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# "THE KNOCKINGS" //

## EXPOSED!

COMPRISING

A SPIRITUAL EXAMINATION OF MODERN PNEUMATOLOGY AND THAUMATURGIC MANIFESTATIONS.  
TOGETHER WITH A SPIRITUAL CRITIQUE ON  
THE CLAIMS OF

PSYCHOLOGICAL-MESMERISM AND CLAIRVOYANCE.

Forming at the same time a Brief Synopsis of the Science of

"*SPIRITUAL FLUXIONS.*"

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Θαυματα μωροῖς;  
Vulgus vult decipi—decipiatur.

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BY DOCTOR DIOTREPHES.

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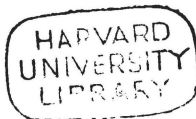
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1852 Dec 13

Life of

John Jay

New York City



## ANTE-PRÆDICTUM.

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As a prefatory remark, dear reader, indulgent reader, intelligent reader, and curious reader, the writer, with your permission, or if he must, without it, begs to observe, that the following pages have been written and printed not only to give the "Mysterious Knockings" a brief but fair investigation, and to enlighten the public mind on Skiology and Psychology; but to cure several venerable and much respected old ladies of a severe attack of spiritual dyspepsia. Our best and most cherished endeavors are not always crowned with the laurels of success; but inasmuch as the writer is not constituted with a predominance of the sanguineous temperament, and his system is believed to be but very slightly predisposed to apoplexy, no severe shock to his nervous system is anticipated, should he fail in every point except the cure of his matron patients—the cherished objects of his professional solicitude. A failure in the latter instance would form the fruitful source of very deep mortification, disconnected, however, with the slightest physical danger.

Hoping that the colon of the reader may not have been a suffering organism to spiritual manifestations, and if so, that functional propriety may soon be restored, the writer takes the liberty of replacing his hat.

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# THE KNOCKINGS EXPOSED.

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## CHAPTER THE FIRST,

Concerning Man, in which the Writer taketh the left horn of the dilemma, as a surer method of grasping the right.

Reader! are you an Atheist, having become dissatisfied with the limits of human investigation, and therefore willing to assert there is no intelligence superior to the mental operations of man? And must the arcana of nature be reduced to a parity with your own conceptions, and shaped to the maugre avenues of your senses, before your credence can be gained to a reasonable analogical sequence? If so, though we may journey along in peace, we shall dispute by the way-side. Are you a species of intellectual barber, habituated to shave over the surface of circumstances, without the capacity or moral courage to give to matters of investigation their due weight and consideration; and consequently too timid to throw a warrantable conclusion in the teeth of popular opinion? If so, turn to the last page, read "FINIS," and exclaim,—“Thank Heaven! I’ve reached the finale of this,” for indeed the matter is unworthy your “stupendous” opinion. Are you an astute editor of a daily paper or lion-hebdómadal, who can answer any question in the circle of science for your “intelligent correspondents,” or solve a problem intuitively which would have cracked the cranium of Euclid? If so, thou man of “brazen entrails,” sit on thy own side of Jánus, read no farther, but exclaim or proclaim, as seemeth good to thee, “Stuff!” “positively stuff!”—otherwise use the mellifluous and classi-

cal vocable "humbug," cough editorially, and say no more about it. Are you an incorrigible bigot, bound down body and soul to stereotyped opinions? If so, be merciful to thy kidneys, and read no further, for an attack of the gravel might be superinduced by a farther perusal. Finally, are you a reasoning and reasonable animal, willing to admit your own weakness and look leniently on thy brother's infirmities—willing to admit, also, that there are many things which with a little patience and more trouble, you may understand; and many more which beggar the province of human understanding, and baffle every effort to comprehend them? If so, there shall be little strife "between thy herdsmen and my herdsmen, for we are kinsmen,"—let us journey together. "How can we reason but from what we know?" and how can we reason at all, if we know nothing? We will leave a question involving so many difficulties to the many learned Thebans of the age. That we know something seems very clear indeed, and that we know comparatively nothing, is still more lucid—let's drop it.

The principal question involved in the subject under our immediate consideration is the Immortality of the Soul. That the Soul is Immortal, is a proposition which is only disputed by the Atheistic Materialist, with whom we have no time to parley, and less inclination to engage. We shall take it for granted that the reflective thinking principle of man is immortal; that we exist in another form, after the material organization has been reduced to its original elements. Inasmuch as over nine-tenths of mankind are of this opinion, we shall not consider we are begging the question in taking this position, more particularly when divine revelation is popularly deemed decisive. We receive it as a truth, that there is a supreme intelligence guiding and controlling the universe, and that this intelligence is the imperial mind of the Deity—we can conceive of no effect as being superior to the cause by which it is produced; neither can we conceive of a cause producing an effect overbalancing its inherent capacity. There-

fore, if mind be the product of matter, matter necessarily possesses mind as an inherent principle; and to the extent that matter pervades the universe, so must necessarily mind; and to the extent that matter is universal, so is intelligence. If matter be eternal, intelligence must necessarily be co-eternal with matter. To analyze our consciousness of being, is more difficult than for the anatomist to pursue his studies by dissecting his own body. We feel that we exist. We are apparently only susceptible of the impressions conveyed through the avenues of the senses. We see mind only in combination with matter from the fact that through the medium of material organization is the intelligent principle of man developed. As the chisel in the hands of the sculptor is instrumental in producing an image, so is matter instrumental in developing mind; and who shall assert that either the one or the other shall be dependent on its auxiliaries for existence? But all this, is futile.—We know not from whence we are, or where we are bound. We are capable of understanding no first principle; therefore let us throw our salvation into the hands of a clergyman, and then, commence again. Hear him ye Gymnosophistæ! for the majesty of the occasion demands your prayers!

### M A N.

**“THE NATURAL FORM.**—The outer or natural form is composed of a system of living nerves springing from a center of life in the brain, and reaching to every point of the apparent shape.—The osseous, respiratory and digestive systems are all dependent upon the nervous system, and serve as agents and instruments of its growth, preservation and reproduction. The fleshy substance, with its flowing lines and blended colors, is but the garment or clothing of the living form. The brain is the center and fountain of the natural life. It shoots forth the optic nerves and thus opens a communication with the forms of the natural universe, through the faculty of sight, thus penetrating the sphere of beauty. It

shoots forth the auricular nerves and thus opens a communication with the utterances of the natural universe through the sense of sound; thus penetrating the sphere of harmony. It shoots forth the olfactory nerves, and thus opens a communication with the essential qualities of natural organism through the sense of odor, thus penetrating the sphere of essence. All these senses are divergent manifestations of the great attribute of *sensation*, through whose activity the mind determines the form, utterance and quality of all objects in the natural world. Within the brain is a chamber where all the nerves of sensation converge, and whence all diverge. It is the Sensorium.—Within it, as within a convex lens, all visible forms are mirrored. Within it, as within a reverberating dome, all audible sounds are echoed. Here all sensations of desire and knowledge converge in a living center. Through the Sensorium, whence all the fibres of the nervous system either directly or mediately project, the animal mind and will—the natural self—effects its determinations; controls the various members of the form; acquires mastery over natural objects; establishes its supremacy in the world of sense.

