

Presented by
James Shaw 1878
July 19 @ 1878

44

NEW TESTAMENT "MIRACLES"

AND

MODERN "MIRACLES."



THE COMPARATIVE AMOUNT OF EVIDENCE FOR EACH
THE NATURE OF BOTH.
TESTIMONY OF A HUNDRED WITNESSES.

AN ESSAY,

READ BEFORE THE MIDDLE AND SENIOR CLASSES IN CAMBRIDGE
DIVINITY SCHOOL,

BY

J. H. FOWLER.

“YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE.”

FOURTH EDITION.

BOSTON:

WILLIAM WHITE AND COMPANY,
BANNER OF LIGHT OFFICE,
14 HANOVER STREET.

Entered according to Act of Congress, in the year 1854, by

J. H. FOWLER

In the Clerk's Office of the District Court for the District of Massachusetts

WITNESSES TO MODERN MIRACLES.

[See Testimony.]

CASE I.

- No. 1. Z. P. Kibbee, M. D.
 " Rufus Elmer.
 " Nelson Elmer.
 " Theodore M. Smith.
 " George E. Haskell.
 " Z. Rogers.
 " Moses Babcock.
 No. 2. W. S. Courtney.
 " Milo A. Townsend.
 " William McDonald.
 No. 3. Mrs. John Lord.
 " Mrs. R. Elmer.
 " Mrs. S. A. Richie.
 " Miss Mary M. Harris.
 " F. C. Andreu.
 " Marshall Elmer.
 No. 4. William Bryant.
 " B. K. Bliss.
 " William Edwards.
 " David A. Wells.
 No. 5. S. F. Cheney.
 " Rev. Herman Snow.

CASE II.

- No. 1. B. S. Benson.
 " W. W. Laning.
 No. 2. Joseph Brydle.

CASE III.

- No. 2. Harvey Chase.
 " Marcus C. Wilcox.
 " Mrs. M. C. Wilcox.
 " Emery S. Scott.
 " Ellis Cook.
 " Benj. Ray.
 " Meltiah Knowlton
 " Daniel Knowlton.

CASE IV.

- No. 1. J. F. Lanning.
 No. 2. George R. Raymond.

CASE V.

- No. 1. Joseph R. Buchanan.
 No. 2. J. B. Wolf.

CASE VI.

- No. 1. Dr. Smith.
 No. 2. Mr. Waters.

CASE VII.

- No. 1. D. W. Scott.
 No. 2. H. H. Hunt.
 No. 3. Cyrus Tyrrell.
 No. 4. Sarah Herron.
 No. 5. S. C. Hewitt.
 " John M. Spear.
 " Philander Eshaw.
 " Seth Hunt.
 No. 6. Benj. A. Rhodes.

No. 7. Silas Mosman.

- " M. S. Pease.
 " George Staples.
 " Eliza C. Leeds.
 " Joseph Haight.
 " William Dibble.
 No. 8. Charles C. York.
 " Pamela A. Nichols.
 " William Nichols.
 " Mrs. Harriet Nelson.

CASE VIII.

- No. 1. William Lloyd Garrison.
 No. 2. Adin Ballou.
 No. 3. William Bugbee.

CASE IX.

- No. 1. Mrs. D. C. Kendall.
 " Mary E. Kendall.
 No. 2. B. McFarland.
 No. 3. Rev. D. F. Goddard.
 No. 4. Mr. and Mrs. C. Garrison.
 " L. Hokes.
 " C. Drew.
 " Dr. Bell.
 " Robert Hare.
 No. 5. Mary H. Ide.
 " Amos Cummings
 " George Clapp.
 " Miss Susan Bagley
 No. 6. E. P. Fowler.
 " John Gray.
 " John F. Gray, M. D.
 " S. T. Fowler.
 " F. F. Cory.
 " Mrs. Charlotte F. Wells.
 " Robert T. Shannon.
 " Daniel Minthorn.
 " Charles Partridge.
 " William J. Baner.
 " Mrs. Almira L. Fowler.
 " Mrs. S. A. Partridge.
 " Almon Roff.
 " Ward Cheney.
 " R. T. Hallock, M. D.
 " Mrs. Martha H. F. Baner
 " J. T. Warner, M. D.
 " A. G. Hull, M. D.
 " Samuel T. Fowler.
 " Prof. Bush.

