeavor to stifle thought and investigation. The religion that fears the existence of unseen life and its manifestations depends upon ignorance and prejudice to sustain it, and under the sunlight of science will wither as did the gourd by Ninevah when the worm had smitten it in the night and the east wind and morning sun beat upon it. From *Public Opinion*, a magazine published in Washington, D.C., I quote an article taken from the *National Review*, an English periodical, which shows that public thought is awakened on this subject, and in defiance of creeds and dogmas insists upon its investigation.

"Suppose it proved, after all, that the infinite variety of life, of conscious existence, is not confined to earth and water; that the scale, if it culminate, does not end in man — what of that? There are sounds ordinarily inaudible to human ears, invisible rays of light which can nevertheless be rendered visible. So

there might be, in the vast region of our atmosphere, creatures whom under the common conditions of our and their daily existence we can neither see nor feel, but who may, like the ultra-red and ultra-violet rays of the solar spectrum, be made otherwise perceptible to our senses. And if there were, what wonder and what matter? Is the thing *per se* incredible or impossible? Should it prove that some eyes can see a band within the violet of the rainbow, that some ears are sensitive to atmospheric beats too rapid for average human senses, would such exceptions be called preternatural or supernatural? Grant that the supernatural is the impossible; minds trained by scientific study should be above the folly of pronouncing things impossible because fools have called them supernatural.

"That there are bounds not only to the known, but apparently to the knowable, spheres and modes of action beyond the cognizance of our senses, science is inclined not merely to admit, but to insist. The phenomena of consciousness, the conscious mind itself, are inscrutable, incomprehensible, not only to the acutest physiologist, but to physiological method. That between the nervous stimulus conveyed to the gray matter of the brain, and the mental impression coincident therewith in time and cause, there is an absolute, incomprehensible, immeasurable distinction, as well as an unthinkable connection, is the last word of the latest scientific research. If there be something of which consciousness and thought are the attributes, as they must surely be attributes of something, and cannot, we are told, be physical functions of the gray matter of the brain — if, in a word, there be a soul, can the philosophers of to-day pronounce that the philosophy of old erred in holding the soul immortal?

"And if the soul survive, if there be a spirit world in which thought and consciousness are what motion and sensation are to life in the flesh, is not that world a part of nature? Must we not suppose it ruled by law as strictly and certainly as this, and can the *a priori* methods so discredited in their application to physical be trusted so implicitly in psychical enquiry? Are we so justly confident in our conjectures, so sure what, if that world exist, must be its laws, as to say that none of its inhabitants, however deeply interested in those from whom they have just been parted, in wives, husbands, children, whose need of them they cannot forget, can ever be permitted to return, or, returning, ever make their presence known? If their presence

be recognized, impressed on the spirit, might we not expect by analogy that it should be represented to the senses? A mental or physical impression on the sensorium reflects itself, as we know, in a corresponding external sensation; a shock to the optic ganglia is reflected outward as a flash of light; a pressure on the upper course of a trunk nerve is felt as a tingling at its extremity; nay, felt in lost toes or amputated fingers. If a disembodied spirit could impress its presence on one still embodied, would not that impression, according to analogy, produce on the senses the effect of an outward image, be realized through the brain and nerves, as a bodily form presented to the eyes and reflected on the retina? And if the rapping, table-dancing agencies should demonstrate their possession of intelligence, is it absolutely incredible and impossible that there may exist conscious creatures, living forms of matter impalpable to our senses, neither much wiser than elephants, nor much cleverer than monkeys? Need science be angered, need orthodoxy be outraged, by the suggestion?

"That the human mind, developed through such an infinite process of change and preparation, should exist but for a few years, and through those years be educated at such cost of pain and trial for no future use, is not a doctrine to which science, after its new and grand discovery of the conservation of energy, need cling with passionate obstinacy. That the vast region of the atmosphere, the infinitely vaster realms of ether, constantly traversed by the rays of solar and stellar light, heat, and chemical stimulation, are utterly void of conscious, joyous life, may be true, but can hardly be called *a priori* certain or probable. That endless time and infinite space exist to no purpose — at least to no such purpose as that which has crammed every drop of water, every corner of earth, with teeming, enjoying, active being — hardly accords with the last discoveries of science, with the established analogies of nature. While the earth was the center of the universe, while the stars were lamps lit for man's benefit, or, as Whewell suggested, sparks struck off from the anvil on which our earth and sun were forged, while all was made for man, disbelief in life invisible to, unrecognizable by man might be a natural and logical inference. But if it seem probable that every star is a sun with planets of its own, every planet the destined abode, in time past, present, or future, of life as rich and various as earth's, it should surprise us less to learn that

even within our own sphere the life cognizable to our senses is but a fraction of the whole, than to be assured that it is all. At any rate, the negative is not so obvious that we can safely base upon it a denial of all facts that look the other way, a contemptuous affirmation that there are no more things in heaven and earth than are dreamt of in our philosophy."

CHAPTER IV.

"Be sure of it; give me ocular proof."

SHAKESPEARE'S *Othello.*

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Luke xvi. 31.

GENTLEMEN OF THE SEYBERT COMMISSION: I call your especial attention to the evidence contained in the following chapter. It is important for the reason that it affords unmistakable evidence of the existence of an invisible intelligent force, which purports to have once been a living being on earth, and which has preserved its individuality in the unknown world as distinctly as it did on this, and manifests itself in a manner that absolutely negatives the theory of Dr. Carpenter that the phenomenon is "*unconscious cerebration.*" See page 225 of my former book.

The witness I now call is George R. Bishop, law stenographer; member (and in 1877 president) of the Law Stenographers' Association of the City of New York; member (and in 1883 president) of the New York State Stenographers' Association; foreign associate of the Shorthand Society, of London; author of "Outlines of a Modified Phonography," "Notes" thereto, and "Exact Phonography." I met this gentleman at Lily Dale, and, knowing that he received some remarkable communications in stenography, I requested him to have a plate made of one of his slates, and to write me a concise statement of his experiments, which he has kindly done. His account of his experience, with a fac-simile of one message he received, explain themselves. Gentlemen, you cannot ignore

this evidence. Mr. Bishop is so well known, and his credibility so far beyond suspicion, that the "Podsnapian" method of disposing of a stubborn fact will avail you nothing here. If you are honestly searching after truth in your investigations, and are willing to recognize it when found, you will candidly examine this testimony and give it the consideration it deserves. Remember that the public will form its opinion of the facts you were appointed to investigate, and of your candor and honesty, without "fear, favor, or affection." Neither your position as a body of scientific men, nor your social standing, will avail you or protect you against the just indignation of those who are the legatees of Henry Seybert. The sacred trust imposed upon you by the generous dead must be faithfully executed; and while the pleasure of "well doing" may be a new sensation to you, its very novelty will doubtless enhance the enjoyment on your part, as a *new viand* is relished by the palled taste of an epicure far more than the familiar products of his accustomed *cuisine*.

Letter of George R. Bishop.

New York, Jan. 8, 1889.

Hon. A. B. Richmond:

Dear Sir, — You have expressed a wish that I give you an account of the so-called "independent slate writing" that I saw at Cassadaga during my short stay there in the summer of 1888: with that request I now comply. Of the place itself I had never heard till a few months before, when my wife informed me that a friend who had a cottage in course of erection on those grounds, had invited us to remain there for a few days. Concerning the geographical location of the place, I took but little pains to inquire. I was told that it was in Chautauqua County, this State, not far from Jamestown and Chautauqua Lake,

with the shores of which latter I had some desire to become better acquainted, and to visit especially the celebrated summer settlement presided over by Dr. Vincent. Accepting the invitation named, we left Eastern New York early in August, went directly to Cassadaga, and remained just one week. It was toward the end of that week that I first made your acquaintance.

Going to such a place, confronted at almost every turn with the sign of some one claiming to be possessed of the peculiar gifts or powers which I am informed is one of the purposes of the Cassadaga Association to encourage and cultivate, — the signs, however, bearing names all of which were new to me, — hearing, too, reports of strange things said and done through the influence, or at least in the presence, of those persons, we should have shown an indifference and lack of curiosity entirely uncharacteristic of native-born Americans had we failed to make the attempt to see some of the phenomena of which we heard. Of this particular phenomenon of slate writing, I had never before seen or attempted to see anything; so we decided that our principal effort should be to witness something of that description.

I can see no occasion for going, in this letter, beyond a mere statement of facts. Even if I went so far as to formulate a theory, that, whatever it were, would be less interesting and less important than the facts themselves. There is such a dangerous precipitancy on the part of most observers of phenomena, in rushing to conclusions, and constructing theories and philosophies in the most summary way, that I feel like laying a strong hand on any predisposition on my own part to fall into this error. I appreciate the saying of Faraday, "Occasionally and frequently the exercise of the judgment ought to end in *absolute reservation*"; though I also appreciate his further remark, "It may be distasteful, and a great fatigue to suspend a con-

clusion." As to the observation of the facts themselves, and the statement of them, I like, however, equally well the saying of the old English doctor, Sydenham (whom Dr. O. W. Holmes quotes): "'Tis none of my business to inquire what other persons think, but to establish my own observations."

In making the observations, a brief account of which I am to give you, I took as good care as I could to guard against being deceived. I think I was aided in this by some knowledge of the principles governing the eliciting of legal evidence as given in the books, and many years' observation of their practical application; my familiarity with the enunciation of those principles not being confined quite to the ordinary sources of knowledge, but fortified by familiarity with a most admirable discussion and comparison of the application of the principles of induction and deduction to juridical, as contrasted with scientific inquiries and investigations, in Mr. Justice Fitz James Stephen's 50-page "Introduction to the *Indian Evidence Act*" (London, Calcutta and Bombay, 1872), a copy of which work (very few ever having been brought to this country) I was fortunate enough to have purchased when it was first issued. I had also further inducements in the direction of caution, by familiarity with the criticisms of the late Professor Jevons (in *Principles of Science*), on my old favorites, the "Experimental Methods" of the Inductive Logic, the canons of which are so fully set forth in the treatises of John Stuart Mill and Professor Bain; his criticism on the Methods of Agreement, Difference, and Concomitant Variations; also, some of his suggestions on the subject of Hypotheses. But really, the phenomena that I am about to describe seemed very simple, under the careful scrutiny that I gave them, and may be set forth in very plain language.

We succeeded in making engagements with three of the

"gifted" persons referred to, taking the precaution to withhold our correct names, and preparing for the sittings with new slates of our own purchasing, duly initialing the frame of each one, to guard against any possibility of the substituting of others for them. The first visit of the kind that was made by either of us, was one made by my wife alone, to a lady who was said to be somewhat distinguished in connection with this phenomenon of slate writing, which visit, as my wife told me, was resultless; as was also a second, made to the same lady two or three days later, by my wife and myself together. Almost immediately after that first visit of my wife, and before that second visit which we made together, we visited Mr. P. L. O. A. Keeler, with whom an appointment (without any disclosure of names) had been arranged. As this "sitting" was the one at which was had the writing, an account of which you desire, perhaps I should say that the cottage occupied by Mr. K. was a two-story one, or, more strictly, a cottage of one story and a very high attic, fronting on and very near the main road leading through the grounds. Mrs. Keeler and her boy, of perhaps three years, were below on the verandah, except when the boy came up stairs, and sometimes wandered into the room where we were. The room in which we sat — into which the August sunlight of the early afternoon streamed through a pretty large window opening, from which the sash had been removed — was not lathed or plastered, and contained no mirror that I could discover. I was informed by Mr. Keeler, that the chances of success would probably be increased if I sat with him alone; so my wife remained in the reception or sitting-room down stairs. I asked Mr. K. for directions as to mode of procedure, being wholly ignorant of the conditions supposed to be requisite for obtaining such writing. He told me to write, each on a separate slip, the names of about half a

dozen people, some male, and some female, whom I had known when living, but who had departed this life, with any questions I might think of, the names to be written in full, except middle initials. He then withdrew from that room into the next. I then, while alone in the room, proceeded to write my names with pencil, on slips of a rather heavy, poor quality of very opaque writing-paper, which slips I tore from a pad that Mr. K. handed me before his leaving the room.

In writing on my slips, — that is, the names and the questions, — I followed his directions. I wrote several questions, putting portions of two of them in phonography; the name written at the head of each of those two slips being that of a person who had been familiar with such writing, though of very different adaptations or modifications of the phonographic system. I then folded the slips, crumpled them, and rolled them so that the writing was inside, and was wholly invisible. Shortly afterward Mr. Keeler returned to the room. He took a seat with me, but facing me, sitting on the opposite side of the little table at which I was already seated. He passed one of his hands over the folded slips several times, a few inches above them, not touching them at all. We then, at his suggestion, took two of the slates (they were of poor quality, grayish rather than jet black in color) which were held together with rubber bands; he, putting a small bit of slate pencil between them, suggested that they should be more tightly tied together, and I tied them as closely as I could with my large silk handkerchief.

We sat for a few minutes (the slips with the names on in the meantime lying between us, unopened, on the table), when he suggested that I write the names of one or two other ladies, — some whom I knew to be no longer living, — as the male influence seemed to be stronger than the female. I did this. The slates in the meantime lay on

the table before and between us, with the handkerchief all the while tied round them in the manner described. I took pains to hold the last two slips on which I wrote in such a position that the writing could not be seen by Mr. Keeler. I wrote in a rather formal, perfunctory, mechanical way, the writing itself significant of little beyond the names; and my attention was divided between this and noticing that my slips, as previously written, and then lying on the table, were not disturbed, and that the slates were left untouched. Having written these two, I placed the last written slips, as folded up, on the table with the others. At this time Mr. Keeler suggested that it might help if he asked the assistance of his "control." He then wrote a slip which, from the looser and more careless folding of it, I could all the while distinguish from the others, and dropped it in with the other wads. As he did this he asked "George" (he said that was the name of his "control") to assist as well as he could.