THE SPIRITUAL FORM.—Within the nervous system, which is the living form of the natural man, exists the organic form of the spiritual man. That there is a spiritual body within the natural body is the high statement of science, and the sure disclosure of the Word. The spiritual form is in the general shape and outline of the natural, member corresponding to member and faculty to faculty.—The outer form takes shape from the inner, the sensible organism being but the visible circumference of the super-sensual. That the spiritual form is definite, complete, and in the outline of the natural, is the concurrent testimony of all who have seen and conversed with the people of the skies. In the proportions and with the faculties of man the Messiah revealed himself, after his ascension, to Stephen and to Paul. As men, were Moses and Elias visible in the mount of transfiguration. As men, all angels have ever been manifested. The spiritual form is a compact, definite organiza-

tion, and not in any sense a mere nebulous halo or void, emptiness. The natural body is a symbol or representation in the natural world, as it is and as it appears in the celestial world. Every external member, organ, faculty, sense, is the image of an internal member, organ, faculty, or sense as much transcending it in power, usefulness, durability, beauty, as spirits transcends matter, or as the reality exceeds the shadow or mirrored image of itself. Form, color, symmetry, sensation, energy, intelligence manifested in natural organism, are symbols in the natural world of realities in the super-natural. They are representations in Nature of what is first in Spirit. For spirit is identical with essential life, and its external fullness is poured forth into particular and universal form.

The Sensorium is the center of the natural life, all the fibres of the nervous system there establishing their unity, all the senses there holding their seat. Now, within and above the Sensorium is the Consciousness, the center where all the living fibres of the spiritual form run into their identity, the capital of spiritual life, where all the affections impart their desires to the reason where dwell the sacerdotal conscience and the regnant will. As the central court of the natural form enfolds the central court of the spiritual form, so every divergent nerve enfolds the spiritual faculty within it, and thus the real body and the apparent body are in contact point by point from the center to the circumference.

Thus, the spirit is omnipresent in the body as God is omnipresent in the universe and the spirit reveals itself through the form as its Original reveals Himself through the universal creation. Within the natural nerves reside the spiritual nerves, within the natural senses the spiritual senses, within the natural understanding the higher reason, within the sensorium, where the natural life centers, the consciousness where the spiritual life is centered. Man is the symbol of God. As God is in his being Infinite Good and as his action is the boundless impartation of goodness, so man is an organic form, receptive of divine good, and has the love of infinite excellence as the supreme affection of his nature. As God in his Reason

is Infinite Consciousness of Good, so man in his reason has consciousness of infinite good, and his perfected science is but the final statement of his primitive intuition. As God prevades the true universes, natural and spiritual, yet is distinct from both, so man pervades his two forms, natural and spiritual, yet is distinct from both. As the spiritual universe is in the plane of life nearest to God and beyond it is the material, so the spiritual body is the nearest to man, while the natural body is his outer and farther abiding place. As the heavens are eternal but the earths transient, so the heavenly form of a man is immortal, while the earthly form is mortal. As the organic forms of the natural world, of themselves, know nothing of God, though he is omnipresent and omniactive, so the faculties of the natural body, of themselves, know nothing of the indwelling spirit, though their existence is dependent upon its sustaining presence. As the organic beings of the celestial universe discover God as he exists and abides among them, unfolding space and time from his creative thought, and multiplying the heavenly societies by impartation of essential life, so the spiritual faculties in man discover the spirit which is man, abiding in their midst, pouring forth its ideas into nature and quickening their confederated powers by its vital impartations and through the discovery of spirit they arrive at the knowledge of God, the father of all spirits, who is in all—blessed forever. Thus is man the image or symbol of God."

It is not necessary for me to say to you, indulgent reader, that the preceding is very beautiful—that it is exquisite—that it is spiritually poetical—that it bears the beautiful semblance of Truth—that it is from the spiritual mind of the Rev. Dr. Harris—that the Rev. Doctor is an amiable and worthy man—that he treats his subjects as well as his hearers in an amiable and worthy manner; but when the Doctor tells me of the spiritual form and the super-sensual, I call for my spectacles, and become exceeding mortified that the lens

thereof are insufficient to make the spiritual discovery. I deeply regret it. I deplore my deficiency—but never dare blame the optician for not furnishing me a better pair of goggles. I admit my weakness—that I know but little, and for the little I do know, that I am wholly indebted to my senses, and consequently I feel my ignorance of aught that may be termed *supra* or *super-sensual*. I strive to seize hold of the plastic monad of my soul—I fail in the operation, and accommodate the matter by devoutly repeating the Athanasian creed, praying against the assaults of darkness and the devil, and retiring to my bed. That we gain all our information through the media of the senses is the opinion of wise men. One of them tells us, moreover—

“ That there are no innate ideas :

That we can have no ideas, either of infinite space, or of infinite number :

That I am not always thinking ; and therefore thought is not the essence, but the act of my understanding :

That I am free, when I can do what I am inclined to do :

That this freedom does not consist in my will : because when I willingly remain in my room, the door of which is locked, and the key taken away, I am not at liberty to go out ; because I suffer ; and because, in many cases, I cannot call back my ideas though I am ever so much inclined so to do.

In reality, therefore, it is very ridiculous to say the will is free ; as it would be ridiculous to say, I will such a thing : for this would be exactly as if a man were to say, I desire to desire any thing : or I fear to fear any thing : in short, the will is no more free than it is blue or square.

That it is in my power to have a will only in consequence of ideas conveyed into my brain ; that I am under a necessity of determining in conformity to those ideas, because I should otherwise determine without a reason : and I should have an effect which had no cause :

That, as I am finite, I can have no positive idea of infinity :

That I cannot understand the nature of substances, because I can have no ideas beyond their qualities, and because a thousand qualities of any thing cannot convey the knowledge of its intricate nature ; for it may possess a hundred thousand other qualities which may be unknown to me :

That I am no longer the same person than while I have the same memory, and even the consciousness of that memory : for not having any part of that body which I had in my infancy, and not having any recollection of the ideas which occupied me at that time ; it is evident I am no longer the same infant, any more than I am Confucius or Zoroaster. I am reputed to be the same person by those who have observed me growing up, and who have always lived with me ; but I have not the same existence in every respect, I am not my former self ; I am a new indentity ; and what extraordinary consequences arise from this circumstance ?