CASE X.

- No. 1. George T. Dexter, M. D.
 No. 2. Judge Edmonds.
 No. 3. Governor Tallmadge.

CASE XI.

- A. E. Newton.
 S. J. Newton.
 J. H. Fowler.

WITNESSES FOR NEW TESTAMENT MIRACLES

Saul of Tarsus (otherwise called Paul).
Supposed to be { Peter, a fisherman of Galilee.
 { Luke, Paul's secretary.
 { Mark, Peter's secretary.
 { Matthew, a tax-gatherer of Capernaum.
 { John, a fisherman of Galilee.

PREFACE.

IT has been customary among all people to divide the facts of history into two distinct classes; namely, *Natural or Profane*, and *Miraculous or Sacred*. In the former class they have included all those events which they are able to explain by known principles, or which have become so common as to excite no surprise. In the latter they have included all those facts which are remarkably wonderful, from the fact of their unfrequent occurrence, or of their not being accounted for by principles already known.

Now, to show that this distinction is purely subjective, and has no ground in the facts themselves, it is only necessary to state that no two persons draw the line through the same points; and each individual is constantly changing the line of division, as his own experience and knowledge of the powers of nature increase. The line has been drawn through every possible point, and is found to apply nowhere. Hence, at the present day, many have rejected it altogether.

Scientific men reject it, not because they are able to explain all the facts of history on scientific principles which they already know; but, because they have implicit confidence in what they call the "*immutable laws of nature*," they reject all the evidence for that class of facts which seemingly contradict, or cannot be explained by, laws already known; presuming that there are no higher laws in God's universe. And when they have rejected one whole class of facts, they have no need of the line of distinction. To show the stupidity of this course, we need only refer to their means of judging the powers of nature. They judge these powers, or laws, by the phenomena produced. They accept the phenomena

on the direct evidence of their own senses, and on the testimony of others as to the evidence of their senses. If sufficient evidence to establish any class of phenomena is thus presented, they at once conclude that there are powers in nature capable of producing such phenomena; they then name those powers, and designate the class of phenomena by appropriate terms.

Now, should they pursue this course, of testing the powers of nature by the facts produced, to a certain extent, and then exclude or reject, at once, all other facts, simply on the ground of nature's inability to produce them, would they not act foolishly, and most unscientifically?

How do they know that nature is able to produce any class of facts? By the facts themselves. Hence, should they reject the facts beforehand, on the ground of nature's inability to produce them, they would certainly be stupid. But they do this very thing. They reject a whole class of facts which appear in all history as well substantiated — and often better — as many other facts which they receive with implicit confidence; facts which are testified to, not only by all history, but by the most reliable witnesses of our own time. They reject these facts, not for the want of testimony in their favor, but because they presume, beforehand, that nature has no power to produce them. Thus they reverse the true order of scientific inquiry, which is, first to substantiate the facts; which being done, it must be taken for granted that there is somewhere in nature a power adequate to their production.

The course pursued by religionists is generally more inconsistent than the above. They select, out of the "miracles" of a past age, such as favor their own peculiar systems of religion, and reject all others, though those rejected rest on testimony equally reliable with that which substantiates those received. After they have once accepted "miracles" enough to prove to their own minds the divine origin of their peculiar system of religion, they then take the course of the scientifics, and deny the possibility of similar facts occurring in their own age, however much testimony may be produced in their favor. With them,

" 'Tis distance leads enchantment to the view."