These preliminaries having been disposed of, we took the slates, resting our elbows on the table, holding the slates, as already tied together (they had not been untied), about a foot above the table, right in the strong light of early afternoon. In a few moments I heard what seemed to be a movement of the bit of pencil between the slates, apparently an easy, steady, flowing movement, accompanied by just a slight trembling of his hands, which I could not quite overcome by steady holding. Shortly before the sound of what appeared to be the scratching of the pencil ceased, I noticed the sound as of a peculiar movement of the pencil, as if single, rather more deliberately traced marks were being made, with a distinct putting down of the pencil several times as if dotting *i*'s. Then there was a little more scratching, with a movement similar to that which was observed when the scratching began. Then Mr. Keeler, with a kind of convulsive shudder, and apparently

in some way considerably exercised, said, "Turn it over, turn it over!" In obedience to this the slates were reversed, the bottom side being brought to the top, the bands and handkerchief not being loosened. I grasped the two corners that were nearest to me tightly, as before; he seemed to be grasping the two opposite ones equally tightly; and what seemed like writing with the pencil was resumed, this time with much greater force and energy, with a sound of the pencil that was about as loud, it seemed to me, as one could produce with a pencil, writing on a common stone slate. At the end of this movement there was a movement as if writing single letters, then a word, and at the end quite a violent twist as if with a final explosion of muscular energy. Writing was then again resumed, but more quietly and lightly than even the first writing, before the slates were reversed, had been, and in very strong contrast to the last preceding. This ended, Mr. Keeler said, "Well, they are gone. You can see now what you have." Up to this time my slips of paper had been undisturbed, his own lying with them. He now took up his own, which was easily distinguished from the others by the *indicia* before mentioned, not touching mine.

I opened the slates, and found three writings, in three different hands, — each signed by a name that I had written on my (thus far) unopened slips. The three writings, together, pretty well covered the inside surfaces of both the slates: the one, an engraved reproduction of which, omitting the signature, I send you, occupied one; the other two were on the other slate. The other two writings, as to distinctness and legibility relatively to the legibility and distinctness of this one, somewhat differed; the one that occupied the central part of the slate, and the signature to which ended with a flourish, was written in a large, bold hand; it was more legible than the one reproduced; the other, which was on the margin, below

the other, and upside down, relatively to the other, was written with great evenness and regularity, very compactly and finely, and was not so legible, to me as were the two larger specimens. This most minute one and the one reproduced were signed with the full first names and surnames, and the middle initials, corresponding exactly to two names written on the unopened slips; the bolder and larger one was signed with the surname, preceded by the first and the middle initial, of the name on another of the slips — the first name having been written in full on the slip itself, while on the slate only the initial of the first name appeared. This last-mentioned *slip* was the second one on which shorthand had been written; but the *slate* writing signed with this name contained nothing in shorthand. With the exception of the name (which I omit), it was: "I am glad to come here and write a word or two. I have much to tell you when I can. But I cannot write it; I must talk it. Keep up your examination of this truth." The third one, which was on the same side of the same slate as that copied above, but written the other side up, as already mentioned, was (excepting the name, which I also omit): "This is wonderful, isn't it? I am alive yet. I have been here before. Tell it those I know."

Mr. Keeler evinced considerable curiosity as to the shorthand writing; said he had never had anything of the kind on a slate before; whereupon, I told him that my question on the slip containing the name that he could see signed below the shorthand on the slate, had been written partly in a similar style of writing. I then picked out from the still folded slips one which I thought contained such writing; opening, however, one of those that I did not want, and which had no shorthand on it, before getting the right one. Unfolding the second one that I picked up, it being the one I wanted, I showed it to him,

to let him see how my question had been written. These two were the only ones I opened in his presence; the five or six others I put in my vest pocket, unopened, and some days afterward opened them, to make sure that they were the identical slips I had written, — which I recognized them as being.

The engraved reproduction sent you was made from the slate itself. On taking it to my photo-engraver, I was informed that the slates were so gray, as contradistinguished from a jet black, and the pencil marks on that grayish surface were so lacking in sharpness, that a direct reproduction could not be successfully obtained; that the proper way was to photograph the slate and writing, get what is called the "silver point" for tracing, trace over the writing with Indian ink, bleach out the gray background, and then do the photo-engraving. This course was pursued, the tracing being done by myself with the greatest possible care. After the completing of this tracing, I found that the white or "silver" lines had not been entirely covered at every point, the pencil marks which had been photographed having been broader at such points than the ink-tracing over them; and I made no effort to broaden those penned lines to cover the whole of the white lines where they were thus broad. The reproduction, therefore, in the respect and to the extent that there was this occasional variance in width of line, fails of perfect exactness; beyond that, it is, as nearly as was practicable, a *fac-simile*.

The above is merely a narration of facts, excluding, so far as could readily be done, inferences and conclusions. You may possibly expect me, as being presumably an expert on shorthand matters, to give you a few observations on that part of the slate writing. Here, however, I think the mere statement of the relevant facts will be sufficient. The person whose name was correctly signed

I do think this is wonderful.
I wish all the folks could realize
this wondrous power. We are no more
dead after the dissolution of the
mortal body, than we were before it
It is but the entry into a higher state
of beautiful unfoldment. We hover
about you at times when you do not
know of our presence Try and let
me reach all the folks in this way.



to the slate writing that has been reproduced by engraving had been a shorthand writer of a good deal of expertness, having begun to learn what we know as the "Graham" adaptation of the Pitman Phonography, and having, after proceeding with that for a time, changed to, and acquired good proficiency in, the "Munson" adaptation of the same fundamental system. In writing the question which was headed with this person's name, I made it a point to employ the signs of the last-named adaptation; that is, that with which the person whose name was written had been the more familiar. The line of shorthand that was on this slate, and which is reproduced in the engraving, is *not*, except as to the word "to," that in which this greater proficiency had been attained; in those respects in which the two adaptations differ it is that which this person studied for a short time, then relinquished. It was, however, that which I myself had formerly for years written, and of which this person had seen a good deal while actually using the other adaptation. The sentence in phonography reads, "I am happy to see both." It is the "vocalization," so called, or writing in of the little vowel signs, which is not, at points at which the two adaptations differ, according to the more familiar "Munson" adaptation, but to the "Graham," this applying to the dots in "am" and "see." The *h* in "happy" is the Graham *h*, though in that word the proficient user of the system would almost invariably omit it, as being unnecessary. It would hardly be in accordance with the intention I am following in writing this narration — that is, the intention to exclude theory and hypothesis — to even suggest that this might, under certain conditions, have seemed like a "return of the compliment"; that is, that, appreciating that I had, with some effort, written in that shorthand which would have been in life most familiar to this person, an effort had been made, on the other side, to write that with which *I* had

been most familiar, the effort being successful except in the sign for "to"; nor to comment on the fact that one who, like this person, had gone but little way with the "Graham" system, might insert the *h*, as was done in this case, where one more proficient would have omitted it; and I purposely avoid expressing an opinion on those points. I do not see that the ability to form a judgment on them is necessarily conditioned on the possession of extensive "stenographic" knowledge. I can state as a fact, however, that the "vocalization" signs are very accurately placed, and all the signs are very well written, except that the lower part of the *h* sign, instead of being a hook, is closed or "looped"; and the *s* sign in "see" is brought round too far to the left, so that it is the sign for *sh*, not *s*, giving, speaking accurately, the word "she," not "see." In actual writing this slight change of form might happen. As a phonographer, this combining, in this single line of shorthand, in a way in which they would not usually be combined, of peculiarities of these two different adaptations of the one fundamental phonographic system, quite forcibly attracted my attention. The vocalization of the words "am" and "see" quite reverses the "positions" of the "Munson" shorthand, while the sign for "to" is that of the "Munson" adaptation, and quite different from the "Graham" sign.

I have mentioned that the signature to the longer of the other two writings contained only the first and middle initials preceding the surname. Perhaps I ought also to say that the person whose name was thus signed almost always, if not invariably, signed his name with merely those initials and the surname. There was also, at the end of this signature, a flourish that certainly bore a strong resemblance to that with which this person habitually finished his signature.

The writing which was reproduced in the engraving we

still have on the slate, *minus* the signature, which I rubbed out before handing the slate over to the engraver to be photographed. Having passed through his hands, and been carried up and down town since being brought with us to the city in September, it is somewhat indistinct, though still legible. Of the other two specimens obtained at the same sitting, no reproduction has been attempted; hence they have been more perfectly preserved. To those the signatures are still attached.

At a subsequent sitting more shorthand was written, some of which was legible, while two or three of the signs I did not decipher. Of this latter writing I have not made a very careful examination. The signature to it was in shorthand, the name being the same as that signed in longhand to the specimen which you have an engraving of. Both these facts were true of a specimen obtained through Mr. Will. A. Mansfield, some of the body of which preceding the signature was legible, some not. The slate containing this last we did not bring away with us. Mr. Mansfield warned us beforehand that success was doubtful, as he was nervous and worn out.

Possibly I ought to add, in view of questions that might occur to a reader, that during all the "sitting" and writing above described, I purposely permitted the names written, the writing of my questions, and the matter of those questions, to become as completely fused, mingled, and *de-individualized* in my own mind as possible, in order that, if there was such a thing as "mind-reading," this could not be availed of in the answering of my questions. Fixing my attention closely on the whole *modus operandi* of the performance that followed, seeing that my slips were not interfered with, and that the slates were kept tightly together, would necessarily remove my thought from the contents of the slips themselves, and of those of one as contrasted with those of any others.

I think I have now given you the facts, in such detail and with such definiteness that no one seeing the statement will feel the need of opening correspondence with me, and asking questions. I am so engrossingly occupied with my own matters that I should certainly feel obliged to decline entering into further correspondence on the subject with anybody.

Very respectfully,

GEO. R. BISHOP.

CHAPTER V.

FAITH, HOPE, AND DEMONSTRATION.

A Story of the Mammoth Cave.

"Then faith shall fail, and holy hope shall die;
One lost in certainty, and one in holy joy."

Prior.

"—— Hope! fortune's cheating lottery,
Where for one prize an hundred blanks there be."

Cowley.

"What good does a belief in Spiritualism do?" inquired a reverend friend of me the other day. "Is not the hope and faith of the Christian all-sufficient to satisfy the longings of the human soul?"

"What good does a belief in Spiritualism do?" I replied, interrogatively. "Does it not confirm the Christian's hope and faith? Does it not exchange doubt for certainty, and is it not good to give positive knowledge of safety where hope may fail and faith become weakened by doubt and uncertainty?"

My reverend friend passed on; there was a look of commiseration on his face as he turned away. He evidently had no hope of my salvation, or faith in my prospects of happiness beyond the boundaries of the great "by-and-by." No, no! my heresy in asserting that a theory which he ardently preached, and believed through faith alone, was susceptible of demonstration, was in his charity a sin that deserved divine condemnation. Although the very foundation of his religious creed was a belief in immortality, based alone upon hope and faith, yet he rejected as a heresy that which demonstrated the

fact of a future life. He could find abundance of consolation in hope and faith, but no comfort in positive certainty. It is true that where there is no better evidence afforded, the human mind ofttimes is consoled with hope and faith. We hope for the best and may have faith that it will occur, yet all is uncertain, and the heart trembles with an anxiety and fear that positive certainty would overcome.

Thirty years ago, in company with a number of ladies and gentlemen, I visited the Mammoth Cave in Kentucky. We entered its dark and silent avenues early one bright spring morning. Afternoon found us on the banks of the river Styx, five miles from the entrance of the cave. This stream is about fifty feet wide at the place where we reached its banks; by the dim light of our lanterns we could trace its dark and sullen current several hundred feet to our right and left. It is very deep, and in the gloom of the surroundings its waters looked as black as those of the fabled Stygian river.

A boat was moored to a rock on its bank. Our guide, a dark mulatto, and a slave owned by the estate that held the title to the cave lands, unloosened the chain that secured it, and invited a portion of our party to be seated therein. We hesitated a moment, gazed into the darkness beyond, listened to the wash of the turbid waters against the rocks along the banks, looked at the face of our guide, who was to play the part of Charon, and a feeling of awe crept over us. The gloom of our surroundings, the river, and the ferryman, with the consciousness that we were in the deep caverns of the earth, five miles from the light of day, the weird and fitful shadows cast upon the water by our lamps, all helped the illusion; it seemed as if we were about to invade the realms of Pluto, and I would not have been surprised to have heard from out the darkness the stern challenge that

greeted Æneas on the banks of Cocytus, "*By what right do living mortals approach this shore?*" A moment only for imagination to weave its fantastic imagery, when the illusion was broken by the pleasant voice of old Mat, — "Step in, ladies and gemmen. She's safe as a Mis-sis-sip steamboat, and as staunch as a church. I'll set ye on odder side in a minnit, safe and sound." Verily, this was not Charon — and we were not in Avernus, the fabled realms of so many of the living dead.

Thrice the boat crossed the river, and all our party were on the "other shore." We spent two hours in the enjoyment of our lunch and the examination of the wonderful *stalactite* and *stalagmite* formations with which the cave abounded. When the time came for our return, a merry, laughing group approached the spot where our boat had been drawn up, with its bow on the beach to prevent its floating off. Old Mat reached the bank a short distance ahead of us, when we heard him exclaim: —

"De good Lord help us! de boat is clean gone!"

For a moment we did not fully appreciate the awful import of his words, but on approaching the river we discovered that the water had risen nearly two feet, and our boat had floated away into the darkness beyond all hope of recovery. We did not at first realize our danger; but the guide explained that at this season of the year the stream was subject to the sudden rising of its waters; and that we were in a room in the cave from which there was no other avenue of egress than the one by which we came, and that we must cross the river or remain imprisoned until the waters subsided; and that sometimes the waters filled the room we were in nearly to its ceiling. There was no chance for an escape in our rear; we were hemmed in by a solid wall of rocks behind and around us, while before us were the swift, deep waters of the Styx, which we imagined we could perceive reaching higher and

higher up the sloping bank on which we stood, even while we watched its sullen flow.