In short, in comforty to that profound ignorance in the pirnciples of things, of which I an entirely convinced, it is impossible I should discover the nature of those substances on which God bestows the faculty of feeling or of thinking. Are there in reality any substances whose essence is to think ; which are always thinking, and which think by a power in themselves ? If there were any such substances, what ever they might be denominated, they would be gods ; for they could have need of the eternal Being, the eternal Creator ; because they possess their essences independent of him, and think without his assistance.

Secondly, if the eternal God has given to these thinking beings the faculties of feeling and of thinking, he has given them what did not essentially belong to them ; he therefore, could have given this faculty to all beings.

Thirdly, we cannot know the first principles which constitute any being ; it is, therefore, imposible to know, whether a Being be capable or incapable of sensation and thought. The words matter and spirit are mere words ; we have no accurate ideas of these two things ; there would, therefore, in fact, be as much temerity in saying that a body organised by God himself, could recieve



thought from God, as it would be absurd to say that spirit could not think.

Fourthly, suppose there were substances perfectly spiritual, which never had any ideas of matter and motion; would they turn wise and prudent in denying that matter and motion may exist?

I imagined that the learned assembly which condemned Galileo as impious and absurd, for having demonstrated the motion of the earth round the sun, had some knowledge of the ideas of Chancellor Bacon, who proposed to examine whether the power of attraction had been given to matter. And, I imagine, that the leading judge of this great tribunal, remonstrated to his grave associates, that there were persons in England mad enough to suppose, that God bestowed on all matter, from Saturn down to our little heap of dirt, a tendency to a center, attraction, gravitation, independent of all impulse: impulse acting in proportion to the surfaces of bodies; gravitation to that of their solid contents.—Do you not perceive, these judges of human reason, nay, of God himself, dictate their sentences peremptorily; anathemize that gravitation, which Newton afterwards demonstrated; that they pronounce it a quality, which it was impossible for God to bestow; and declare that gravitation towards a center is blasphemy. It seems to me that I am guilty of a similar temerity, when I presume to assert, that God cannot make any organised body feel or think. Fifthly, I cannot doubt, that God has granted sensations; memory, and consequently ideas, to organised matter in animals.—Why, therefore, should I deny that he may bestow the same gift on other animals. It has been said already, that the difficulty is not so much in understanding how organized matter can think, as how any being whatsoever can think.

Thought is a divine quality. This is not doubted; and it is on this account, I shall never know what is a thinking being. The principle of motion is divine. I shall never know the cause of motion; while all my members execute its laws.

The child of Aristotle, while at nurse, drew in to his

mouth the nipple which he sucked; forming with his tongue an air-pump, exhausting the air, and causing a vacuum; his father, at the time knew nothing of the matter, and asserted at random, that nature abhorred a vacuum.

The child of Hippocrates, at the age of four years, proved the circulation of the blood, by passing his finger over his hand; while Hippocrates was ignorant that the blood circulated,

We are those children, considerable as we may imagine ourselves; we effect wonderful things, while there is not one philosopher who knows how they are effected.

Sixthly, these are the reasons, or rather the doubts, which have been furnished by my intellectual powers, in consequence of the modest assertion of Mr. Locke. I must repeat it, I do not assert that it is matter which thinks within us. I say as he does, it is not becoming in us, to declare it impossible for God to make matter think, that such a declaration would be absurd; and that it is not for worms of the earth to set bounds to the power of the Supreme Being.

Seventhly, I allege further, that this question is wholly foreign to the subject of morals; for whether matter can, or cannot think, whatever thinks should be just; because the atom to which God has given thought, may have merit or demerit; be punished or rewarded; and exist externally as well as the unknown being formerly called breath, and now called spirit, of which we have no ideas less accurate, than those we entertain of an atom.

I am very sensible, those who have thought that only the being called breath, could be capable of feeling and thinking, have persecuted those who have supported the opinion of the sagacious Mr. Locke, and who could not presume to limit the power of God to the act of animating his breath. But when the whole world believed that the soul was a light body, that it was only breath, or that it was a firey substance; would men have been justified in persecuting those who came to teach us that the soul was immaterial? Those fathers of the Church who thought the soul a thin airy body—would they have

been just in persecuting the other fathers who conveyed to men the idea of perfect immateriality ? No, certainly ; for a persecutor is always detested. Those, therefore, who admit the doctrine of perfect immateriality without understanding it, should have tolerated those who rejected that doctrine, because they did not understand it. Those who have denied that God has the power of animating an unknown being, called matter ; ought also to have tolerated those who have not presumed to divest God of this power ; it is very unbecoming and absurd to hate each other for syllogisms.”—

‘ Locke was a very great metaphysician. Voltaire was a very great infidel. May the Lord deal with both of them according to their deserts !

Here endeth chapter the first, much of which hath been borrowed, yet but very little stolen.

## CHAPTER THE SECOND.

## THE "SPIRITUAL KNOCKINGS."

Hark ! hark ! they come— they come—  
Oh, yes ! 'tis the—

*Indian Drum.*

*Patient*—Ipecac is a very bad medicine, Doctor.

*Doctor*—Wrong, madam—best drug in materia medica—produces nausea—that's all.

*Patient*.—But would n't squills or an injection do, Doctor ?

*Doctor*.—Ipecac, madam ; I say Ipecac !

*The Positions assumed in the Book entitled, "Explanation and History of the Mysterious Communion with Spirits," published at Auburn by Messrs. CAPRON & BARRON, and endorsed by the Pythia, the Sybils, and Rochester ladies in general, are—*

1. That in a house in Hydesville, Arcadia, Wayne county, State of New York, occupied in 1847 by one Michael Weekman, (an eloquent name,) strange noises were heard, which, in comparison with subsequent noises, were not so exceedingly strange as they might have been.

2. That the said ladies, the *Piscii* or the *Vulpes*, or both, subsequently occupied the house previously tenanted by Mr. Weekman, and furthermore the same noises, "strange and mysterious," were heard repeatedly.

3. That the neighbors were called in to hear the noises, and heard them, and moreover that the youngest Miss Pythia, little vulpy, snapped her fingers at the strange noise, and that the mysterious noise did not snap its fingers back, but responded with a rap for a snap.

4. That the *noise* was discovered to be, somewhat intelligent, inasmuch as it answered negatively by silence, and affirmatively by a knock. And furthermore, that they progressed in communication with the said *noise* until they succeeded in bringing the English alphabet into requisition as a medium of spiritual fluxion.