Another class, among whom are nearly all the "spiritualists" of the present day, take what appears to me the only truly scientific and religious ground; namely, we can judge of the powers of nature — or, rather, of the ability of Deity to operate in nature — only by what nature *does*, just as we judge the powers of man by what man does; hence, whenever any fact or phenomenon of nature is clearly established by reliable testimony, we are bound to believe that nature has performed it, and therefore has the ability to do it, and may do it, again, under similar circumstances. This, we say, is more scientific than either to reject the fact, or refer it to supernatural and miraculous agency:

Hence, while we receive all *the well-attested* facts of the present age, and of all past ages, *we do not accept the ecclesiastical theory of "miracles,"* to account for any of them. We say, if spirits who have left the earthly body produce sounds, or move physical objects, or manifest themselves in any way, they do it just as much in harmony with the principles of nature, as they did the ordinary acts while in the earthly body. They are no more supernatural now than while living on earth; and their action is no more "miraculous." They are the same identical beings; though some of them probably have arisen to higher degrees of goodness and truth, many remain on nearly the same plane, and some may, for a time, even sink to a lower plane. Still, we believe all will progress to higher degrees of life. We judge of their character as we judge of persons on earth, by the things which they do. And we deny that any man, whether in the church or out, can judge them by any other standard. We do not admit the high or low character of the manifestations as evidence either for or against the spiritual theory, because we say no man can know the character of spirits unless he admit the possibility of their communicating. If he deny that spirits communicate, he has no right to object on the ground of the "*low character*" of the communications; for he has no possible means of judging what the character of spirits is. It is all assumption with him, and assumption is worth nothing against fact. If he admit that spirits ever have communicated, and afforded us an opportunity of judging their character, then we are perfectly agreed. For we do not, more than he, presume that *everything* purporting to

be done by *spirits* is really done by them. Nor do I know of any "spiritualist" who takes it for granted that all the communications signed by "great names" are given by the persons whose names they bear. Though I believe very many are still disposed to put too much confidence in these names, especially when they are given through their own hand, I think they are as much influenced to do this by their own vanity, as the spirits are induced to assume them by the same cause.

Some mediums seem to think it a greater honor to be the amanuenses of Matthew, or Luther, or Bacon, or Franklin, or Webster, than of one of their own humble friends; and some persons who ask for communications seem to think they can derive honor by being noticed by these same persons, and call for them in preference to their dearest friends. They seldom fail to get what they most desire; for it appears there are spirits as ready to deceive and play the fool, as mortals are ready to be deceived and befool themselves.

However, we do not expect all men to be entirely free from folly in this world, nor immediately after going to the next. We did not at first *presume* that spirits, or anything else, caused the phenomena. We, at first, *denied the facts themselves*, and demanded proof; this we have received, sufficient to compel our assent to them. Next we sought, from the character of the facts themselves, to ascertain their cause. The same cause that produced them always affirmed itself to be spirits. But we did not believe this; we proved them, and, by an overwhelming amount of evidence, became convinced that they are what they have from the first purported to be.

It is a principle of philosophy, which cannot be neglected in any truly scientific inquiry, that *the cause assigned to any class of phenomena must be adequate to the production of every individual phenomenon in that class.*

Now, it is certain that every other theory which has been manufactured to account for these modern "spirit manifestations" is insufficient to account for very many of the phenomena; and the authors of those theories are obliged to deny many facts for which the testimony is equally good with that for the facts they receive. The Grimes school of Mesmerists, Biologists, Psychol-

ogists, Humbugs and Eclipse-makers, not only deny many of the best-attested facts, but they declare, boldly, that thousands of unsuspected men, women, children, and even infants (for there are many such mediums), are capable of practising deceptions which they, after an experience of twenty years in the art, cannot accomplish. The Rogers school of Od-forces also deny the fact of an *independent directing intelligence*, and many other established facts. But they do this in such an *od* way, that no one can tell what they are driving at.

The Beecher school of Devilites are also compelled to ignore all the good connected with the phenomena.

Lastly, Dods — [I know not whether he has yet made a single disciple, though he has “known all about this matter for twenty years”!] — Dods, who, as we all know, is more thorough in his investigations, knows more about the subject, and states himself more candidly and modestly, than anybody else, — even DODS denies all these *well-known facts*, which his Back-Brain-Instinct theory cannot account for.