Our brave guide, who owned nothing in the world but his immortal soul, endeavored to quiet our alarm with encouraging words and explanations. He said there was another boat a half a mile up the stream moored to the opposite shore, and that by swimming the river — if the avenues were not yet flooded — he could reach the boat and bring it down to us. He directed us to return to the spot where we had eaten our lunch and gather up the broken fragments that we had thrown away, and preserve them for our sustenance, should he be unable to reach the boat, and we remained imprisoned until the water subsided, which he assured us would be in course of two or three days at the farthest. He also directed us to extinguish all our lamps but one, that we might husband the oil as well as our food. He assured us that we should be rescued if he lived to reach the boat. He directed us to keep one of our lamps burning as long as we had a supply of oil, that it might be a beacon light that would assist him in finding us on his return. He also pointed out to us the highest point of the floor of the cave, to which we were to retreat when driven by the rising waters. He said it would take him an hour to reach the boat, and nearly another to return; then fastening his lamp to the top of his hat, he plunged into the stream, and in a few moments reached the opposite shore, when, giving us a few words of encouragement, he disappeared in the darkness of one of the avenues that seemed to run nearly parallel with the course of the river.

Only two of the gentlemen of our party beside myself could swim, and had we been alone we would have followed our guide and secured our safety; but there were three who could not, and five ladies, the wives and daughters of my companions, and of course we could not

desert them; and even if we had crossed the stream, without the assistance of our guide, whose duty was to rescue the helpless, we would soon have been lost in the labyrinths of the cavern, and in danger of falling into some unknown chasm had we strayed from the usual safe avenues that led from the river to the entrance of the cave. No; our only safety was in the successful exertions of our faithful guide. We seated ourselves on the rocks, and attempted to cheer each other with the ordinary topics of conversation, but the awful dangers that surrounded us almost paralyzed our tongues. We all had an abundance of *faith* in the courage and fidelity of old Mat, our guide. *Hope* also whispered its cheering words in our willing ears; yet, notwithstanding our faith and hope, we feared the worst. Our guide might not be able to reach the boat; we knew that great dangers beset his pathway, and why should he, a human chattel—

> "Who, born beneath life's burden to groan,
> Never once dreamed that his soul was his own,"—

why should he risk his life for us? Some accident might prevent his return; the boat might have been washed away; ten thousand surmises passed through our minds, as the lingering moments — which seemed hours in length — moved on with leaden feet. At last our hope began to falter, and our faith to loose its confidence. We could see that the dark water of the river was steadily rising, and that if succor did not soon come, in a few hours we would be imprisoned, we knew not how long, between the river and the rocky walls that surrounded us. By the dim light of our lamp we looked at our watches. What! was it possible that the long, long ages of our suspense were registered in the short half-hour indicated by the leaden movements of their almost motionless hands? Could it be that these unerring sentinels of passing time

counted the minutes as swiftly as they did the evening before, when in the parlor of the hotel, a gay party had assembled —

"To chase the glowing hours with flying feet"?

Are the ceaseless footfalls of passing time always the same as they measure the fleeting moments of joy, or the lingering hours of suffering and woe? It does not seem possible. No! Time moves with each of us slowly or swiftly as it brings to us pain or pleasure, as it hastens the approach of those we love, or speeds the parting hour.

Again we waited long, long ages for the sound of our rescuer's return. Hope yet told a flattering tale, but it was whispered into unlistening ears. Faith lent its cheering assurance, yet our hearts throbbed with the uncertainty of its prophecies. We had faith in our guide and hope that he would succeed in reaching the boat. Yet doubt whispered, He is only a chattel; *he* does not even own his wife and children or himself; nothing but life and its sensual enjoyments; why, then, should he risk that for us, to whom he owed nothing but the fetters which we had helped to forge, by sustaining the laws that made him a slave? Another half-hour passed, and doubt and fear had almost silenced both hope and faith. Reason as we would, it did not lessen the dangers that surrounded us, for our reason might be in fault and our faith a broken staff. Oh, what would we have given for the faintest of demonstrative evidence? The rap or sound of a distant falling oar would have turned our agony of uncertainty into the very exuberance of joy, for we would have known that there was an intelligence directing the fall of the oar, and that design accompanied that intelligence.

Swiftly the encroaching waters crept up the bank toward us, and as each succeeding wave came farther

and farther up the floor of our living grave, two of our party became almost frantic with fear. Hope had lost its consoling power, while faith no longer cheered us with its uncertain support; when, suddenly in the distance, and the darkness, to our right we saw a feeble ray of light. Soon we heard the sound of oars. The light grew stronger, the sound louder. What cared we for hope and faith — here was demonstrative evidence. A light kindled by intelligence in the gloom of the cavern, a sound whose measured cadence needed not hope and faith to convince us that it was the result of an intelligent action, informed us that we were saved; and we were not more certain when a few moments after, the boat guided by old Mat, emerged from the surrounding gloom, than we were a few moments before when a ray of light and the sound of an oar falling in the water, told us with unerring truth that all danger was past, and that soon we would safely reach "the other shore."

We greeted our trusty guide with a shout of welcome. When he had moored the boat near us, and proceeded to light our extinguished lamps, he said: —

"I saw dis wicked water was risin' very fast, and was afeard it would be so high that I could not get under 'hangin' rock,' — an 'twas a tight squeeze; an' I was afeard you would be drownded, but I *hoped* fer de bes'. But now, bless God, I *knows* you's all right, and dis ole darkie is happy. An' we'll get home to late supper anyhow."

And we did; but the scenes of that awful hour and a half when we sat in the gloomy cave, uncertain whether life or death awaited us, has come to me in my sleep like a horrible nightmare; and since then I have had no difficulty in determining the difference in effect on the human mind between hope and faith and the certainty of demonstration.

How like the story of the cave is the drama of life! The race of man is standing on the very brink of the Stygian river, environed by the impregnable walls of one common doom. In front is the dark stream that bounds the limits of human life. Day by day we see its waters approach nearer and nearer. Certain as fate, and remorseless as its decrees, it slowly creeps up the treacherous sands on which we stand. Daily by our side it reaches those dear to us. Uncounted millions of the past have been engulfed by its ceaseless flood. We know that we cannot escape from its deadly embrace. Beyond the river all is enshrouded in an impenetrable gloom; a dread and dreary uncertainty, through which neither hope nor faith can penetrate, envelopes all the country of the dead. We stand appalled on the brink of eternity and its unknown possibilities. With life, its endearments and affections around us, and the unknown before us, how gloomy is the ending even of the most virtuous and upright lives! As in this life we have so often hoped for blessings that never came, so may be our longing for a future existence. As in this life faith has made us so many promises never realized, so may it be in its assurances of a life hereafter. Oh, for some demonstration that would carry conviction to every mind! for some feeble ray of light from out of the gloom beyond! for some faint sound that would tell us with certainty that over there was life and intelligence! How longingly do we listen for the now silent footfall that once made glad our home! for the whispered words of love and remembrance whose tones were once the music of our lives! Faith hears them not, neither does hope return even their answering echo. The silence of the grave envelops our dead, and all that saint, sage, or sophist ever wrote fails to give us that certainty that alone can assuage the grief of bereaved affection.

Of all the blessings conferred by a benevolent Creator on sorrowing man, the greatest would be demonstrative evidence of a future beyond the dark river that crosses the pathway of all our race. It would lighten the burden of every life, and gladden every heart; for we would then *know* that we would cross that river in safety, and that the gloom of the dark cavern before us only concealed the sunlight of God's love; that beyond was a world of spirit existence, of a continuity of life, affection, and friendship; that "death would be swallowed up in the victory of immortality, and all tears wiped away." But no creed gives this assurance; no theory of philosophy conclusively proves its truth; no uncertain revelation of the past, no dogma founded on hope and faith alone can make certain the solution of the great problem that is hidden in the "windowless palace of death." Demonstration alone can satisfy the thinking mind, and if it is not found in the phenomena of Spiritualism, even the continuity of life is doubtful, our future an unsolved enigma; and it is probable that the infidel sentiments propagated by the Seybert Commissioners are true, and that

> "we are such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep."

CHAPTER VI.

SUMMARY.

ARGUMENTUM AD HOMINEM.

"Examples I could cite you more;
But be contented with these four;
For when one's proofs are aptly chosen,
Four are as valid as four dozen."

PRIOR'S *Alma*.

GENTLEMEN OF THE JURY: In my arraignment of the Seybert Commission, I have attempted in the foregoing pages to offer evidence of the existence of an intelligent force that purports to be the spirits of our departed dead. The fact of this existing intelligence can be, and is proven as clearly as any phenomena known to science. Surely the number of able scientists whose testimony I have given in the first chapter of this addendum ought to be sufficient to establish the existence of a fact. If the life of a fellow-being was involved in this issue, would you hesitate in finding a verdict of guilty, if the crime was as clearly proven by their evidence as are the phenomena they testify to?

The answer of the disbeliever to this proposition is that *murder* is a probable event, one that is known to have frequently happened; but that the phenomena of spiritualism are impossible because supernatural, and that the supernatural cannot be satisfactorily proven by human testimony to have happened. Herein is the error: that any event that ever occurred was *supernatural* is an assertion unsustained by testimony, incapable of proof, and in direct opposition to all the teachings and demon-

strations of science. The thinking mind can hardly conceive that a Being who is Himself the source and embodiment of all law, and who governs by His laws the movements of atoms as well as worlds, could cause an act to be done or a phenomenon to occur which was above all laws.

"*It cannot be but Nature has some director of infinite power to guide her in all her ways,*" says Richard Hooker, one of the greatest of English theologians; and what are natural laws but the directions given to all created things by that infinite power?

It is evident that all effects must be preceded by a cause and design. These are but other names for the laws that mould and fashion the effect, and, proceeding from one common source, they cannot be supernatural, or above the source from which they emanate. If an event was to happen above law, what would cause it? We know of no existences save matter, its properties, and the laws that govern it; and it is impossible to conceive of an element without form, one that has no properties, and is subservient to no law. It is therefore impossible to conceive of the supernatural because it ignores all law, is above it, and seemingly is

"Begot of nothing but vain fantasy."

All we see, or hear, or feel, and know, are but natural phenomena governed by laws which, though unknown to us, are yet subjects of scientific research and within the possibilities of discovery. When a mind capable of investigating observes a phenomenon, its cause immediately becomes the subject of thoughtful reflection. In the solution of the problem we reason from the known to the unknown. Accepting well-established or admitted facts, we reason from the premises they afford us to the conclusions that logically follow. If, therefore, spirit life is a conceded

fact by the Christian world, and phenomena occur which science cannot explain, but which can be accounted for by the presence of spirit life and intelligence, are we not bound by every principle of logical deduction to accept the theory that alone solves the problem? Should we reject it on the plea that future science may discover another solution of the mystery? As well might we reject that solution when it comes on the probabilities of yet future discoveries, and so on *ad infinitum ;* and verily there would be no truths outside of the sphere of mathematics.

There was a time in the history of our race when mankind did not understand what was meant by natural laws. The world of primitive man was peopled with gods, demons, and spirits of different powers and occupying different ranks in the celestial court. All unexplained phenomena were attributed to them. Æolus raised the ocean into billows with his breath, while Neptune, in his shell drawn by dolphins, rode in triumph over the storm-lashed waters. All the passions and virtues of men were attributed to some malignant or amiable spirit. The wars of nations, the victories and defeats of armies, were but the powers of the gods inciting men to battle, rapine, and murder. The universe was governed by no law but that of the arbitrary decrees or caprice of the innumerable gods or demons of mythology.

With advancing time came knowledge, civilization, and enlightenment. Science discovered natural laws. Their existence was at first denied by the creeds and dogmas of men. Knowledge advanced until it was demonstrated, even to unwilling minds, that an inflexible code regulated all motion ; and now science is but the expounder of those laws, and positively asserts the great truth that they govern all phenomena, from the floating of an atom of dust in the summer air to the movements of the planets in

their orbits; from the faint motion of life in the monad to its development in man. The sphere of the operation of natural laws is of course bounded only by the limits of the universe. There is not a movement in its vast domain but is governed by laws that are as unchangeable as Deity Himself.

The learned Henry Drummond, F.R.S.E., in his "Natural Law in the Spirit World," asks the significant question, Is there not reason to believe that many of the laws of the Spiritual World hitherto regarded as occupying an entire separate province, are simply the laws of the natural world? And he farther asserts that, "If there is any foundation for theology, or of the phenomena of the Spiritual World, in the nature of things they ought to come into the sphere of Law. Such is at once the demand of science upon religion, and the prophecy that it can and shall be fulfilled."

If one was asked to prove the existence of spirit life, it would have to be done as we prove natural life in man, by the existence of force and intelligence; without these there would be no evidence of life. With the positive proof of force and intelligence life is demonstrated to exist. We may neither *see* nor *feel* it, yet we know it is there if it manifests itself by intelligent action that communicates ideas to us; and it matters not what may be the method of communication. It is the same to us whether thought be uttered by the tongue of the orator, the pen of the ready writer, or the click of the telegraph; we only know that life and existence is there because of the force developed and the intelligence manifested.

Now apply the logic of this reasoning to so-called spirit phenomena, and does it not prove conclusively that there is a spirit life and intelligence, and therefore a spirit world where it lives and moves and has its being? This fact being established, why should we doubt its identity when it talks to us with the knowledge of events known

only to the communicating intelligence; events which happened in this life and of which it alone was cognizant? If the only intelligence that *once* knew of the happening of an event was dead, how could any power on earth narrate it? If the force that operated that intelligence on earth was dead, how could that intelligence if living manifest itself except through a newly adopted force? And even if that were so, and the intelligence once of earth is in the spirit world clothed with a new force, yet is the continuity of life and soul proven by the positive proof of the continuity of intellectual existence.