5. That by the aid of the alphabet and knocks, the *noise* declared itself to be the spirit of a departed pedler. That it was an injured spirit. That its body was murdered on a Tuesday night about 12 o'clock by Mr. — (Bloody Bones) who occupied the house on a time previously. That it (the body, not the spirit,) was robbed of \$500. That it was thirty-one years of age. That he or it carried a trunk and a pack, and that Mr. — (Bloody Bones) murdered him, and took them. That his wife had been dead two years. That he had three girls and two boys, which are now living in the State of New-York, county of Orleans.

6. That the spirit of the pedler was, and is a very accommodating spirit; that it condescended to converse with many of the neighbors upon temporal as well as spiritual affairs. That the pedler's spirit acted in the capacity of usher, and introduced other spirits to the company assembled; one of which was a Quaker spirit, which conversed with the living spirit of his son, and eventually interested itself very much, and absolutely became the means of procuring the son a situation with a *rail road company as baggage master*. That the quaker spirit used thee and thou, and was quite sensible in many particulars.

7. That according to the pedler's spiritual intelli-

gence, some spirits have not common sense, nor nothing like it; consequently spiritual communication must be received with more or less caution, to avoid being misled. That the ignorant spirits make a very flat sound.

8. That the spirit of the pedler manifested itself to the young ladies in preference to all other ladies, doubtlessly showing that a predilection for interesting ladies existed while in the body; and furthermore, that the spirit is not under the control of the ladies, but "acts" as a mere matter of condescension, which accounts for the failure of some individuals to have manifestations, although another solution might possibly be given.

9. That sceptic Editors and gentlemen of the Press, in general, are obnoxious to the spirits, and that they will not take any great-deal of trouble to remove their scepticism, as their influence is deemed of no great importance, viewed in any light whatsoever.

10. That spiritual communication, according to spiritual intelligence, will speedily be universal; and that the spirits in company with that of the pack-pedler are not devilish spirits, even though some of them are ignorant, and desire to give information about that which they do not understand, even like unto many spirits now in the body.

11. That the spirits have at times displayed physical force, to the extent that they succeeded in removing a table nearly two feet, when four men held it by the legs. That the spirits suggested the propriety of having a lecture on the subject of spirits, at Corinthian Hall in Rochester; and that it was accordingly done; and that the spirits attended the lecture as they had promised to do, in consequence of which many were confounded and amazed.

12. That the ladies have ~~nothing~~ under their clothes, (as has basely been asserted by the N. Y. Herald) by

which they can make such queer noises, for manifestations have been made in the presence of their own sex while they were quite nude, and stood upon pillows. That they are not ventriloquists, and have neither the *ventre* nor loquial capacity to produce such strange sounds; and moreover, that they are parties to no collusion or deception; and that the spirits have particularly requested, and do request, that full publicity shall be given to these proceedings, that the world may be edified and profited thereby.

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### CORRELATIVE CIRCUMSTANCES,

*Showing that many other persons have had rapping manifestations; and moreover, that the ladies are sustained by many lively precedents, although deprived of the entire claim of originality.*

1. That Baron Swedenborg had intercourse with the spiritual world nearly two centuries by-gone. That the present manifestations of spirits are in strict accordance with his direct and particular knowledge of the people of Heaven and Hell, and consequently present no greater difficulty in understanding them, than do the cardinal principles of the Swedenborgian faith.

2. That in 1716, the family of the Rev. John Wesley's father was very much amazed by a spirit, which was supposed to be the spirit of their good old servant Jeffrey, who died from an incapacity to breathe. That from some very mysterious and inexplicable cause, Jeffrey's spirit caused the children of Mr. Wesley, profuse night sweats, and excessively worried the watch dog; also kept up a series of rappings and knockings, kickings and throwings, hoppings and tumblings, which seriously affected the nervous system of the lady of the house, terrified the maid of all work, and so much disconcerted the ostler, that, on one occasion, he sprang from his bed, in the garret, and ran down into the ladies'

parlor, without even thinking to draw on his small clothes. That Mr. Wesley was very much offended, and applied some very hard epithets to the spirit of Jeffrey, such as "deaf and dumb devil," and the like, which so offended the goblin that it "slammed" the door in the old gentleman's face, nearly depriving him of breath. Moreover, that the spirit continued with one of the daughters thirty-four years, and is now supposed to be incorporated with the spirit of the celebrated founder of Methodical piety, and to be the cause of singular phenomena exhibited now and then by this sect at camp-meetings and elsewhere.

2. That the Seeress of Provorst, a German clairvoyant, both saw and heard the spirits of various persons, and that they made sounds chiefly resembling *slight knockings*, as on the wall, table, bed-stead, and sometimes in the air, rustling as of paper, rolling as of balls, pattering of feet; moreover, that the spirits had the kindness to select (and turn over the leaves of their own accord) a certain passage in a certain book, for the lady's especial benefit, and that the same has duly been recorded by a literary Dutchman, called by name Justinus Kerner.

4. That a country newspaper called the *Ontario Repository*, the editor thereof "scissorized" an article from the Newark Daily Advertiser, dated November 26, 1834, which was headed "The Tale of the Marvel," and went to show that a Jersey servant girl, in the family of Joseph Barron, who resided in the township of Woodbridge, about three miles from Rahway, was at the time mysteriously connected with many mysterious noises, she being at the same time very much troubled with spasms; and that Dr. Drake was called in, diagnosed, investigated, and prescribed, and considered an exhibition of simples adequate to the emergency. That the length of continuance of the spasms and queer noises, much to the detriment of mankind, is not specifically recorded.



5. That the modern prophet of Gotham, Andrew Jackson Davis, who hath travelled in the spirit from the utmost extent of Dan to the very confines of Beersheba, declareth in his works, with his great prototype, Emanuel Swedenborg, that these manifestations are perfectly correct, in practice as well as in theory, just as all spiritual communications should be; for further particulars, vide Harmonia,—*in loco et passim*.

6. That in the *Univercælum*, April 20, 1849, Mr. Fishbough (mon Dieu, quel nom!) declareth that “inasmuch as the liberated spirits must have the most *lively remembrance* of their former conditions, and sympathy with friends who are still in the body, and inasmuch, moreover, as there are often many such friends who are in the intuitional, and just verging on the *spiritual* state of mind, is there not every possible reason to suppose that spirits out of the body, may communicate with such spirits in the body, by the infusion of their thoughts according to those laws of spiritual sympathy, which have been indubitably (!) exemplified in ten thousand cases (!) by the phenomena of human magnetism?”—Perhaps y-a-w.—

7. That farther than, as a consequence of the preceding section concerning the same, the Seeress of Provorst is of opinion “that opening the window at the moment of a soul’s departure, is not a mere superstition, but that it *actually facilitates its escape*, and that there is some substance in the air which spirits make use of to render themselves audible and visible to mortals. Very many thanks are due to the Seeress of Provorst for this opinion,—our charity hospitals should see to it as a matter of safety.