But the Spiritual theory, which can stand all tests, is not only adequate to account for *ALL the phenomena*, but it gathers strength from every principle assumed in all the other theories; from Mesmerism, Od, Back-Brain, and the Devil.

INTRODUCTION.

FROM the jeering manner in which every allusion to the subject has been repulsed, even while we have been gravely considering the time-honored records of similar phenomena, I am induced to apologize for making it the subject of my present essay, and inviting your serious attention to it for the space of a whole hour.

I assure you I would not make this attempt, had I not, after devoting to it a considerable portion of my time for the last four years, and having personally witnessed many of the phenomena, become fully satisfied as to their truth and importance.

Even this conviction would not be sufficient inducement for me to bring the subject before you in this manner, were I not fully persuaded that my sense of duty to the cause were greater than your combined repulsion.

Whether it be, or be not, a fit subject for the serious consideration of a "divinity class," it will soon make an irresistible demand upon every theologian and religious teacher.

It is already claiming the attention of all classes of people, in every part of the civilized world, as no other subject ever did. It is making the most alarming inroads upon all the creeds and churches of Christendom. It is commencing a revolution in the intellectual, moral, re-

ligious and social world, to which history furnishes no parallel.

It does not depend merely upon human agency for its success; but, spite of all opposition, it goeth where it listeth, and people of every class, and in every place, are compelled to hear the sound thereof, though they may not be able to tell whence it cometh or whither it goeth.

No family circle is too private for it. The sceptical father and prudent mother may forbid their sons and daughters witnessing the manifestations at their neighbors' houses, but soon the most wonderful and convincing phenomena appear in their own, and both father and mother are eager to hear "what the spirits wish to communicate to them." No church is too sacred for their presence. Ministers pronounce it "the work of the devil," and, from the pulpit, warn their congregation against it; but, before the sermon is ended, the well-known but unsolicited sound is heard in various parts of the house; the most faithful church-members become mediums, the deacons are entranced, and soon minister and all become a congregation of "spiritualists."

Though these modern "spirit-manifestations" commenced but five years since, and, at first, only attracted the attention of two little girls by some slight tappings in their presence, there are now from twenty to thirty modes of manifestation, some of them of the most astounding character.

It has been stated that there are a hundred thousand mediums, and two and a half millions of believers, in this country alone, to say nothing of the many thousands in Europe.

The attention of the British Parliament has been called to it; the French Academy of Science has long been

considering it; and a memorial, signed by thirteen thousand persons, has been presented to the Congress of the United States, asking for a special committee to consider the subject.

There are in the United States some twenty newspapers and periodicals principally devoted to it, and upwards of one hundred different publications on the subject.

“It numbers among its advocates many men of the highest standing and talent, in every profession and sphere. Doctors, lawyers, clergymen, a Protestant bishop, professors, and a reverend president of a college, foreign ambassadors and ex-members of the national senate.”

The rapid progress of belief in the reality of the phenomena does not depend so much upon the testimony of others, however reliable, as upon the personal observation and experience which probably every believer has had. Thousands of living witnesses testify, on the very day of their occurrence, that they have seen, felt and heard the phenomena, and are compelled to believe in their reality, spite of their obstinate prejudices against them.

There is no question about the authenticity of the testimony, the character and competency of those who testify, or the time and place. The names of all the parties, and all the circumstances of the events, are given, and the witnesses are now before you, ready to be questioned; none of which things can be said of the New Testament “miracles.”

Besides my own living testimony, being an eye-witness, I hold in my hands the direct, unequivocal and most reliable testimony of men in your very midst, to the number of ten to one, that events precisely similar to those recorded in the New Testament have, within the last five years, occurred in their presence. And I am

able now, in three days, not only to bring personally before you this superior number of witnesses, but, with your consent, to make every one of you a witness that such facts do really occur.

THE COMPARATIVE AMOUNT OF EVIDENCE.