Let us apply this reasoning to the evidence produced in this case, and determine the issue as we would any other of importance submitted to us.

If my jury will now refer to experiment No. 1 of my Open Letter to the Seybert Commissioners, and note the testimony, they will see that what occurred as therein narrated proves conclusively, First, that it was not magic, for magic could not cause a pencil to write, or even move, when it was beyond the reach of human contact. Second, that there was an invisible force unknown to science that did move the pencil. Third, that that force was intelligent; that it could see and feel and think and know that which at the time was unknown to either the sitter or the medium. Fourth, that it purported to be the incarnate spirit of the one whose name was written in his handwriting.

Experiment No. 2 develops a still more wonderful fact. There the last interrogatory answered was in the pocket-book of the sitter. The slates were securely tied together, and the communication was written on them while they were violently shaken by him and held some distance from the medium. The writing was beautifully done, correctly spelled and punctuated; some words italicized, conveying a meaning only known to the sitter and the one whose spirit it purported to be.

Yet more wonderful and inexplicable was experiment No. 3. The slates fastened together with screws, the medium not permitted to touch them, and both upper and lower slate covered with communications, one in Latin, one in Morse telegraphic characters, and the other signed by Henry Seybert, with the exact signature of the communication obtained a year before through another medium, a photo-lithograph of which is shown at page 30 of my former review. Compare the signatures, the one shown on the slate in this addendum, and the one attached to the first communication. Also observe the similarity of the handwriting in the body of the communication; notice that the dash of the *t's* are sometimes before the letter and sometimes after, but never across them.

Is it possible that any candid mind can attribute this to magic? No power on earth known to man could accomplish this feat. A skilled artist in forgery, with a copy before him, assisted by all the appliances of his craft, would require considerable time to make so accurate a copy of the signature of H. Seybert, and yet this was done on the inner surface of the upper slate, which the medium did not even touch, they being held by the sitter under the table-cloth while the communication was written. It is simply absurd to attempt to account for it in the manner in which the Seybert Commissioners explain the slate writing they witnessed. No "adroit fingers opened the slates," securely fastened together, and held by the sitter without possible contact with the medium, and wrote on their surface; that was absolutely impossible, and yet an unseen intelligent force did so write, and that power purported to be an incarnate spirit, and in the *present state* of our knowledge that is the only rational explanation that will apply to the facts.

If the spirits of the dead once talked with men, who shall say with certainty that what has been may not be now,

and that what the Creator once permitted through His unchanging laws may not happen again? The Crumrinian test is well authenticated. The slates securely riveted together, sealed with private seals, marked with private marks, were held in open public view, — not touched by the medium, — and yet when opened, a long communication was found written thereon, signed "Thomas Vreeland," which our good preacher believes was but a pseudonym for *Satanas Diabolus*. Verily, Gentlemen of the Seybert Commission, here your "trained habits of investigation" would avail you nought. Your penny mirror, if used in your investigation here, would reflect nothing but *ten* products of the "*gooseberry*" in solemn conclave.

But, Gentlemen of the Jury, I desire to call your especial attention to the evidence embodied in Chapter IV. of this addendum. The witness is a gentleman of character and position well known in the world of letters; not a Spiritualist, nor even a believer in its phenomena before the events he narrates, who offers no theory of explanation; but in a truthful, candid, and intelligent manner, relates what he saw without feeling any interest in the issue now before this court. A synopsis of the facts he testifies to is as follows: —

Communications in Phonography.

The witness had a friend who had passed away several years before. When in this life, that friend had acquired considerable knowledge in the Graham adaptation of the Pitman phonography, but had become an expert in the Munson system, to which he had added some slight improvements which were known only to the witness. That is, the witness could read the peculiar phonographic handwriting of his friend, which no other living stenographer could. That friend could read and write the system in

which the witness was expert, but was not an adept. Here then was the position of the parties: one had passed the mystic river; the other was in the presence of the medium. The witness was familiar with the writing of his deceased friend. He wrote an interrogatory in the system best known to his friend, and received an answer, a portion of which was written in the phonography the witness generally used. Observe, Gentlemen of the Jury, here were two persons, one on each side of the boundary marked by death, between this and the future world. The witness wrote an interrogatory in the system used by his departed friend and received an answer written in his own. Of course there was no magic here; there could have been none. No human power known to science could have written the communication. "But," says some wiseacre, — who probably hardly knows the meaning of the word, — "it was *unconscious cerebration*. Dr. Carpenter has explained all that: the medium reads the mind of the sitter." Not so! for in the answer on the slates were errors which the sitter immediately detected and narrates in his testimony. It must be clear to every candid thinker that it was not his mind that directed the force that wrote, or the errors would not have occurred. But they were just such as a person not an expert in his system would be most likely to make. The friend of the witness, who had passed away, was not an expert, and the mistakes were such as he would probably make; and when his name was signed to the communication, does it not afford convincing proof that he did write it?

If it was not in reality the voice of the dead, whose was it? It spoke in the familiar tone of one who had passed away. It said it was the spirit of the departed friend. Christianity believes in a spirit world; the revered traditions and revelations of the Bible most positively assert its existence and narrate numerous instances of spirit visita-

tions to earth. Science cannot explain it otherwise. What, then, can account for it but its own words reënforced by the asserted truths of Holy Writ, uttered by the lips of the most learned of the disciples?

"*There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial is another."

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

1 Corinthians xv. 40, 44.

And the apostle Paul farther asserts that: —

"The manifestation of the Spirit is given to every man to profit withal. To one the gift of healing, to another the working of miracles; to another, prophecy; to another, the *discerning* of Spirits; to another, *divers* kinds of tongues; to another, the interpretation of tongues."

1 Corinthians xii. 7, 9, 10.

When John baptized the Saviour in Jordan, is it true that he saw the Spirit of God descending like a dove and lighting upon him? and did he hear the approving voice from heaven as narrated by St. Matthew? After his temptation on the mountain, did the angels come and minister to him, as related by the same apostle? When Peter went to Jerusalem and narrated what he saw in the city of Joppa, *while in a trance*, is it true, that when the spirit bade him go with the six brethren, that they entered into a man's house who showed them how he had seen an angel? Did Job tell the truth when he said, "A spirit passed before my face"? Did Ezekiel and Isaiah talk with departed spirits? or Saul converse with his old friend Samuel who had passed away? Did Paul and the shepherds talk with the spirits in the air? Are the hundreds of incidents of spirit communication narrated in the Scriptures true? Or is all this an idle tale to be explained either by the Crumrinian,

toe-joint, penny mirror, or gooseberry theory of the Seybert Commission? Gentlemen of the Jury, I appeal to you for a candid verdict founded upon the evidence of the experience of mankind as recorded in the sacred history of the past, and as told by truthful witnesses now living.

If these revered traditions are true, if the Creator through the agencies of the laws of the spirit world did in ancient times permit and even command spirit communications between heaven and earth, then did the preacher in Ecclesiastes, chap. iii. 14, 15, state a physical fact correctly when he said, —

"*I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it;*

"*That which hath been is now; and that which is to be hath already been; and God requireth that which is past.*"

As eternal as are the foundations of the universe, as unchanging as are the footsteps of time, are the laws of our being; for they are but the commands of the Creator enunciated through visible natural phenomena.

Of that class of excellent divines who *ex cathedra* profess to utter the sentiments of the Deity, and who authoratively bid an ignorant vulgar showman "Godspeed for doing His work," I enquire, Did the apostle utter the truth in his Epistle to the Corinthians? If he did, what do Spiritualists now claim that should excite your puny malice and give voice to your uncharitable bigotry? They only confirm the statements of Paul, when they say that the manifestations they speak of did actually occur, and that under God's unchangeable laws they yet perform their Christian mission, of demonstrating the fact of a future life.

Of that class of brilliant investigators who decide without investigation, yet who, having seen the phenomena of spirit messages by writing, attribute them to mind-

reading or unconscious cerebration, I would enquire, How can *unconscious cerebration* do what conscious cerebration cannot? Can a mere mental action of the brain cause a pencil to write an intelligent sentence, without contact with human organism? If it could furnish the intelligence to direct, it could not evolve the force to perform. A conscious action of the cerebral organs cannot cause an inanimate object disconnected with the body to move, and what new power does an unconscious action of the same organs possess?

Milton, the great poet whose writings have done nearly as much toward forming or moulding the orthodox creeds as the Bible itself, says in his "Paradise Lost," Book iv., line 677, —

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep."

If this is true, if the positive assertions of the Bible are true, if the opinions and evidence of multitudes of earth's greatest minds are true, if the phenomena that so frequently attend the dying-bed of the Christian, and which are so often narrated by ministerial lips from the pulpit and altar are true, there is an unseen world, and the spirits of our dead do communicate with those once dear to them on earth; and this solves the mysterious problems that now bid defiance to the researches of scientific investigations. If all this is not true, if there is no communication between the living and the dead, if no ray of spiritual life can penetrate the dark veil that conceals the future from our view, if no voice can come to us from the echoless caverns of death, no whispered words of love and remembrance from those who have passed away, — then is there no proof of a future life, there is nothing beyond the grave but dread annihilation; and the infidel sentiments endorsed by the Seybert Commission and sent

broadcast on their mission of evil are true; life is indeed but a dream, death an endless sleep, and our future but the shadow of a vision.

Gentlemen of the Jury, you will observe that the only difference between orthodox Christians and Spiritualists in the *fundamental* doctrines of their respective creeds, is as to the weight and admissibility of the evidence by which an alleged fact is proven. Both believe in a future life; the one upon the evidence of hope and faith based upon the teachings of *their* theology; the other on the demonstrations of physical phenomena: yet the lion of orthodoxy growls at the lamb of Spiritualism, will not lay down by its side, and even refuses to be led by the teachings of the little child that was born in a manger in Bethlehem.

I appeal to your candor, your charity, your justice, and your appreciation of the Golden Rule, in the decision of this case; I invoke the aid of all those emotions and principles that mark the Christian mind; the absence of which totally disqualifies a man from occupying the position of either a juror or a commissioner in the determination of any question of public interest. To you as citizens, conscious of the rights of your fellows, as well as your own; to you I appeal in the rectitude of my cause and the honesty of its demands, for a fair and impartial verdict. What is there in the demands of Spiritualism inconsistent with the requirements of true religion, or the welfare and happiness of mankind?

On the pathway of life, Spiritualism, — with a smile of happy consciousness of a future life, — meets Orthodoxy, whose brow is corrugated with the stern, yet pleasant, anticipation of the future damnation of the greater portion of mankind, and a certainty of its own salvation. Spiritualism extends the right hand of fellowship, saying, "Brother, your faith is true, your hope is certain of fulfillment. Last evening I attended a séance, and

saw a physical demonstration of the continuity of life and a happy hereafter. I have talked with the spirits of my departed friends, and I now know that they have crossed 'the river' in safety, and have not forgotten the ties and affections of earth. I know that, '*if a man live he shall not die.*' I know that our conduct here will exert an influence on our future, either for good or evil, through all the ages of eternity, and that it is therefore better for mankind to be honest, virtuous, and upright in this world, that thereby they may increase their happiness in the world to come. I know that the Creator rules the universe with kindness and love. I know that Isaiah the prophet enunciated a living truth when he said, —

"'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.'

"Now, brother, why should we not live together in kindness, charity, and affiliation? Why should we judge harshly of each other, and condemn without hearing our fellows' plea in their behalf? Why should we not remember the words of him who spake as never man spake before, —

"'Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.'

"You remember that John the Apostle says, —

"'Beloved, let us love one another; for God is love, and every one that loveth is born of God, and knoweth God.'
"'He that loveth not, knoweth not God; for God is love.'

"You and I are seeking to attain the same result. We both desire the welfare of our fellow-men on this earth, and to teach them how to secure the greatest possible happiness hereafter. Is it not a glorious mission? One in which all Christian philanthropists can assimilate and work together for the general good? Cannot we lay aside

all our differences in dogmas and creeds, and, side by side, as brothers and co-workers for the happiness of our fellow-men, each pursue his own method of healing the sick, comforting the mourning, and alleviating the sorrows of our race? If we both seek to do good, what matters it if we differ in our faith as to the means to be employed? If you doubt my works, and I your faith, let us compromise according to the rule given by St. James, —

"'Show me thy faith without thy works, and I will show thee my faith by my works.'

"And we will both by good deeds unite in our efforts to secure the common weal, and alleviate the woes of our afflicted human brotherhood."

Here Orthodoxy, with the stern, characteristic dignity of conscious rectitude, and sole proprietorship in the Bible, its teachings, and interpretations, replies: —

"Sir, your theory is absurd. It is a creed born of mental imbecility or incipient insanity! No man is saved because of his good works or noble deeds, but by belief, prayer, and penitence alone. God may be a being of love, but he is also a being capable of infinite anger. It is written in his holy word that the wrath of God against the sinner and unbeliever endureth forever. The blessed Psalms of that most *virtuous* ruler in Israel says, —

"'The wicked shall be turned into hell *and* all the nations that forget God.

"'Serve the Lord with fear, and rejoice with trembling.'

"No, sir; pursue your own reckless, wicked course of unbelief alone! Seek no help from me — not even in an investigation of your creed; you are misleading immortal souls to their ruin. Remember, the Lord said to the Israelites through the lips of Moses, —

"'A fire is kindled in mine anger, and shall burn unto the lowest hell.'

"'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?'

"And Isaiah asserts most positively that, —

"'Their worm shall not die, neither shall their fire be quenched.'