8. That very recently, the family of the Rev. Mr. Phelps of Stratford, Connecticut, more particularly the oldest daughter, had glaring manifestations of a spiritual nature corresponding with those of the Rochester Ladies; moreover, that the spirits of Stratford as has been

publicly announced, manifested the same disrelish for the gentlemen of the press, only to a greater extent; in proof of which it is only necessary to state that a gentleman connected with a New York paper, had a poker hurled at him with such force by the evil-disposed goblin, that it was, and has been considered that his life might have been in jeopardy; it might not be amiss to state that a sciomachy was nothing new to the gentleman, and that he took the precaution to dodge.

9. That the Salem witchcraft, so called, was no superstition of idle speculation, but stands in position to the Rochester manifestations, as proof reciprocal. That old women surrounded with familiar spirits, in the colony times, is a proof that young women may be surrounded with familiar spirits at the present time, v. v. That young women having converse with a pack-pedler's spirit, at the present time, is proof positive that old women might have had communication with divers spirits in the colony times. That, moreover, judging from effects, the spirits in the colony times were spirits from the devil, which no man or woman had a right to be familiar with. Consequently, in place of complaining of the judiciary at that time, for acts of supererogation, we have the most melancholy cause of complaint, that a greater number of executions did not take place. That viewing occurrences in this their proper light, any person disputing the existence of witchcraft at the present day, should be deemed a fit subject for the lunatic asylum, and treated accordingly.

10. That a very corpulent man who possessed much more verbosity than brains, once lectured upon the "sublimities of mesmerism." That the "sublimities of mesmerism" became unpopular, when the verbose corpulent gentleman remodded the "sublimities" into a new science with an old name, psychology being the name of the new science, and the doctrine of insensible impressions, in place of the philosophy of the soul, being its meaning. That according to the corpulent

gentleman's theory of psychological impressions, he had the power (and would teach the modus for \$10) to force so much of his own soul into the body of a subject, that the soul of the latter would be driven out of its legitimate quarters. That when the voluntary nerves were under the control of the teacher of "sublimities," when certain conditions were complied with, when there was a sufficient degree of impressibility, the dispossessed soul had the power of exploring impostsomated lungs, diseased spleens, morbid livers, and dropsical hearts, as well as prescribing for various maladies, ferreting out stolen property and so forth; and lastly, in about the twenty-seventh degree of the sublime impressibility, to hold converse with souls departed. That the verbose corpulent gentleman's theory is practically correct, is thus shown by a psychological Rochester gentleman:—"We put a boy, who had no knowledge of the matter at all, *neither was he noted for a remarkable degree of intelligence*, into a magnetic sleep, and turned his attention to the subject. He was clairvoyant, and said he could see who made the sounds. We asked him how the persons looked. His answer was, "they look light like gauze. I can see right through them." (Who couldn't?) Well how do they make the sounds? do they rap? "No, they don't rap, or strike at all," when looking earnestly for a time, he said, "They want it made, and it is made whenever they want it." That owing to this circumstance, psychological mesmerism in its various degrees of "sublimity," sustains in a wonderful manner, the spiritual manifestations.

11. That farther, then as a consequence of a preceding section, "Jeffrey" and, perhaps, some spiritual acquaintances, rendered themselves exceedingly conspicuous in the great encampment revival at Kentucky, in the year of our Lord 1802; during which time, according to the interesting journal of the piously eccentric Lorenzo Dow, the spiritual influx was so great, that the sinful members and muscles of the people were seized with the *jerk*s, when it became necessary to cut

down the small trees and saplings to a height corresponding with that of the body, that the afflicted people might shake off a becoming quantity or entity of influx, and thereby maintain their equilibrium. That a direct bearing on the subject under consideration is comprised in the momentous fact, that the *jerkers* and jerkings were not wholly confined to the godly and pious, but on the other hand, that the wicked infidels even, according to the same indisputable authority, were seized with an influx from the bad spirits; consequently, were violently attacked with the jerks, and even most wickedly cursed and damned the godly and good people while supporting themselves by the trees and jerking. That this strikingly comports with preceeding proofs, that spirits have their own peculiar ways of fluxion; consequently, can not, and will not be driven by any person or persons, what or whosoever, and are only susceptible of being wheedled by susceptible men and insinuating ladies.

12. That lastly, to fortify these positions with a strength impregnable, as well as to knock the plenum of Descartes into oblivion, it is demonstrable to a moral certainty, that there exists a sensorial vacuum in the crania of very many people, whereby, according to capacity, they are the enviable recipients of spiritual influx, and more frequently spiritual manifestations. That sceptic editors, and gentlemen of the press in general, who maintain any thing bordering on a plenum, can never be expected to be on speaking terms with the airy inhabitants of the vacuum.—That's settled.

Finally, that a reverse and very much improved method of spiritual recipiency is manifested in the present age, and instances referred to, over that allotted to the barbarous Greeks, inasmuch as the Pythia, than whom, as uncle Plutarch observes, no virgin coming from her poor parents in the country, could be more modest, was compelled to bathe herself in a fish-pond at the foot of Parnassus, and sit naked in the temple of Delphi, over a circular imperforation in the tripod of Apollo, (a sort of

barbarian easy chair) and receive the vaporous spiritual influx in the form of an enema, which caused such excessive inflation, that her spiritual impartations were made, contrary to the present improved method, by frightful contortions in her delicate features. Consequently, the visible improvement, in accordance with the progress of the age, of spiritual influx, may be said to be in receiving spiritual manifestations capitally instead of fundamentally, and as regards locality, universality in place of specifically.

It is the source of the liveliest gratification, Mr. Reader, that when we take a glance at matters as they exist, and behold the multiplicity of "humbugs," ever busily engaged in phlebotomising the community, that we can point our index finger at an individual as an honorable and worthy exception—to Mr. P. T.—for example. This observation may be out of place, but still it claims the virtue of brevity, and its admissibility is demanded on that ground, if none other. We, not the pronominal editorial autocratic we, but the reader's and writer's respective personalities combined; therefore, again, *we* must now understand that the Rochester spirits are fond of junketing, more particularly the pack-pedler's spirit; a predisposition, doubtlessly, received in the body, while pursuing his itinerant calling. And to what city on earth could the spirits advise the instruments of their development to proceed to, with more propriety, than the good city of New-York, pray? No city on the globe is ever more ready or willing to do reverence to the wonderful productions of nature and art, than our own busy metropolis.—Dare any biped assert aught to the contrary? Did not the "woolly hoss jist cotch'd clean alive by Col. Fremont," meet with due attention and proper respect? Was there ever a codfish-monkey, or a monkey-mermaid; a leather alligator; a Jersey Druid; or kangaroo chimpanzee, presented to our admiring and scrutinizing optics, which we did not properly appreciate? let no man say no. Therefore, be it known, that it must have been the sensible, and not the foolish spirits, which made a proposition to visit and

spiritualize New-York ; moreover, be it universally known, if not already understood, that the spirits are at present in New-York, attendant on the ladies when called for, and probably roosting in the steeple of St. Paul's Church, at the upper extremity of which, Sandy Welch once saw the —, and showed him to the crowd.