The testimony which I have collected, though not a tithe of what has come under my observation, and, in many respects, — owing principally to the necessity for brevity, — not so complete and convincing as much which I have rejected, is still sufficient to establish the facts, as far as human testimony can do it. The facts must either be admitted, or the testimony of the human senses, however multiplied, pronounced unreliable. If the latter alternative be accepted, then, of course, it applies as well to past ages as to the present, and the New Testament testimony is worth nothing. So all a priori objections to the occurrence of any fact, or class of facts, at the present day, would apply with equal force to those of any past age. And all arguments from the wants of mankind, previous prophecies, and arguments of whatever kind which have been made to render the New Testament accounts probable, will apply with equal force to those of the present day; so that, aside from the amount of testimony, the ancient “miracles” have no advantage.

Let us, then, compare the testimony in favor of each. To facilitate this, we will classify the so-called miracles of the New Testament in the following manner:

1st. The counteraction of the law of gravitation in the movement of physical objects; the rolling away the stone at the door of the sepulchre of Christ, the opening of the prison-doors to Peter, Christ walking on the water, etc.

2d. Luminous appearances accompanying the manifestations of physical power, and the seeing of spirits; as in the case of Peter's release from prison, the transfiguration of Christ on the mount, the conversion of Paul on the day of Pentecost.

3d. Spirits are seen, recognized and conversed with; as, Moses and Elias, Christ after his death, and others.

4th. Voices are heard as at Paul's conversion, at the baptism of Christ, etc.

5th. Speaking in unknown tongues.

6th. Jesus is taught to read.

7th. A remarkable healing power is exhibited.

8th. Cursing the fig-tree.

9th. Turning water into wine.

10th. Feeding a multitude on less than nothing.

11th. Raising a person from the dead.

12th. Child born with no natural father.

These twelve classes, I believe, comprise all the pretended miracles of the New Testament.

We will first present our testimony to facts precisely similar to, or involving the same principles as, those of the first seven classes, and then consider the other five particular ones. *The reader should now turn to the testimony, and read the cases as they are referred to.*

CLASS I.

We have produced, as will be seen by turning to the testimony, in case I., twenty-three witnesses; in case II., two; in case III., one; case V., one; case VIII., two; case X., eleven; making in all forty witnesses, who, in the most unequivocal manner, testify to cases precisely similar to those "miracles" of the New Testament coming under the first class. These witnesses are many of them well known as men of the first character and standing in community; men who would be the least liable to be deceived in matters of this kind. *They state what they have seen.* They state the time, place and circumstances, and then appeal to others; and are now ready to be confronted upon the subject.

What, now, is the New Testament testimony? The writer of Matthew's gospel says, "The angel of the Lord (if he did not mean a spirit, what did he mean?) descended from heaven and rolled back the stone," Matt. 18: 2. The writer of Mark (16: 4) says, "And when they looked they saw that the stone was rolled away." The writer of Luke (24: 2) says, "They found the stone rolled away." So, according to the two last, they did not see the thing done. The first seems to have taken it for granted, or, perchance, "he got a communication," that a spirit did it. Now, we will *suppose* (even the doctors admit its uncertainty) that *Matthew* — Matthew somebody — gave this testimony. Then, as the best critics say, *Paul* told his secretary *Luke* the story, and he wrote the second statement. And Peter (who, on one occasion, certainly lied) told Mark somebody, and he gave the third statement. So much for the New Testament testimony to this fact.



The other instance, coming under class first, recorded in the gospels, is Jesus walking on the sea, Matt. 14 : 25, 26 ; Mark 6 : 48—50 ; John 6 : 19—21. According to the two first, when the disciples saw Jesus walking on the sea, they were troubled, saying, "It is a SPIRIT." How could they have said this, had they not believed spirits could manifest themselves to mortals ? The next case is recorded by the writer of Acts (supposed to be that same Luke above referred to), though it is not likely he saw it, Acts 5 : 19, 20. But the *angel* of the Lord (another spirit, — who else could it be ?) by night opened the prison doors and brought them forth, and said, "Go, stand up in the temple, and speak all the words of this life," — very like what the spirits of the present day often say. Another case is recorded in chapter 12 : 1—11. I would ask the hearer to turn to this and read it, and, if possible, make anything out of it but a spirit-manifestation. Translate it into modern language, and see if it is not just like some things which now take place, — the luminous appearance, the keepers entranced and Peter likewise (see 11th verse), the gates and doors opened, etc.