"This is the terrible doom of those who believe as you do. And remember that in the awful day of judgment, the plea of *emotional insanity* will avail you nothing. There will be no lawyers there to plead your cause; you may be insane here; your intentions may be good; you may teach honesty and morality, and even live up to your principles on this earth; yet good works will not fit a man for heaven, nor loving deeds toward his fellow-men entitle him to a crown of glory: repentance and belief alone can save mankind; and though it may come at the last hour, as it did to the penitent thief on the cross, yet is *it* sufficient; and for this reason, through the glorious gifts of the Gospel, while a long life of honesty, benevolence, and philanthropy will avail nought in the great future, yet a penitent prayer uttered at the gallows, in the last moment, has often attoned for a long life of sin and crime; and every year hundreds of murderers are swung from the scaffold into the Elysian Fields of paradise. In the twinkling of an eye they are transformed into seraphs and angels, while hell is paved with good intentions, and peopled with those whose only merit was that during life they executed them. This is the glorious creed of Orthodoxy."

Here the interview ends. The Spiritualist pursues his happy, contented way, while the charitable expounder of Orthodoxy, with the assurance of a "*tenant in possession*," retires to his enclosure, puts another rail on the fence that surrounds his premises, and pastes thereon the warning notice: —

"TRESPASSERS WILL BEWARE OF SPRING-GUNS, PIT-FALLS, AND MAN-TRAPS!"

To an observer who possesses an innate perception of the ludicrous, it is very amusing to see with what assurance the votaries of the orthodox creeds assert their ownership of the Bible, and their indisputable right of its interpretation. It reminds us of an act of the early Puritans of New England, by which they reconciled their consciences and established their land titles. The story is told by an early historian, that, "after the Puritan settlers had driven the Indians from the seacoast back into the mountains, and had appropriated their hunting-grounds without paying the evicted owners therefor, they began to be troubled with perceptible qualms of conscience at the thought that they might not have respected, as Christians should, the great principles of '*meum et tuum*'; so they called a public meeting in the then little village of Boston, to discuss the matter and decide upon the question of right or wrong thus presented to their thoughtful minds. At that meeting, after a lengthy discussion, they passed by a unanimous vote the following resolutions: —

"*Resolved*, 1st, That the earth is the Lord's, and the fulness thereof;

"*Resolved*, 2d, That He has given the earth to *his saints* as an inheritance;

"*Resolved*, 3d, That we are his saints."

Thus were their consciences made easy and their land titles settled beyond all future controversy.

But, Gentlemen of the Jury, I fear that in my innate propensity for the discussion of polemics I have wandered from the legitimate questions involved in the issue submitted to you.

The question primarily presented by the evidence is, — Do spirit communications between this and the unseen

world actually occur? Secondarily, have the "Seybert Commissioners" performed their duties under the bequest of Henry Seybert as faithful, honest Christian men should?

It is true that there are great difficulties to be overcome in the pathway of their investigations; but great minds conquer difficulties by patient, careful, and candid research, while weak mental organizations are easily dissuaded and overcome by obstacles that only serve as incentives to renewed action to those who earnestly seek for the truth, and are capable of recognizing it when found. The traveler across our Western territory who is exhausted in surmounting the foot-hills is not physically capacitated to climb the mountain range beyond. The intellect that is only capable of observing the ordinary visible phenomena of nature, would be blind indeed in attempting to investigate the unseen life and forces of nature. Those who confine their researches to the developments of the rays of a penny mirror, the properties of magnetized paper, or the feats of jugglery of a petty showman, might, it is true, in *propria persona*, discover the occult properties of a gooseberry, while psychological phenomena would be beyond the grasp of their mental capacity.

The mysteries of unseen life are involved in this problem, and here science lends its aid and invites investigation. It positively asserts that on every bush, on every flower, is a world unseen by man's unaided vision. Impalpable forms float around us on every side; intangible beings sport in the air we breath, the water we drink, and the food we eat. All are material, all are composed of chemical elements, all are as substantial and real to each other as we are to our fellows, yet as invisible to us as are spirit forms or the world of attenuated matter in which they live.

Before invention gave the microscope to man, the life of the animalculæ was unknown to us, their world was *terra incognita*, on which the foot of science had never trod. Before man constructed the telescope the vast regions of stellar space were beyond the reach of investigation. Before chemistry was born the properties of matter were secrets most profound. Before the gnome Geology emerged from the dark caverns of the earth and related what he knew, the rocky pages of its history were a sealed book, and vague tradition told a fanciful tale of the world's creation, and the origin of man; but science found the "*open sesame*" to its caves and mines and epochal formations, and lo! the history of five thousand years were extended back through long eons of time before man was created. With advancing years came increase of knowledge; with increase of knowledge the development of new phenomena; with new phenomena the evidence of new forms of life, and proof of new worlds, the theatre of their action; and now who can fix the boundaries of these worlds of organized beings? Where, within the limitless space of creation's unexplored domain, can science truly say, "Thus far shalt thou go and no farther"?

We pause in awe and with bated breath at the contemplation of the vastness of the realm we know not of, save through the logic of reason, and the revelations of psychical phenomena, which confirms the belief of the Christian world, so tersely stated by Bishop Taylor: —

"There will be a futurity and potentiality of more for ever and ever."

Now while science proves the fact of an unseen life, possessed of at least instinctive intelligence, do not its demonstrations also prove the possibility of such a life governed by reason and intellect? The fact being estab-

lished by scientific investigation, that there is an invisible world around us, teeming with life, how shall we determine the grades or degrees of intellect incident to that life except by the intelligence exhibited in its manifestations? It matters not as to the manner or form in which communications come to us, whether by sound, touch, or writing. If intelligence is manifested, and it preserves the mental characteristics known to us in this life, how can we doubt the unseen presence of the living soul that once lived and loved by our side, was the recipient of mutual secrets known only to ourselves and the one who has passed away, and which, through the unexplained phenomena of "*manifestations*" are returned to us like echoes from the distant past?

Gentlemen, remember that it is not expected that you shall by your verdict determine beyond a "reasonable doubt" that spirit manifestations actually occur, but only that the evidence of the existence of this so-called phenomena is such as to demand of the trustees of the University of Pennsylvania a continued careful investigation, and that their proceedings shall be candid, impartial, and truthful; that no prejudice shall turn them aside from the well-defined path of their duty; but that without fear, favor, or affection, they shall earnestly seek for the truth, and, as Captain Cuttle would say, "*when found, make a note on't.*"

In the pathway of investigation they will doubtless encounter a number of phenomena apparently very inconsistent with the claims of Spiritualism; for instance, interrogations directed to one who is living may be answered in writing between the slates, as if from one who is dead. Nevertheless, the phenomenon of an unseen intelligence will be as apparent as if the communication was truthful. Lawyers who have had large experience in the examination of witnesses in our courts know full

well that many a falsehood is told so intelligently as to impress the jury in the case with a conviction of its truth, while many a truth is related so stupidly that it is received with doubt.

Ananias and Sapphira certainly possessed intelligence, although their moral obliquity has become a matter of history. I might refer to some portions of the Report of the Seybert Commissioners as a further illustration in point, but my innate charity compels me to forbear.

In my investigations an intelligence that purported to be one William Shakespeare has inflicted upon my inquiring mind a stanza of insufferable doggerel; while I have received communications evincing more than ordinary intellectuality and education, which purported to come from one who in this life was ignorant and incapable of either writing or composing them. Nevertheless, an unseen intelligence directed the pencil that wrote both. I have had facts related to me in a seance which at the time were unknown to me, and which after enquiry proved to be true. These facts could not have been known to the medium, only one living person being cognizant of them, and he hundreds of miles away. While I have received communications untrue in almost every particular, yet both truth and error were the result of an unseen living force and intelligence; and it is these phenomena, full of apparent incongruities, that demand investigation, — to ascertain from whence they come, and the laws that govern them. For this labor the Seybert Commissioners were abundantly compensated out of the bequest to the University of Pennsylvania. The generous donation of Henry Seybert was made for this purpose, and yet it has been used to publish a cruel calumny on his cherished religion, and to cover his memory with obloquy and scorn.

Of course, gentlemen, it is *possible* that these phenomena are not of spirit origin, that future scientific investi-

gation may explain them; therefore should the University of Pennsylvania place this investigation in competent hands, remembering that there may be charlatanry, fraud, and incompetency among commissioners as well as among mediums.

There is no doubt of the occurrence of so-called spirit phenomena. I recently heard an eloquent lecturer — Mrs. Nellie J. T. Brigham — remark that "facts were the most stubborn things to deal with in the world, except those who will not believe them," and it is possible that the present Board of Seybert Commissioners may be composed of such obdurate material. If so, of course *they* are guiltless of crime; for, while mental obscurity is to be regretted, it is not indictable. Not so with the University of Pennsylvania, for the wilful misappropriation of funds has often rendered a residence in Canada desirable; and if the trustees fail to appropriate the Seybert bequest as therein directed, there are statutes in all the States of the Union, on the subject, that are mildly suggestive.

Gentlemen of the Jury, observe the conditions of the bequest as they are given on page 7 of my first review. It is a perpetuity; *i.e.*, the gift of $60,000 to the University of Pennsylvania was to be invested in legal securities, and the interest expended in maintaining a "*chair of moral and intellectual philosophy for the investigation of all systems of morals, religion, or philosophy which assume to represent the truth, and particularly of Modern Spiritualism.*" It is evident to every one who reads this bequest that by its express conditions the interest of this fund is to be expended by the institution to which it was given, for the purpose of a continued investigation of the subjects mentioned by the donor. Should the Board of Trustees fail in the performance of a duty so clearly defined, their position will not and ought not to shield them from the condemnation of the public. If they dislike to

perform the obligations imposed upon them, if they fear the effects of investigation on some favorite doxy or pet creed, they should yield up their trust to others whose avarice and prejudice are not above their conscience, and who will see that the generous donation of Henry Seybert is not used to desecrate his memory.

The University of Pennsylvania has less interest in this legacy than the public for whose enlightenment and benefit it was made. The trustees have no right to use it for any other purpose than those specified in the conveyance itself. "All systems of morals, religion, and philosophy which assume to represent the truth" are to be investigated, — not simply the feats of fraud and tricks of showmen. The Commissioners, on the first page of their Report say, "The belief in so-called Spiritualism is certainly not decreasing. It has from the first assumed a religious tone, and now claims to be ranked among the denominational faiths of the day." If this be true, the admitted *religious* belief of millions of intelligent men and women is to be made the subject of earnest enquiry. Should it not then be conducted by the same qualified learning, with the same patient, laborious research, the same candor and truthfulness that would be deemed necessary in any other scientific or theological enquiry? Has this been done by the Seybert Commissioners? Would this learned body of men, if deputed to investigate the creed or articles of faith of any of the orthodox denominations of the day, have dared to have conducted their proceedings with the levity of conduct that they have in investigating the religion of the Spiritualists? Well do we know that they would not. Had the psychological phenomena so often witnessed at the altars of prayer of the denomination founded by that great Spiritualist, John Wesley, been submitted to their investigation and report, would they have dared to treat it with scorn, and to illus-

trate its actions by silly jests and stale witticisms? Well wot we they would not; but with becoming respect for a great power in the land, they would have "crooked the pregnant hinges of the knee" before its might, and wagged the servile tongue in its behalf. But to them Spiritualism was but a baby plant easily crushed beneath the tread of the careless observer. They saw not in its infant form the potentiality of the giant oak; they did not foresee the wide-spreading foliage and ripening fruit of centuries to come, and in obedience to their master's will they spurned it as an object unworthy of their consideration. If the feats of petty showmen and fraudulent mediums are sufficient to confute the investigations and experiments of hundreds of eminent scientists who have made the phenomena of so-called spirit manifestations the subject of patient and learned research; if the folly of the fool shall confound the wisdom of the wise, then do the spurious miracles of the Middle Ages confute the history of those performed by the Saviour and his disciples; the story of the resurrection is a myth; spirits never did minister to mankind; the eyes of the blind were not opened by the touch of the fingers of the Nazarene, and the dead did not arise from the grave at his bidding. Such are the legitimate deductions to be drawn from the logic of the immortal ten, and the covert infidel sentiments of their report.

Gentlemen, all that the Spiritualists ask of the trustees of the University of Pennsylvania is that their religion be treated with the respect conceded to others. That their conscientious belief and religious convictions shall not be made the subject of stage buffoonery and held up to public ridicule by a cabal of prejudiced, incompetent men. That the Henry Seybert bequest be appropriated in accordance with its express terms and the manifest intention of the donor, — a plain, simple demand for even-handed justice.

No more than this do they desire, and to refuse their petition in this behalf would be to do a moral and legal wrong that cannot be covered by the ostentation of piety or hidden behind the prominence of respectability.

Remember that there are thousands of homes where these phenomena have been witnessed, within whose precincts no fraud could come without detection. The mysterious intelligence has used the innocence of childhood and the purity of womanhood as the mediums of communication. Inanimate objects have been made to move intelligently through its agency, as they did at Epworth parsonage through the mediumship of John Wesley and his Christian mother. That great and good man, the founder of the Methodist Episcopal Church, was a believer in Spiritualism, and a medium, or he was a fraud during his childhood, a charlatan in his early manhood, and his father falsely recorded the history of the phenomena that occurred at his fireside during a number of years, and which at the time was made the subject of a most rigorous investigation by the learned men of the day.[1] Observe the facts related by the Dialectical Society of London,[2] by Professors Zöllner, Crookes, Hare, and other eminent scientists, whose testimony is before you in this case; and if you can *disbelieve* all this evidence, your *credulity* is phenomenal indeed. For if, with the stubborn facts before you, you are credulous enough to believe that they have all been explained away by the Seybert Commissioners' Report, then was the verdant youth described in Pollock's "Course of Time,"

"Who thought the moon no larger than his father's shield,
And the line that girt his vision 'round the world's extreme,"

a very Solomon compared with the members of my jury.

[1] For an account of the Wesleyan phenomena, as it was called at the time, see page 149 of my former review.