The manifestations of the spirits in New-York, are of so complex a character, that the limits of this *opuscula* must certainly fail to do them that justice which it is to hoped will be accorded to them in every issue of a certain daily double sheet, for the next century to come. The investigation of some of the *cognoscenti* and literati, must not be overlooked. The *Home Journal* of June 18, furnishes a very creditable leading article, which informs the reader that Mr. Willis has, "very recently, been present at a *post mortuum soiree*, (pronounce swar-eh ! and not sore-eye, if you please,) where a *conversazione* was held *de statu mortuorum*." The spiritual evening, it appears, was given at the residence of the Rev. Rufus Griswold, and among the invited guests, were the Rochester ladies, with their spiritual *suite*, Fenimore Cooper, of Cooperstown ; Rev. Dr. Hawks ; Mr. Bryant ; Mr. Bancroft ; Gen. Lyman, the essayist ; Dr. Francis ; Mr. Bigelow of the Evening Post ; Mr. Ripley, of the Tribune, and one or two others, (bodies not spirits.) As Mr. W. excels in poetical delineations of female proportions, and the ladies have not as yet been described, Mr. W.'s description is respectfully submitted. He says, "A stout lady of the ordinary small town type of maternity, (what a duck of a sentence !) was followed by three young ladies considerably prettier than the average. The eldest of these, Mrs. Fish, is a widow, perhaps about twenty-five years of age, (gallantry demands that a good looking widow should never be rated at more than twenty-five, or thirty as the maximum,) and she is spokeswoman of the knocking spirits ; though we are a little surprised, precedent and all things considered, that one of the virgins was not elected for that office. The two Miss Foxes,

as well as their married sister, have nerves so *plumply clad* in health and tranquility, that it is difficult to reconcile their appearance, with the fact that they have been *worked upon* for two years, by the phenomena of unexplained visitations! (the phenomena of "unexplained visitations," produce strange results!) and indeed, throughout the evening we were struck with their combined good-humor, and simplicity, and the ease and unpretendingness (a spiritual poly-syllabic doubtlessly coined for the occasion,) with which they let their visitors from both worlds have their own way.

Inasmuch as the detail of the manifestations received during the *soiree* have been generally and extensively published, a simple reference to the matter must suffice.

Dr. Marcy received the first communication by the spiritual telegraph, which it is said was of no particular importance. Mr. Henry T. Tuckerman received intelligence that sectarianism was not tolerated in the spiritual world, from which the very reasonable inference is to be drawn, that the spirits all attend one church; moreover, that the Rev. Dr. Channing, of Boston, died of old age while on a visit at Bennington, Vt. The Rev Dr. Hawkes then propounded questions which were not answered as truthfully as they might have been; one of the flat rapping spirits probably having impudently forced itself in communication with the Rev. gentleman. Dr. John W. Francis next proceeded to ask questions, which were cheerfully responded to. The Doctor seeing himself on good terms with the spirits, proposed to introduce Mr. Cooper and Mr. Bryant to spiritual consideration, but it appears the spirits declined the honor. The Doctor was then informed, in answer to a question upon the point, that he was thinking of the peasant poet, Robert Burns, who was "a man for a' that," the answer being correct. It is to be very much regretted that the Doctor did not inquire as to whether obstetrics could be rendered serviceable to the spiritual community or otherwise. Mr. Cooper was finally successful in receiving information concerning a deceased sister, which

he decided to be correct. In regard to the comments of Mr. W., they have doubtlessly been read by his million readers, rendering it unnecessary to say that Mr. W. wonders why the spirits decline to converse with illustrious poets, and suggests the probability of a Fulton or a Morse putting the ghosts in harness, no doubt meaning therewith to drive a goblin tandem out to Stryker's bay, before an establishment "megisto-artstocratic unpretendingness."

Now, inasmuch as the writer always and ever prefers looking at the wonderful through his own spectacles, be pleased to consider that, *Ego---Egomet*, and *Iipse Ego*, went, and saw, and conquered—what Paddy shot at; that was what he did'nt hit. Before proceeding any further, most worthy ghost-devouring reader, it is to be distinctly understood, that neither the design of this book, nor the desire of the writer, is to injure in the slightest particular the business of the ladies at Barnum's Hotel; who are the supposed recipients of spiritual manifestations. If they make money, it is indeed by a very severe world-opposing process—a hard method; and those Editors whose envy is so easily excited by seeing a few dollars pocketed by three or four country ladies, had better turn the channel of their spleen upon the Augean stables of Wall street, where the "dear people" are daily shaved to the tune of thousands in the most pious, approved, and respectable manner possible. If there is as much pleasure "in being cheated as to cheat," it is when we find ourselves particularly "sold" for the small sum of one dollar, and no bones fractured. The ladies are very agreeable in manners and appearance; will treat you very politely, and if there is ought disagreeable experienced, it will probably consist in the very repulsive, cadaverous, and most forbidding aspect of the door-keeper; nevertheless, until the rhinoceros is fairly caught by the horn, it is asserted, that the "sell" is richly worth one dollar, without discount, and advise the curious accordingly. In order to receive the full exuivalent for the amount invested, the writer had formed a great variety of interrogatives to have spiritually answered, among which was the following: Will



the spirit most graciously please to inform me if the *Tribune* is extensively read in the spiritual community? How is the *Herald* appreciated? What is thought of the Mammoth Sheets? Do the Spirits of the "upper ten" read the Home Journal? Are the Sunday papers read by the Spirits? Is the Kidd Salvage Company ever to be revived? Are the whigs or democrats in the ascendant in your vicinity? How will Mr. Paine's light succeed? Do the spirits approve of the present system of stock-jobbing? Will the spiritual judiciary recognise a divorce granted in our courts? Will my first or second wife have the best claim to my spiritual self at my disease, or must I be guilty of spiritual bigamy, and be saddled with both? How are the spirits pleased with Mr. Barnum's late improvements?