It could be none other than a *spirit* (here called *angel of the Lord*). And this fact will explain what is meant by *angel of the Lord* in the other cases. The last case, Acts 17 : 26, — "And suddenly there was a great earthquake, so that the foundations of the prison were shaken ; and immediately all the doors were opened, and every one's bands were loosed." This "manifestation" should be compared with case II., number one. I think these comprise all the phenomena, related in the New Testament, which come under the first class.

We have, then, for these, the testimony of only four persons. — and who doubts them ? But we have given the

testimony of ten times this number of *personal* witnesses, — who *can* doubt them? I insist upon this case, and challenge any person to show wherein any one of our forty witnesses' testimony is not as *good*, to say the least, as that of any one of the four New Testament witnesses. Till this is done, and our witnesses are reduced to less than four, let no man, who pretends to believe the New Testament accounts, be so inconsistent as to deny that similar facts now occur.

Having made so strong a case respecting this first class, and, as we very justly conclude, convinced every believer in the New Testament "miracles" that the modern "miracles" are also true, we shall not be expected to produce so much testimony in favor of the facts of the following classes, neither shall we be so particular in regard to the New Testament statements.

CLASS II.

We have, in cases I., II. and X., the testimony of ten to facts coming under this class. Suppose, then, we have in the New Testament five witnesses equally good, who testify to precisely similar luminous appearances in cases of spirit-manifestation which then occurred, — and certainly that was a spirit-manifestation when Moses and Elias, who had been so long in the spirit-world, appeared and talked with Christ, — we have then produced two witnesses for the modern, to one for the New Testament manifestations of this class.

CLASS III. — SPIRITS SEEN, ETC.

We have in cases II., III., IV. and X., the testimony of five. I think the New Testament does not produce more

than this number of witnesses to this class of facts. Truly, it says the spirit of Christ (and if Christ was not then a spirit, how could he get into the room when "the doors were shut"?) appeared to twelve, and then to five thousand; but who those were it does not say, nor does any one of them give his testimony. Such witnesses we could find in abundance; but we do not count any one who has not given his own personal signature, or authorized us to give it. This case, then, stands as good in favor of modern, as New Testament "miracles."

CLASS IV. — VOICES HEARD.

In cases IV. and X., we have the testimony of three, though we might have given many more; but the New Testament testimony is so vague and equivocal upon this point that we deem these cases sufficient to balance them.

Four cases occur in the New Testament records,—Matt. 3:17; 17:5; John 12:28; Acts 9:7. In regard to the first, Mark (1:10, 11) agrees with Matthew, and says *he* (John or Jesus) *saw* the spirit descending, etc. Luke does not contradict this. John says nothing about the voice, but implies that only John saw the spirit descend: "and *he* (John) bare record that this is *the Son of God.*" — See John 1:33—35. It would appear, by comparing John 1:34 with the others above referred to, that, if anything of this kind did occur,—and we are not disposed to doubt it,—when John saw the spirit descend upon Christ, he said, "*This is the beloved Son of God,*" or something like this. For he says (John 1:34), "And I saw (the spirit) and bore record that this is the Son of God." If the multitudes saw and heard all this, and the voice from heaven, as is commonly supposed, what need

would there be of John “*bearing record*,” and why were they not all at once converted to a belief in Christ?

The second case of the voice from the cloud, on the mount, is pretty well substantiated by the three first gospels, and in 2 Peter 3 : 17 ; but, it appears by Luke 9 : 32, and Matt. 17 : 7, that the disciples were in a trance, or what we should call “under spiritual influence.” Now, to such cases we could bring the testimony of hundreds.

The next case (John 12 : 28) seems to have been an audible voice heard by the people who stood by. The other case, in Acts 9 : 7, is contradicted in chapter 22, verse 9.