[2] See page 152, *ibid.*

Gentlemen, I beg your pardon. The bare supposition that you could be so credulous is an insult to your intelligence. For the very fact that the phenomena of so-called spirit manifestations have been recognized by eminent scientists, who deny their spirit origin, and who have endeavored to account for them on scientific principles, must remove all doubt from thinking minds of their actual existence, although their origin or cause may yet be unexplained. The labored explanation of Dr. Carpenter of England, while it is but *obscurum per obscurius*, is conclusive of the fact that the phenomena actually occur, and confounds the report, "*so childlike and bland*," of the Seybert Commissioners.

But the money, gentlemen! the $60,000! What is to become of that, and its accruing interest in the future? Will the trustees of the University of Pennsylvania continue to receive it? "WHAT WILL HE DO WITH IT?" was the theme of one of Sir Edward Bulwer Lytton's most charming novels, and WHAT WILL THEY DO WITH IT? will to some future writer of stories afford a subject where imagination may wander untrammelled by any of the laws that govern either the moral or legal world.

Now, Gentlemen of the Jury, I am done. After the charge of the court the issue involved in this controversy will be submitted to you. The questions of fact and the equities of the case are matters that you must determine. Remember it is not alone the plaintiff and defendant that are interested in your decision, but the whole human race. Have the trustees of the University of Pennsylvania performed their whole duty in accordance with the requirements of the bequest of the late Henry Seybert? If they have, then they have impartially investigated Spiritualism and found its claims fraudulent and its votaries but so many products of the illustrative gooseberry. The great harlequinade of investigation is over, and

henceforth the performers can wear their caps and bells unchallenged by the proprieties. They can fearlessly display their bauble and adopt as their war-cry, in all future attacks upon the religious beliefs of their fellow-men, the heaven-born motto of Constantine the Great, "In Hoc Signo Vinces." Should future historians belittle their victories, none will doubt the appropriateness of either their standard or their battle-cry.

Gentlemen, if Spiritualism is dead, executed by the Seybert Commissioners; if its manifestations at the homes and firesides of its conscientious, intelligent votaries have been proven to be tricks of jugglery; if all the wisdom of the past has been confounded by the acumen of the illustrious ten; if there is no evidence of a future life but that of hope and faith, sad indeed is the condition of all mankind who exercise the cerebral function of thinking, and gloomy is the outlook for those who are only convinced of a fact by evidence of its existence.

"*Requiescat in pace.*"

Gentlemen of the Jury!! since the writing of the foregoing pages, I have seen a notice in a prominent orthodox religious publication that Spiritualism is Dead. The sorrowful news made me sad, very sad; in fact, it always makes me feel melancholy when I read this sorrowful announcement. Lo! for these many years I have seen its death so frequently reported, that, aside from the grief incident to the demise of all great philanthropists, the monotony of the occurrence is becoming very tiresome. The supposed vital tenacity of the genus *felis* is as nothing compared with that of Spiritualism. But now I am informed on the above-mentioned undoubted authority that it is actually as dead as was the great Cæsar after his last interview with Brutus. But what more could be

expected when $60,000 was the reward to be enjoyed after its funeral obsequies had ended? Bravely did its hosts of intelligent men and women, learned supporters, and scientific investigators seek to sustain it on the battle-ground of public opinion. It was an unequal contest. Observe the army arrayed against them. First in the rank of its assailants came the Seybert Commissioners with their trained habits of investigation. The "*assides*" of Sellers and "sidebar" remarks of other *gentlemen* of the Commission in the presence of the mediums; the singularly phenomenal memory of Fullerton, the terrible experience of their chairman with Caffray's fly-paper — his "gooseberry" joke, and Shakespearian quotations; all aided by the refulgent rays of a penny mirror, whose effects were even more wonderful than were those of Archimedes' focalized reflectors which fired the distant ships of the enemies of his country. Next came the legerdemain of Kellar, the childish jugglery of *Prof.** with its ministerial endorsements. Then the abnormal toe-joint of Mrs. *Fox* Kane, inspired by Rum, Recompense, and Revenge; and last but not least, from the Olympus of the pulpit were hurled the Crumrinian thunderbolts. Sulphurous fumes from the fires of Hades (see *Revised Edition*) enveloped the contending armies, while *Satanas Diabolus*, in command of the host from his position in the rear outrivaled the military glory of his former battles as described by Milton, and precipitated his heroes on the stubborn foe. High in air the encountering standards blazed. Yonder the golden-tinted banner of Spiritualism, its heaven-born hues faintly gleaming through the murky air as it retired before the victorious host. Here the cap and bells borne aloft on the staff of the glittering bauble, its inseparable companion from the long-past days of generous chivalry to the present time of warring theological creeds and dogmas.

Gentlemen, truly it was a time to try the souls of men, and gauge the depth of their intellectual capacity; but

"The avenging passions rise and the battle moves."

The army of the University of Pennsylvania, encouraged by the shout of the rabble in their rear, and enlivened by the beating of the "*Drum Ecclesiastic*," pursued their retreating foe, who fled before them as did the armed hosts of the "Dutch dynasty" before the breath of their New England invaders, who had just breakfasted from their onion fields — as described by Washington Irving. Valor availed nought; the carnage was terrible and the defeat overwhelming. The cap and bauble is entwined with the wreath of victory. Justice, from her mythological home, dashes her scales to earth, breaks her sword, and, taking the advice of the gray-coated philosopher, disappears in the far-distant west.

Gentlemen, I do not seek to arouse your sympathy or invoke your tears in behalf of the unfortunate dead; but I do ask you to assist us in marshaling the assets of the decedent's estate, and distributing it under the rules of law and equity. I desire you by your verdict to determine whether the Seybert bequest belongs of right to the University of Pennsylvania or to the heirs at law of the late lamented Henry Seybert.

Your verdict rendered, your duty is performed, your task finished; and from your decision there is no appeal but to the justice of the future, enlightened as it will be by the increasing knowledge of mankind. When we reflect on what theology taught one hundred years ago and what it teaches now, it is evident that the law of evolution is operating on the mental as well as the physical condition of mankind; and when, with the prophetic vision of this law we look into the future, we can clearly see the hope and faith of Spiritualism triumphant in its demon-

strations; its beautiful philosophy, full of joy and glad tidings, the admitted truth of the future and the religious belief of the world. Then, and not until then, shall the real millennium come. Then, and not until then, will the prophecy of Revelation be literally fulfilled, —

"... Behold the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

"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."

Now, Gentlemen of the Jury, I leave the case with you. In its decision I invoke your candor and sense of justice, unawed by popular clamor and uninfluenced by prejudice or the social position of the defendants. Let your verdict be such as your intelligence shall dictate and your conscience hereafter approve; let the evidence and the law be your guides, truth the object you seek to attain, and say to the world that high social position is no protection to the wrong-doer, neither is the duty of a great Commission to be performed by ribald jest or cruel witticism directed against the memory of the defenceless dead.

CHAPTER VII.

THE CHARGE OF THE COURT.

"Let nothing be more precious to thee than the truth."

EPICTETUS.

"Ye shall know the truth, and the truth shall make you free."

JESUS.

"Truth for authority; not authority for the truth."

LUCRETIA MOTT.

THE PEOPLE *Ex relatione* SPIRITUALISM *vs.* The University of Pennsylvania and the Seybert Commissioners, Partners doing business under the style and title of WE, US & CO.	In the Supreme Court of Public Opinion at the Spring Term, 1889. Before Chief Justice Hon. WILL. C. FAIRPLAY, LL.D.

GENTLEMEN OF THE JURY: — This cause has been pending before this court for two years. Much testimony has been taken, many arguments have been made from the pulpit, the press, and the rostrum, in favor of both the plaintiff and the defendants. Much acrimony and uncharitableness has been indulged in by both parties to the controversy. To the court this appears unseemly and unwarrantable, as both ostensibly are seeking for the truth and contending for the right. To the future historian this case will present the singular anomaly of two

parties asserting positively the truth of a spiritual life, both of them offering the proofs of its existence, both equally interested in the great issue, and equally conscientious in the advocacy of their proofs and theories. Yet both are engaged in a bitter controversy as to whether a road that has been trodden in one direction by countless millions of feet, may not along its margin show the impress of a few returning footsteps; whether the existence of a far-off country is best proven by hope and faith alone, or by the additional testimony of numbers of travellers who have visited it, made it their permanent future home, and occasionally return on a brief visit to their friends and relatives to relate something of its geography and the condition of its inhabitants.

It does not seem as if the questions involved in this contention could be difficult of solution if we apply to them the same rules of logic that we do to the ordinary enquiries incident to the history of men or nations. In early youth a boy has left the parental home and fireside. Weeks and months pass on, and his friends have heard nothing from him. At last the news comes of a shipwreck on a distant ocean, and his name is found among the list of those who perished. For long and weary years he is mourned as dead, and at last he is almost forgotten by all save a sorrowing mother. Even brothers and sisters who once loved him, but faintly cherish his memory. The recollection of his features has grown dim with passing years. Eventually an old man, a stranger, appears among them. His wrinkled features and snow-white hair show no resemblance to the youthful face and brown locks of the youth who, fifty years before, was the pet of the household. He announces his name; it is that of the long-lost son and brother. The keen vision of a mother's love sees no resemblance. To relatives and friends alike he is a stranger. To brothers and sisters he relates in-

cidents of his boyhood. To his mother he repeats the prayer he learned at her knee, or the infant lullaby she sang by his cradle. At last he is recognized. All are convinced that though his form is changed beyond recognition, yet the intelligence, the knowledge of events he possesses, could be known to no other: the certainty of his identity is established; the lost is found, and tears of joy welcome the prodigal's return. This evidence is received in every court of justice in the land. By it his heirship to his deceased father's estate is established. By the decrees of court the patrimony is divided, and no one doubts the testimony or the fact proven thereby.

Gentlemen, what is the evidence by which the relations are satisfied, and the court convinced of his identity? Nothing but the presence of the living intelligence that remembers and relates the incidents of his childhood; yet it is sufficient. No one for a moment doubts it; no proof could be more conclusive. The soul of the youth has survived the changes of the body. Memory has told the tales of infancy; no one could counterfeit them; falsehood could not relate them in such a way as to escape detection; and those interested in the division of the estate, and whose portion is lessened thereby, are convinced against their interest, and believe, though avarice may try to reject the testimony and deny the proof. Do the plaintiffs in this case sustain their claims against the defendants by evidence of this character? This is a question entirely of fact for you to determine, and you should do so uninfluenced by fear, favor, or affection.

It is the duty of this court to call your attention to the testimony adduced in the trial of this cause, to state to you the principles of law involved in the issue; then it is your duty to decide between the contending parties, remembering that you should not doubt, as jurors, witnesses whom you would believe as men. You bring into the

jury-box the same intelligence and reason that guide you in the every-day transactions of life. Nothing more is required of you. No prejudice should influence you. The voice of popular clamor you must not heed; it should be unheard in the forum of justice: here the law and the testimony alone are considered, for "of more or less than this cometh evil."

Gentlemen, in the trial of this cause there are two questions of fact for you to determine. The one, *ex necessitate rei*, must precede the other, *i.e.*, from the necessities of the case: you are compelled to determine, *First*, the fact as to the actual existence of the so-called spiritual phenomena. *Second.* Have the Seybert Commissioners performed their *whole* duty as required by the provisions the Seybert bequest? If they have candidly, impartially, and intelligently investigated so-called spiritual manifestations, and have found *all* of the phenomena fraud and deception, then only a portion of their duties has been performed; for you will remember that, by the provisions of the bequest, *the University of Pennsylvania is required to "maintain a Chair of Moral and Intellectual Philosophy; and the incumbent of said chair, either individually, or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion, or philosophy which assume to represent the truth, and particularly Modern Spiritualism."* The investigation of Spiritualism is only a portion of the duties enjoined upon them. There are other systems to be investigated, either by the present commissioners or by others, to be appointed by the University for that purpose.

If the present Board of Commissioners have fully investigated the subject of Modern Spiritualism, and discovered that it is all a fraud, that portion of their duty is ended, and the wonderful fact is established that the wisdom of

hundreds of able scientists is at fault; their patient and laborious investigations are naught; their conclusions erroneous; millions of intelligent educated men and women have been deceived by fireside jugglery and the legerdemain of the home circles where no motive for deception existed, and where it would have been liable to detection if attempted; and that all this has been accomplished by ten men of only average capacity and qualifications, after a limited investigation. If you really believe this as jurors, then it is your duty to so find in your verdict.

But remember, gentlemen, that a single truth, no matter how apparently insignificant, if clearly established, will by its innate force eventually overthrow mountains of error that may be heaped upon it. The truths of a science, or a religious theory are not overthrown by the detection of frauds perpetrated in their name by pretended votaries of either. Pharmacy is a true science, notwithstanding quacks and charlatans have prepared philters and worthless patent lotions and medicines by which people are deceived. There is no science more exact and certain in its operations than surgery. Yet incompetent hands have often manipulated the tourniquet and scalpel; and in ancient times ignorance applied the salve to the instrument that inflicted the wound instead of to the injured limb. Modern orthodox teachers would not admit that the history of the miracles of the Nazarene were disproved by the feats of the ancient Magi, or the theory of the divinity of the Saviour nullified by the life and recorded acts of Mahomet. It is illogical and unjust to decry a Christian organization because of the sins or frauds committed in its name or by its individual members. Sad indeed would it be for the world, if the truths and claims of so-called revealed religion were to be refuted and made the jest of ribald tongues, because among its professors were found convicted adulterers, thieves, and murderers! As long as

the world shall stand there will be hypocrites in every religious organization, fraud or error in every scientific investigation, while unconscionable avarice will continue to prey upon the credulity of mankind; but fraud cannot destroy truth. Truth will in the end annihilate fraud, and, in spite of cruel sarcasm or rude and vulgar jest, assert its sovereignty and conquer its foes.