It gives me a very severe twitch across the diaphragm, to inform the reader, that the above questions, of such lively interest to myself, and of so much practical benefit to the community, were far too complicated for spiritual elucidation. Having put the above queries mentally, I then asked concerning a lady who died in her spinsterhood, and if the lady's spirit was present? rap-tap, was the response. Now, that lady's age, according to the most correct document of any family, and that is the record in the family bible, was just thirty-one years and two months, when she died; but the lady was in the habit of saying, up to a very short time previous to her death, that her age was a little over twenty-four. To proceed, however, Will the spirit of Miss Arabella tell me her age when she left the body, if the age be named? rap-tap. Was it thirty-two? no answer. Was it thirty one? no answer. 30? do. 29? do. 28? do. 27? do. 26? do. 25? do. 24? rap-rap-rap, rap-rap-rap, rap-tap!

Miss Arabella was a good creature; and if faults she had, the greatest one was that of fibbing about her age, which fault cannot be deemed very serious, inasmuch as it was no person's business except her own; and as to whether Miss Arabella persists in the maximum of an old maid's age, or whether the writer was imposed

upon, is left to the sagacity of the reader to determine.

Now a little more serious, if you please. That the rapping manifestations witnessed at these exhibitions are produced through the immediate agency of these three ladies, must be chalked down as a physical impossibility at once. All necessary examination has been made (unless some of the wiseacres think an examination per vaginam necessary), showing that nothing is kept concealed about their persons by or with which any unusual sound could be produced. Moreover, any mechanical contrivance concealed about the ladies' persons by which sounds could be conveyed at any angle, would be as hard to frame, and as difficult to expound, as to explain the cause and give a solution to spiritual phonography. The relative position which the ladies sustain to the audience (at least when witnessed on two occasions by the writer), precludes the possibility of such a circumstance, and leaves no probability in question. That the ladies are intermediate—that some very “queer gentleman” produces the sounds telegraphically by means of electro-magnetism, by the aid of which sounds could be produced ad libitum in any part of the room with mechanical contrivance; or that some new discovery has been made in the philosophy of sound, little understood and scarcely dreamed of, is quite possible, very probable, and almost certain. The solution of the “intelligent communications” is left to the province of that wonderful science of “sublimities”—Mesmeric Psychology.

That the monstrous assumption, that the “Rochester Rappings” are manifestations of souls departed, is a flat contradiction to all past experience, and as near a physical impossibility as may be, the following proofs are respectfully submitted:—

In the first place, patient reader, if not out of patience, print and stereotype on the tablet of thy memory—bind about thy neck,—and bury in the utmost depths of thy heart, that grand axiom of the immortal Newton,

*; Natura est semper sibi consona !*

Nature is everywhere consistent—Nature is always consonant with her own operations—Nature performs her every beautiful and divine process by fixed and general laws; and Nature's God never allows her to step aside to the right hand nor to the left, or to be guilty of a shadow of changing. Circumstances, effects, events,—may be strange; may be wonderful; may be mysterious; may be *preter-natural*; but the general, fixed and all-pervading laws of Nature, and consequently of Nature's God, must necessarily be permanent, universal and immutable.

Viewing the Newtonian proposition in the light of an axiom, it is not deemed illogical to present as a sequence the following

### COROLLARIES.

1. That if it were a fixed law of Nature, and consequently, of Nature's God, governing man's corporeal and spiritual existence, that the disembodied spirit of man should manifest itself intelligently or otherwise to the spirit of man in the body; that such manifestations, in accordance with an eternal purpose, would have been made, continue to be made, and now be made, universally in place of locally, generally and not specifically.

2. That moreover, in degree and in accordance with immutable laws, that every creature of God is an equal recipient of divine bounty; and that any given circumstance contrary to this eternal disposition, would be, and is in opposition to the Divine order and oeconomy, and consequently impossible.

3. That irrespective of the preceding corollaries, if the good spirit of a Quaker could or did give information to his living issue concerning matters of pecuniary emolument; that a still better spirit than that of the Quakers

could and would give information to its living issue, when necessary, of matters of still greater importance than the considerations of pecuniary emolument.

4. That if a trinity of three very good ladies may be adequate to the production of the phenomena of spiritual visitations under any given circumstance, that a trinity of three comparatively better ladies must necessarily be adequate to the production of the phenomena of spiritual visitations under circumstances of a similar character.

5. That if the spirit of a pedler, expelled from its natural body by the hand of an assassin, can proclaim to spirits in the body the author of its murder, the spirits of other pedlers, the victims of other assassins, could likewise proclaim the perpetrators of their murders each and separately, to other spirits in the body.

6. That if the spirit of a deceased parent becomes the tutelary spirit of its living child in a given instance, and can manifest itself in the child's behalf for the achievement of an object of minor importance; that the tutelary spirits of many other deceased parents, in many other preceding instances of a like character, could and would have made manifestations in behalf of their children, for the achievement of objects of major importance.

7. That it is better to disbelieve in all manifestations of whatsoever kind or character, than believe inconsistently with the divine attributes of an almighty, just, and merciful God. Lastly, That the positions and assumptions of the "Rochester Spiritual Manifestations" stand in diametrical opposition to the foregoing corollaries—*ergo*, that the positions and assumptions of the "Rochester Spiritual Manifestations" are delusive, false, and predicated in error.

## CHAPTER THE THIRD.

## MESMERISM.

*Animal Magnetism—Human Magnetism—Pathetism—Ætherology—Psychigraphy—Psyncodunamy—and lastly and wonderfully, Psychology—and more wonderfully still 'Hunßoy-ology,*

Reader how is your liver? Should there be a slight want of functional integrity at this juncture, the present chapter is intended to supply the place of a gentle cathartic and blue pill. You are now to propound to yourself the query, What is Mesmerism? what is clairvoyance? Since the palmy days of Mesmer, the modern Thaumaturgs have given the Austrian doctor's hobby more names, than were ever claimed in the complicated pedigree of a Dutch baron. Let us probe a few of them before we proceed farther.