CLASS V. — SPEAKING IN UNKNOWN TONGUES.

We have, in cases V., VIII. and X., the testimony of nineteen, that persons under the modern spiritual influence do speak in tongues wholly unknown to them. This testimony is as direct and explicit as testimony can be.

There is no statement, I think, in either of the four gospels, that any one *did* speak with tongues, though Christ is made to promise it to those who believe ; hence we may *infer* that some did so speak. In Acts 2, an account is given, at considerable length, of speaking with unknown tongues. I will translate this account into the language of modern spiritualists, to show its close resemblance to what now happens ; and I would ask any person to show wherein I change a single idea or fact. When the day for the great festival of the Jews, called the Pentecost, arrived, all disciples of Jesus (spiritualists) met in one place, and, being in perfect *harmony*, or, “forming an *harmonious circle*,” all at once they heard a sound over their heads, apparently from the clouds, re-

sembling a very violent blast of wind, which filled the whole house in which they had their "sitting." And there appeared to them a divided flame, resembling fire, resting upon each one in the circle; and they were all under the spiritual influence, and began to speak in other languages as the "spirit" influenced them, or enabled them to speak. At that time there were residing in Jerusalem Jews and religious men from all nations, who had come to this festival; so, when this manifestation was known among them, a large number came in to witness it, and were completely confounded, for every man heard these ignorant spiritualists speak in his own language. And they all were greatly astonished, for they (the learned priests of all religions) could not account for it that these Galileans should speak in so many foreign languages. And they asked one another what it meant; and some said, "These men are drunk,"—a reply nearly as stupid as some religious men now make, when asked what these same manifestations mean. But one of the twelve (see verse 14) who composed the circle replied to them very eloquently (probably under the influence). He took them on their own ground, quoted from their own scripture, showing that the thing had been spoken of a long time before, and that it should continue through all time (see verses 16 to 18). "Your sons and your daughters shall prophesy, and your young men shall SEE VISIONS, and your old men shall dream dreams. And I will show wonders in the heavens above, and signs in the earth beneath; blood and fire and vapor of smoke." (These very things are now seen.) "Repent and receive the gift of the Holy Spirit (the spiritual influence); for the PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL

THAT ARE AFAR OFF, EVEN AS MANY AS THE LORD YOUR GOD SHALL CALL.”

The promise of Christ, in Mark 16 : 16, 17, is so like this, that we will here quote it. “He that believeth and is baptized shall be saved ; but he that believeth not shall be damned. *And these signs shall follow them that believe ; in my name shall they cast out devils (evil spirits) ; THEY SHALL SPEAK WITH NEW TONGUES ; they shall take up serpents, and, if they drink any deadly thing, it shall not hurt them ; THEY SHALL LAY HANDS ON THE SICK, AND THEY SHALL RECOVER.*” So, then, all “*believers*” are spiritualists ; nay, more, *they are mediums.*

Speaking in unknown languages is several times referred to in the writings of Paul. Hence we have the direct testimony of two in the New Testament to this class of phenomena, for which we have adduced the testimony of nineteen.

CLASS VI. — TEACHING TO READ.

For facts under this head, we furnish the testimony of four witnesses,—cases V., VI. and X. John 7 : 15, I believe, is the only statement in the New Testament of any fact of this kind,—and yet who doubts that Jesus was learned spiritually ?

CLASS VII. — HEALING.

To facts of this kind we have given, in case VII., the testimony of seventeen witnesses, who state all the particulars, and give the names of the persons healed. We have also selected some of the most malignant cases of almost every kind of disease ; and now we challenge any believer in the New Testament miracles of this and the

six previous classes to show wherein we have not produced a far superior amount of evidence that the same "miracles" are wrought now.