In the examination of the claims of the parties in this case, you will remember, gentlemen, that a fraudulent act is only evidence against its perpetrators, and is limited in its effects to its immediate surroundings; while a demonstrated truth will live forever, and, as its age advances, become more and more prolific of good, while the sphere of its influence will increase with passing years as long as time shall last.

Gentlemen, you will bear in mind, as we have said to you, that in the decision of this case you are not to be influenced by popular clamor or public prejudice. The law and the evidence alone are to be your guides. Probably many of your number have read newspaper articles and criticisms on the phenomena of Spiritualism; numerous so-called exposures have been published in the periodicals of the day; but these must not influence you in forming your verdict. They are usually the work of uninformed reporters who write more for sensation than to disseminate truth. Sometimes flippant editorials are found in the columns of ecclesiastic publications whose sole mission on earth seems to be proselyting for some particular creed or dogma. But the history of the past should teach us all to be charitable when we judge the religious opinions of our fellows; truth is not always received unquestioned at its advent, but often requires long years of advocacy by its adherents before its claims are admitted. Many of the greatest scientific truths of to-day were subjects of ridicule in years gone by; many of the

great orthodox creeds of the present time have struggled through years of persecution, ridicule, and martyrdom before they were even tolerated by a disbelieving public. A notable instance of this fact we have in the history of the Methodist Episcopal Church. To-day it is numerically larger than any other Protestant denomination. It is but a little over a century old, yet it has erected its churches, colleges, and benevolent institutions in every country on the globe. It has sent its missionaries to every people, and has done as much, if not more, to spread the Gospel than any other Protestant denomination; and yet it was once the object of contempt and ridicule. As recently as in 1817, *The Round Table*, a prominent English publication, contained an article from the pen of a noted English scholar, on Methodism, which I will read to you, gentlemen, as an illustration in point, to show that "often the stone which the builder rejected becomes the head of the corner." Mr. Hazlitt wrote as follows: —

"The principles of Methodism are nearly allied to hypocrisy, and almost unavoidably slide into it. They may be considered as a collection of religious invalids: the refuse of all that is weak and unsound in body and mind. Methodism may be defined to be a religion with its slobbering bib and go-cart. It is a bastard kind of Papacy, stripped of its painted pomp and outward ornaments, and reduced to a state of pauperism. . . . It does not impose a tax upon the understanding. Its essence is to be unintelligible. It is *carte blanche* for ignorance and folly. . . . One of its favorite places of worship combines the turbulence and noise of a drunken brawl at an ale-house with the indecencies of a bagnio. . . . They . . . revel in a sea of boundless nonsense."

Remember, gentlemen, that this coarse and vulgar attack was published as late as 1817, in a prominent periodical, against a church that numbers among its clergy many of the ablest divines that ever lived; a church that

has signalized itself by its good works and the power it has exercised in propagating Christian enlightenment over the world, and that is to-day as prominent in the intelligence of its members and its deeds of true Christian philanthropy as any church organization on earth; remember this, and find in this illustrative fact a reason why you should not be influenced by prejudice or swayed by popular clamor. Yet it is a singular fact that this *now* eminently respectable Christian church, which in its infancy was ridiculed and despised for the supposed folly of its creed, and the absurdity of the spiritual manifestations incident to its revivals, should now be most intolerant in its denunciations of the conscientious belief of the Spiritualists. Its publications and printed *Advocates* are teeming with articles from ministerial pens, as falsely libelous and vulgar as that of Mr. Hazlitt; and yet, if its own church histories are truthful, its founder, the great and good John Wesley, was a Spiritualist, his Christian mother a *medium*, his reverend father a believer in its phenomena, and a historian of the manifestations that attended the Wesley family for many years.

The great founder of Methodism in relating his experience and convictions on the subject of the evidence of spirit manifestations says: —

"What pretense have I to deny well-attested facts because I cannot comprehend them? It is true that most of the men of learning in Europe have given up all accounts of 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. They well know (whether Christians know it or not) that the giving up these apparitions 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 spirits is admitted, their whole castle in the air (Deism, Atheism, and Methodism) falls to the ground. . . .

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. . . . Yet the testimony of unexceptional witnesses fully convinces me of both the one and the other. . . . With my last breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world — I mean that of apparitions confirmed by the testimony of all ages."

Gentlemen, this is the testimony of one of the world's greatest and best men; the founder of a church that claims a *population* of 16,000,000, with 4,000,000 communicants, and yet the *Christian Advocates* and other publications of this great denomination, deride the belief of their pioneer and apostle; deny his testimony, ignore his evidence and that of his father, mother, and brothers; proclaim Spiritualism a fraud, its manifestations feats of jugglery, its hopes and promises deception, and its believers lunatics. It will be the duty of the jury to reconcile this conflict of testimony if they can. It is John Wesley's evidence against that of his church: the testimony of one great and good man as to what he saw and heard against that of 16,000,000 who did not see or hear. Which will you believe? The question is one of fact — entirely for you. Here the court cannot assist you.

Gentlemen, in the ethics of the creeds of the world, next to the four *cardinal* virtues to be practiced, are the three *theological* virtues, *Faith, Hope*, and *Charity*, and the learned apostle says that where they abide, "*the greatest of these is Charity.*" Would it not be eminently proper for both Christian ministers and editors of *Christian Advocates* to remember the words of Paul in his First Epistle to the Corinthians? The average reflecting mind will fail to see why our neighbors should think for us in solving the great problem of the future, or why any one should ignore his own reason and convictions

and adopt those of another, even though that other should wear a cassock or hold a ministerial diploma; and when men presume to dictate to their fellows what they shall or shall not believe, it would be well for them to reflect that our reasoning faculties are beyond control and dictation; that our convictions are always the result of evidence, and our beliefs formed upon proof. It is upon this theory that our courts of justice are organized, and the trial by jury tolerated. When we trust contending rights to the decision of the jury-box we know that there the law and the evidence only, can prevail. The law directs and guides the proceedings, while the minds of the jurors, acting as involuntarily as the heart or the lungs, believes or disbelieves according to the weight of the evidence presented to them. You deserve neither praise nor condemnation for your honest convictions, for you cannot prevent their formation from what you see and hear; and although you may err in your opinions, yet if you listen candidly and carefully to the testimony, and decide honestly, unswerved by prejudice, uninfluenced by "fear, favor, or affection," your error is no crime. A theology that would reward a man for a belief he could not avoid, and punish him for a disbelief he could not resist, is unworthy of the consideration of a jury: as justly might the Ethiopian be punished for his color, and the Caucasian rewarded for his tint, as to attribute blame or merit to the involuntary action of the human mind. Thought is not criminal, and reflection deserves neither punishment nor reward.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth."

So it is with the wanderings of that incomprehensible mental phenomenon called the human mind. As erratic as

the wind, as uncontrollable as the waves of the ocean, it moves unceasingly from the knowledge of the past to the anticipations of the future, unfettered in its action, limitless in the range of its movements; governed by laws only known to the Creator; the great unsolved mystery of our being, and the problem of the future.

It is true that man by his will may control his actions, but not his thoughts or reflections; he is only responsible for what he does or does not do; but for the mental influence of life's temptations, he is as irresponsible as the wind or the waves are for the destruction of the storm and the tempest.

> "Then at the balance let's be mute:
> We never can adjust it;
> What's done we partly may compute,
> But know not what's *resisted*."

But this much we do know: we are conscious of *our own* liability to err, and therefore should be charitable towards our fellows. We should not censure without knowledge, nor condemn without a hearing: honest investigation is the right and privilege of all, unquestioned save by intolerance and bigotry.

Paul, in his First Epistle to the Thessalonians, says, —

"Despise not prophesyings. Prove all things; hold fast that which is good."

Gentlemen of the Jury, here in concise words has the learned apostle defined your whole duty. Examine the evidence before you under the directions of this command, and condemn or approve as your reason shall direct. Weigh well the testimony; believe as jurors what you would credit as men; respect the feelings and opinions of your fellows as you would have your own respected; be charitable and honest; shun bigotry and intolerance; examine all the evidence with care and candor; follow the plain beaten path of careful judicial

investigation, and fearlessly publish your verdict to the world. No man should be ashamed of his honestly formed religious convictions, and he is a coward who fears to proclaim them.

The fundamental principle or fact on which all religious beliefs or creeds are formed is a continuity of life from this to a spirit world; on this belief depends the happiness of mankind. The plaintiffs in this case claim to have given conclusive evidence of this fact before you. Is it so? You alone are to determine, and render your verdict accordingly. You have heard the testimony of competent credible witnesses as to the evidence of an unseen, thinking intelligence that has manifested its presence to them in various ways. If this fact is established to your satisfaction, then there are other enquiries for you to make. Is that intelligence a decarnate spirit as it purports to be? Did it live before the time of its present manifestation, or is it the result of transitory surroundings and the operation of laws of force unknown to science? Is it like the flame of a lamp? — a moment ago it was *not;* light it, and it now *is;* extinguish it, and it *is* no longer? Let us reason together as honest searchers after the truth.

Descartes, the French scholar and philosopher, tersely said, —

"Cogito, ergo sum — I think, therefore I am."

And this concisely stated logical proposition has been accepted by the scientific and literary world as an axiom. I will add to it what the court believes to be its corollary.

Memine, ergo fui — I remember, therefore I was, or have been.

Surely the one proposition is as logical and self-evident as the other. Now, an unseen intelligence manifests itself to us by raps or writing, — "*I am*" is therefore present: but more than this, it manifests recollections of the

past; therefore "*I was*" is also present in the same intelligence. But "*I was*" passed away a quarter of a century ago, and now returns to us laden with the memories of by-gone events, and, like the long-lost son I have spoken of, presents unmistakable evidence of personal identity through the "ear-marks" of individual recollections. Does not the combination of "*I am*" and "*I was*" in the same intelligence prove conclusively the continuity of the life of "*I was*" with "*I am*"? And if this continuity has continued for a quarter of a century, why not through all the ages of eternity? Who shall dare to assume the knowledge of the Creator, and say "*I was*," as a spirit has lived from the distant past to the present, but shall live no longer? What knowledge of science can determine the boundaries of a life that has survived the dissolution of the body, and lives beyond death and the grave? Can the theory of "mind-reading" or "unconscious cerebration" assist in refuting the logical deductions evolved in this proposition? Remember that the pages of memory of every individual person are different; the incidents of no two lives are alike. The stories of private griefs and the records of pleasure and pain are unlike in every volume of human biography. Therefore "*I was*" can only relate *its* recollections through "*I am*," and these "foot-prints" of memory can be measured and identified by contemporary living persons, as well as families and friends can the actual presence or return of one long mourned as dead. Gentlemen of the Jury, if you find from the evidence that these manifestations of a present unseen intelligence combined with recollections of the past actually occur, your verdict ought to be for the plaintiff, for the defendants have not performed their duty faithfully and impartially with this phenomenon unexplained. The frauds they discovered, and seem to rejoice over with unseemly joy, do not disprove the great

fact of spirit life and communications; and strange indeed would it be, if the desultory and imperfect investigation of the defendants should confound the patient, careful, and laborious researches of the host of eminent scientists who have testified for the plaintiff in this case.

Gentlemen, since man was created and placed in the Eden of earth, — since its beautiful gardens, the forests, were first made vocal with song, — the question, what shall his future be? has been paramount to all others, and as our race shall advance in knowledge, more and more will it become the all-absorbing problem of human life. The mysteries of death, the probabilities of the great unknown, have been the subject of the poet's song and the orator's theme during all historic period; the records of the Bible, which the plaintiffs have offered as evidence in this case, teem with narrations of both spirit life, manifestations, and ministrations. The wonderful Nazarene, whose life was an episode of wonderful beauty and virtue; who was eminent in purity and wealth of instructive thought, in consecration to truth, love for men, and reverence for the Deity, was a great medium. He healed the sick, and unsealed the eyes of the blind with the touch of his fingers. At his bidding the grave opened and the crumbling flesh walked abroad in newness of life. He was the friend of the poor, and hesitated not to rebuke sin though clothed in purple and fine linen. "From the manger to the mountain, from the mountain to the garden, from the garden to the cross, and from the cross to the home of the Great Father," in every step of his life his spiritual nature was made manifest. And when he appeared to the two Marys, and came to his disciples in a room, the doors being shut, and bade the doubting Thomas thrust his hand into his wounded side, and showed his pierced and bleeding hands, he demonstrated at once his holy mission and the truths claimed by Modern

Spiritualism. Gentlemen, if this story be true, the testimony seems to be conclusive; and you will as Christian men give it great weight in forming your verdict. If you believe the Bible, you must not ignore its evidence in this case.

Gentlemen, it is the duty of the court to briefly call your attention to some of the testimony introduced by the defendants.

First, you will remember what we have already said to you: that the evidence of fraudulent acts by individuals does not in the least affect a theory of either science or religion, but is only inculpatory of the persons base enough to perpetrate them. The magician only imitates natural phenomena, and if he does deceive the public thereby, it is only evidence that *he can* do so; nothing more. The phenomena occur the same as if there was neither a Commission nor a magician in existence.

In the second place, there is an old maxim which was written in Latin as long ago as the time when all legal pleadings were set forth in that ancient language, *i.e.*:—

"Allegans suam turpitudinem non est audiendus—A person alleging his own infamy is not to be heard."

This maxim applies more particularly in this case to the unfortunate woman who possesses an abnormal conscience as well as a toe. The infamy is more particularly attached to her owner or manager who exhibits a *lusus naturæ* or moral monstrosity for gain. This maxim is not only a rule of law, but of common sense, and its edict is fully justified by the experience of mankind.