1. Mesmerism, the *ism* of Dr. Mesmer. 2. Animal Magnetism, the *ism* of the Royal Academy of Paris. 3. Human magnetism, the *ism* of some human unknown to the writer. 5. Pathetism, the *ism* of Le Roy Sunderland, derived from *pathos* or *pathetikos*, and means, we suppose the *ism* of feeling or sensation. 5. Ætherology, the *ology* of one Grimes, but not old Grimes, signifying the *ology* of refined wind, vulgarly called gas. 6. Psychigraphy, the *graphy* of Dr. Colyer, (the *connoisseur* of *les poses plastiques*, to whom we are very much indebted for the introduction of the model artistes from Europe,) derived from *psyche* and *graphos*, meaning *soul-writing* we suppose. 7. Psyncodunamy, the *dunamy* or *dynamics* of Professor Leger, from *Psyche* and *dunamis*—the power or virtue of the soul. Neurolgy, mesmeric, the *ology* of a Hoosier professor, who discovered the neurauric passage from one sensorium to another; also discoverer of "scrutenutery" symptoms, we believe. 9. Psychology, in its improved sense, the *ology* of the Rev. Dods and others, which is made to signify the "m-m-ost w-wonderful s-s-s-cience ever announced to the w-world!" and the *psuche* and *logos* of everything. [Psyche or Psuche, it might be observed, is one of the names of a very ancient lady, who tickled

the ears of Pythagoras, while the philosopher listened to the music of the spheres. The entire of the lady's name, it is believed, was Lady Pneuma-etta Sukey, Papilionia Butterfly. She lived many years—the son of Mare, a Cytherean lady, became very much enamored with her, and at last they flew away together. Mythology is not very explicit on this point, but it matters little at this late day.]

The terms "Fascination," "Human Susceptibility," "Human Sympathy," &c. &c., used by the small fry of "magnetisers" and mesmerisers, are unworthy of notice. In order to receive the faint shadow of truth connected with what is termed "mesmeric phenomena," it is necessary to discard the entire jumble of barbarian terms, and make a simple inquiry concerning the impressibility of body, through the agency of mind. To separately combat all the pretensions of mesmeric mollicodlers, would require the production of a thousand paper mills, the nine lives of a cat, and all typographical creation to print the issue; therefore we would most respectfully repudiate the effort. There is nothing, it is believed, which will better suit the purpose of illustration in this instance, than a reference to "Perkin's tractors," which made their appearance, and had their nine day's wonder some years since.

Dr. Perkins announced to the world, and the world, as usual, had its mouth wide open when the announcement was made, that he had made a discovery with which no other discovery could hold a comparison, not even the philosopher's stone which Paracelsus carried in the hilt of his dagger. This discovery, he asserted, consisted in the electro-medical power of traction or traction. That between a positive and a negative pole, a current of electricity must needs exist, and such current passed through any suffering organism, the difficulty and disease would be removed instantaneously. His tractors consisted of two metallic points, positive and negative, established in a hoop or circle of sufficient size to pass over the body, and so accommodated as to allow the points to come in contact with any portion which he desired. The history of this matter is too well known

to require a shadow of detail. Suffice it to say, that the right to employ the tractors was extensively sold. Perkins made a fortune, and in a short time had the gratification of publishing certificates, from over forty professors of universities, hosts of doctors, and legions of scientific men, to the effect that over *one million, five hundred thousand cures had been achieved* by his tractors,—but mark the sequel. One Dr. Haygarth, we believe, made unto himself wooden tractors, painted so as to resemble the metallic points, and he succeeded in curing the same proportion of cases, as could be performed by the wonderful current of electricity “passing from the positive to the negative pole” of the real Perkin’s tractory. The consequences of this latter discovery were extremely amusing. The professors looked wondrous grave, the doctors who had given their sanction to the “wonderful efficacy,” were speedily afflicted with stertorous breathing, the scientific men “fainted away,” and, more seriously, many of the patients, when they discovered that they had been cured by the force of their imagination only, became sick immediately, in order to be cured in a proper and professional manner.

When the claims of Mesmer were to be investigated by the French committee appointed for that purpose, and did investigate the same at Dr. Franklin’s residence at Passy, Dr. D’Elson, expounder of Mesmer’s theory, as well as his pupil, proposed to astound the said committee, by mesmerising one tree out of a half-dozen which stood in Dr. Franklin’s Garden, claiming that his subject when blindfolded and left to wander about the trees, would be magnetized when he came in contact with the tree which had recieved the elimination of the “subtile fluid.” The subject, accordingly was blindfolded, and sent out in the garden to grope about and place his digits on different trees; when he came in contact with the second or third, the “fluid” struck him, and, strange to say, his muscles assumed a wonderful degree of rigidity, and he frothed at the mouth excessively, although he had not at any time been within thirty feet of the tree mesmerised! these convulsions, it appears, so affected the nervous system of the great Jussieu, than whom, no man had a better knowledge of catnip, or better understood all classes of weeds, from monandria

to cryptogamia, that he signed a minority report, to the effect, that there was "something in it," and so there was. The wonderful virtues of Perkin's tractors had thrown the subject into convulsions, and the wonderful virtues of Perkin's tractors consisted in the moonshine of the imagination.

A subsequent committee was appointed in 1825, by the Royal Academy of Medicine at Paris, to investigate the same subject, whose report was received with derision.

The report went to show that the committee had discovered during this long and arduous investigation, one or two patients who manifested a phase in the human system, which they denominated *clairvoyance*, or clear-sightedness. That such patients could distinguish one card from another when blindfolded. Also an epileptic patient had predicted the day, hour, and minute, two months in advance, of the recurrence of a fit; and moreover, the same patient had predicted three months in advance, the recurrence of another fit, but unfortunately, the said patient was run over by a swill-cart the next day, and killed; in consequence of which the fit did not recur as predicted, which goes to show mesmerically, that it is much easier to foretell the recurrence of an epileptic fit, three months in the future, than to see the dangerous proximity of a swill cart twelve hours in advance of the circumstance. The report of this committee only goes to show that there are singular phenomena not unfrequently connected with a morbid condition of the nervous system, clairvoyance being a phenomenon of such a character: and that the wonderful virtues of Perkin's tractors, account for everything else connected therewith. Somnambulism may be received as a similar phase in the nervous system. In regard to "Clairvoyant examination," or diagnoses of disease, even where real clairvoyance is developed, which is not in one patient to ten thousand, they are incorrect in nineteen cases out of twenty, and in regard to clairvoyant prescriptions, they are never better, if as good, as the warm tea prescriptions of old women midwives.

That during certain abnormal conditions of the nervous system, as previously referred to, sympathetic action may be sufficiently heightened to allow a subject to read with tolerable accuracy the affections of persons in sympathetic contact with them is possible, and is the only proof, it is believed, which can be raked out of the province of that "wonderful science" electro-mesmeric-psychology, to sustain the assumptions of the "knockings," all other proofs being like two curvilinear rays of moonshine placed in the form of an arch, to support each other.

Now in conclusion, and as an affectionate valedictory, dear reader, be mindful—

That a superficial investigation of Mesmerism may lead you to embrace the heresy of the Swedenborgians.—the heresy of the Swedenborgians may lead you to adopt the delusion of the Knockings—the delusion of the Knockings will lead you to irreligious doubt—and irreligious doubt will most assuredly lead you to the devil.

FINIS.