Thirdly, you have the evidence of the diabolical origin of the phenomena. This testimony is in direct conflict with the other evidence of the defendants, and, so far, it weakens their case, for it proves the spirit origin of that which the Seybert Commissioners attribute to legerde-

main. The testimony clearly confutes the theory of magic, and if you believe it, conclusively shows that the defendants have not fully investigated the subject, and cannot do so until they have become better acquainted with the spirit that preferred to hold communion with a preacher to a lawyer. Surely, the members of the Seybert Commission need fear no antagonism from that source, but rather aid and assistance in their "future investigations."

In conclusion, I cannot submit this case to you without again expressing my disapprobation of some things that have occurred in its discussion. The counsel for the plaintiff has indulged in many personalities and unkind sarcasms. This was wrong, and the court does not approve of it. He was probably induced to take this course from the fact that when the defendants presented their case to the jury of public opinion in the "Report of the Seybert Commissioners" they indulged in insulting "*asides*" in the presence of witnesses; perpetrated vulgar jokes and stale witticisms at the expense of the present plaintiff, and quoted infidel sentiments purporting to have been written by one William Shakespeare, — or by Lord Bacon, — some three hundred years ago. But this, gentlemen, was no justification to him. No contestant in a legal forum should forget the proprieties of life because of the frailty of memory in his adversary: wrong + wrong = right was never either a logical or moral equation. This controversy should have been conducted in a thoughtful and respectful manner, — one becoming the magnitude and solemnity of the questions involved. There is no argument in sarcasm, no logic in personalities; yet the one usually provokes the other. Men are sensitive on the subject of their religious belief, because it often involves the weal or woe of those dear to them. There are but few of us who have not mourned over the

coffins of those who have passed away. The dumb eloquence of the lips of death appeals to our emotional nature much stronger than the oratory of the living. Our love for those who once walked by our side in life, and whose presence was the sunlight of our home, makes us sensitive in our beliefs of their future beyond the mystic river; and devoid of feeling is the heart that would prompt the lips to utter a word or sentence calculated to create a doubt of the great reunion of friends and family in a better world. When thinking men and women conscientiously believe that they have conversed with their living dead, that belief deserves the respect of the truly Christian mind, and it is heartless and cruel to make it the subject of unseemly scoff and ridicule. It would have been much better if the defendants had remembered this in making their report.

Contumely in discussion begets contumely, and is returned like an answering echo. Bitterness engenders bitterness, and closes the mind to the appeals of reason and the demands of logic. Like oil upon the troubled waters is the recognition of our fellows' rights and a respect for their opinions. Oh! why cannot the waring creeds of religion remember this and greet each other fraternally as they meet on the highways and byways of life? Why should martyrdom have stained the fair pages of the history of the followers of the loving Nazarene in times long past, and why should hatred and ostracism mar the social intercourse of the present? Why should not fraternal feeling bind together all who seek to increase the happiness of mankind? Why not let our brother do good after his own fashion, while we seek to emulate him in ours? With one goal ahead of us, one common destiny in life at its end, why should we not cheer our fellows with the evidence each of us receives as we pass along, of what is beyond?

If the theory of Spiritualism is true; if there is demonstrative evidence of a future life; if there is a beautiful country where

> "— the flesh can no longer control
> The freedom and faith of a God-given soul";

where the potentiality of spirit life is onward and upward forever; where Excelsior! and yet Excelsior! is the thought that animates the host that throng its beautiful landscapes, illumined by the sunlight of the presence of the Creator; where loving friends and kindred shall meet again; where children shall be clasped in maternal embrace, with no thought of future pain or parting; where a loving father "shall wipe away all tears from all faces," and welcome the penitent spirit with a white robe of divine forgiveness; if there is indeed such a celestial abiding place, far, far away from the fabled caverns and fires of "Hades," and Spiritualism can demonstrate this great truth to a disbelieving world, the man who would try to thwart its revelations, or sneer at its evidence, possesses a spirit that demons might covet and devils emulate. Such a man has mental attributes that deserve recognition; is worthy of a "*portfolio*" in the cabinet of Milton's Prince of Darkness, and a seat beside his throne, in the realms of infinite misery and woe. The theory of earthly politics, of "rotation in office," or objections to a "third term," ought not to affect him, but he should hold his position during life or good behavior.

Where the horrible phantom of a wrathful, revengeful God, whose hatred for the children he had begotten endured forever, first originated, is lost in the mystery and obscurity of the past; but probably belongs to the dark period of savagery and barbarism when the blood of human sacrifices was supposed to be sweet incense to the Most High. Long, long ages have passed since then,

and yet the dregs or sediments of these infamous beliefs stain many of the creeds of to-day. Gentlemen of the Jury, you must not be influenced by them. Lay aside all prejudice against either plaintiff or defendant; seek only for the truth, and when you have found it proclaim it to the world in your verdict, regardless of the consequences, or of the opinion of men; regardless of everything save honor — and honesty — and the obligations of your oaths as jurors.

Per Curiam.

POSTSCRIPTUM.

"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 whosoever shall smite thee on thy right cheek, turn to him the other also."

Matt. v. 38, 39.

My readers will observe that the honorable court, in the charge to the jury, criticises the manner in which I have reviewed the Report of the Seybert Commissioners, censures the personalities and sarcasm in which I have inadvertently indulged, and suggests that all controversies in relation to the religious opinions of mankind should be conducted in a spirit of charity and tolerance, with due and becoming respect for the sincere beliefs and conscientious convictions of our fellows, and in accordance with the teachings of the Golden Rule.

I acknowledge the justice of the rebuke administered to me by the court, and if I have written anything that has hurt the feelings of any one, I sincerely regret it. I know full well that if *all* men would obey the injunction of the Nazarene, as given in St. Matthew, the world would be much better and happier therefor, for then no one would smite his fellow; and if the creed of orthodoxy be true, *so* "*it might have been*," but for an apparent mistake or oversight of the Creator, when he molded our respected progenitor out of the dust of the earth.

I do not give the following as my own views of the origin, fall, and redemption of man, but as a plain statement of the popular creeds of orthodoxy which I find convenient to recognize and adopt as true in my apology or excuse for anything I have written that called forth the criticism of the court.

ORTHODOX INTERPRETATION OF THE SCRIPTURE.

In the first chapter of the book of our revered traditions we read: —

"And God said, let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him."

The conclusion of the narrative states in most concise words as follows: —

"And God saw everything that he had made, and, behold, it was very good."

Now it is evident that it is not intended to convey the idea in the narrative that the Creator made man in his physical image, but in the image of his mental, moral, or spiritual being, and when all was done, "he saw that it was very good." This is the interpretation of the account in Genesis, as given by many learned orthodox commentators, which *pro hac vice* I accept, with all its logical deductions and conclusions.

But, strange to say, if orthodoxy be true, the Creator overlooked the trifling ingredient of "total depravity," which, in some unexplained manner got among the elements out of which man was made. This, of course, was accidental, for the Deity seemed to think he had made man "in his own image" and that "*he was very good.*" Yet as a little "leaven leaveneth the whole lump," this vagabond ingredient of "total depravity" finally overcame all the other component parts of man's composition, and what was thought by the Creator to be *very good*, turned out to be *very bad*. Notwithstanding all the efforts of creative power to remedy this evil, it continues to this day, and men will not obey the divine command; they will not always return good for evil; and when one cheek is smarting from the blow of an adversary, they will not

turn the other to receive the same indignity. This of course is owing to the error in man's original composition.

When we consider the object the Deity had in the creation of man, as given in all the orthodox creeds, this mistake was not only a very unaccountable one, but it was very disastrous in its consequences, and entirely defeated the original plan of the Creator. It will be observed that, according to orthodoxy, man was made to take the place of the "fallen angels"; that is, according to the inspired account, while heaven is a place "where no sin can enter," "where moths and rust cannot corrupt, nor thieves break through and steal," yet the very first sin originated there, which was the crime of rebellion and war against the government. How the battles were decided is not evident, as all the soldiers were immortal spirits, and could not be killed or maimed in the conflict. Yet after many bloodless battles the rebels were conquered, and with their leader hurled down to *Avernus*.

According to the cheerful teachings of modern theology, ever since the Creator made man to take the place of the rebels, the arch traitor and his cabinet of evil spirits have been untiring in their efforts to contaminate all mankind with evil, and seem to have succeeded to the utmost of their desires; and so far this confirms the Crumrinian theory of so-called spirit manifestations. Unceasing in their effort, for three thousand years they defied the powers that had conquered them on the battle-fields of heaven. Countless millions of men lived and died in their sins, for which no atonement had as yet been prepared. The world was swept with flood, then it was red with the blood of murdered women and children; and when the cruel, remorseless conqueror Joshua had butchered the enemies of the Jews throughout all the land, the sun stood still upon Gibeon, and the moon in the valley of Ajalon, for one whole day, that the Lord's chosen servant

might make hell glad because of the victory of evil over good. What a glorious event was that to the Prince of Darkness! and as the thousands of the spirits of those murdered on that awful day, and who died without an atonement, came pouring through the blazing gates of Hades, how Apollyon must have rejoiced at the successful effect of the ingredient he surreptitiously dropped into the composition of man. Verily the Creator was deceived. Man created in his image was *not* very good, as he had said, and never has been. And even after the great plan of salvation had been devised by the Divine mind, and a sacrifice prepared wherein the Creator's wrath was mollified by the death of the sinless for the sinner, when a God had died to appease his own anger against the beings he had created, when this was accomplished, even then the spirit of evil prevailed over the good, and men to-day will not obey the commands of the Deity, and will not turn the untouched cheek to receive an undeserved blow, but, in the perversity of their depraved nature, will defend themselves and those they love from ruffianly abuse and oppression. This evil propensity seems to pervade all animated nature, for even

"The smallest worm will turn, being trodden on,"

and try to sting the foot about to crush it. This seemingly innate disposition to resist force with force in self-defence is my only plea in justification of what I have said in my review; or, in more concise language, I might give the same excuse that "Topsy" did for her manifold sins and transgressions.

My Conclusions.

After two years of investigation of so-called spirit phenomena, I am constrained to say that, while I have witnessed a number of fraudulent manifestations, — the feats

of pretended mediums, — yet in the language of Professor De Morgan,

"I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

What the cause of these phenomena is I am not so certain. If there is a spirit world, the visit of spiritual beings to this earth is the only rational mode of accounting for them. If there is no spirit life, if the intelligence of earth lives not beyond the grave, if the longings and aspirations of the human mind for immortality are all visionary and baseless as the fabric of a dream, if the promises of the Creator, made to man through his instincts, are all false, then there is no beyond; the grave is the boundary of life, and it would have been far better for our race if the Creator had never breathed into the inanimate dust the breath of life, and written "Excelsior" upon the tablets of the human soul.

If the awful doom of utter annihilation is the destiny of mankind, then spirit phenomena do not exist, and science will yet explain the wonders performed by an unseen intelligence that apparently lives and loves, remembers the past, and asserts in the most positive manner its earthly origin and its continued existence in a spirit world. Should future scientific investigation explain all the incomprehensible phenomena of spirit manifestations by "correlation or conservation of force," I sincerely hope it may be after I am dead, for now the dark doubts of uncertainty have been removed from my mind by what appears to me to be demonstrative evidence of the most conclusive character; and unless science explains all, and again leaves me under the terrible shadow of disbelief, I shall die with a full belief in immortality and its spirit

demonstrations, and from the endless sleep of the grave I shall never awake to know that I have been deceived.

I care not for the sophistry of creeds or the denials of dogma. I know what I have seen and heard on the border-land of so-called spirit life. The feats of ten thousand "itinerating showmen," endorsed by the absurd arrogance of reverend oracles, and reinforced by the cruel wit and senseless jokes of a great Commission, cannot make me doubt the evidence of my senses. Even the diabolical creed of the good preacher has no terrors for me; for if the spirits *are* evil, they are nevertheless spirits, and there *is* a spirit world; and I cannot believe that, in the benevolence of the Creator, the evil alone shall live while the good shall die forever; that the gift of eternal life is only to demons and devils, while man, made in the image of his Creator, is, as stated by the Bard of Avon, and endorsed by the Seybert Commissioners, of

> "Such stuff
> As dreams are made on, and our little life
> Is rounded with a sleep."

I am fast approaching the allotted period of human life. I would not willingly deceive myself or countenance deception in a matter so important to me as the evidence of a future existence. I am accustomed to the examination of testimony in our courts where life and death are involved in the pending issue. After ten years' experience in scientific laboratories and forty years at the bar in investigating evidence, I cannot resist the conscientious convictions forced upon me by what I have seen and heard, and all that "saint, sage, or sophist ever writ" cannot lessen the force of the evidence of my senses. My belief is not voluntary; it has been forced upon me against all my former predilections, against the logic of early education, and the conclusions of more mature years,

and I sincerely believe that the *true* phenomena of so-called spirit manifestations deserve the candid investigation of both science and religion, and that eventually it will receive it at the hands of all save those who are so blinded by bigotry that they will not see, or so prejudiced by creeds that they will not hear, even though one should speak to them from the dead.

This Addendum has been much more hastily written than my former review. In it I only desire to present cumulative evidence of the truthfulness of *some* of the claims of Spiritualism. All of its demands may not be true, yet all are worthy of investigation; and while fraud and deception may mingle with its truths, yet so does hypocrisy permeate all the religious creeds of the day. Verily is it so, that they are not all righteous who in "that day shall say,"

"Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

And it is not unusual, even in this era of asserted self-righteousness, to find among both priests and laymen

"Men who steal the livery of the court of heaven
To serve the devil in."

A grain of truth, though not larger than a mustard seed, deserves consideration; for when planted in proper soil it may become a tree with great branches, "so that the fowls of the air may lodge under the shadow of it." All investigators should remember the words of the great Milton, that,

"Truth is as impossible to be soiled by any outward touch as the sunbeam."

Gentlemen of the Seybert Commission, let us have a candid, careful investigation, and a *truthful* report thereof.

Respectfully yours,

A. B. Richmond.