Whereas, no one of the six New Testament witnesses would be allowed in our courts, — for there is no *certainty* about the authenticity of either of them, or the time of their testifying, — at least thirty of our witnesses would be allowed, and their testimony accepted, in any court in the United States; for we not only *know* as to their personal identity, the time, and all the circumstances of the events to which they testify, but we could bring into court the identical living witnesses, and with them a thousand more from every large city in the United States. And not only this, but we can produce witnesses on the spot, and make the judges themselves testify to the facts, which they shall be made to witness with their own eyes, ears and hands.

As to the five remaining cases, it no more follows that we should believe them because we accept other accounts in the same book, than that we should believe all the reports of modern spiritualists because we know many of them to be true; or that we should accept all which any historian may record, because we receive his testimony as to some things. A narrator may be truthful and wise in many things; and, in those, impartially relate the facts. But his opinions, his zeal, or want of knowledge in respect to other things, may wholly disqualify him to judge truly concerning them.

Many spiritualists, at the present day, being very zealous to advance the cause, sometimes think they see what they do not: and, from a small beginning, often get up a marvellous story, and this, too, in perfect sincerity.

So the early Christians did; hence it is reasonable to suppose the writers of the gospel histories, whoever they were, might be influenced in the same manner. But it is said these writings are an exception; their authors are inspired, and could not err. How do we know this? The writers themselves nowhere claim it; they do not even tell us who they are. Tradition is the only authority we have for their inspiration; and that tradition came through the Catholic church, else it originated since the Reformation, and is worth nothing.

But the facts themselves contradict the idea of infallible inspiration; for we find that in many places they make wrong assertions, reason falsely, and positively contradict each other.

In giving the genealogies of Christ from Joseph to David, Matthew gives twenty-eight, Luke forty-three generations. Matthew says the father of Jesus was the son of Jacob, Luke says he was the son of Heli; — thus they differ, nor do they again agree till they come to David.

The object in giving this genealogy evidently was to prove that Jesus was the son of David. But what a foolish course, by tracing his descent through Joseph, who, according to both these writers, was no more the father of Jesus than of John the Baptist! It is said this discrepancy and blunder is of no consequence.

This reply implies one of two things. These authors were inspired to write on a subject "of no consequence," and to make a very stupid blunder, or they were not inspired at all. Accept either alternative, and their writings are worth no more than those of others. This one error is sufficient to overthrow every theory of infallible inspiration.

But we will refer to a few of the many others. Matt. 1: 22, 23 is a very false application of Isaiah 17: 14, as will be readily seen by reading the context. Such errors are very frequent with these writers, as one cannot fail to see, by reading the chapters of the Old Testament whence they are taken.

Again, Matt. 2: 16, the story of Herod slaying ALL the male children, through fear of an infant, is not only not mentioned in any other history, and plainly contradicted by these writers themselves, in the fact that John, then about six months old, was not slain, but it is absurd in itself.

Now, pass to the death of Jesus. John says the trial and condemnation took place before the Passover (17: 28, 39; 19: 14, 31). The other three make it come after the Passover (Matt. 26: 17; Mark 14: 12; Luke 22: 7—15). Mark says he was crucified at the third hour (15: 25); John, at the sixth hour (19: 14). They differ, too, in giving the superscription on the cross; also, concerning the resurrection, who came to the sepulchre, the time of their coming, whom they saw there, the number of angels (spirits), and the position in which they first saw them.

It is common among many to pass over these as trifling errors; but, if these incidents are worth relating at all, they are worth relating truly, and the errors should guard us against greater ones contained in these writings.

But, suppose these five cases did occur as they are related,—so far from disproving the modern "spirit manifestations," they corroborate them. They prove, at least, the possibility of spirit intercourse.

In case XII. (the birth of Jesus) are given several accounts of spirit manifestations,—spirits are seen, conversed with, and the communications are reported (Matt. 1: 20, 21; 2: 19, 20; Luke 1: 11—20, 26—32; 2: 9—14). The modern phenomena, being

proved, prepare the way for belief in these cases; but they do not furnish any evidence that either of these particular cases did then occur. To prove this, would require testimony of the same character and amount as to prove a similar fact at the present day.

CLASS VIII. — CURSING A FIG-TREE.

One can scarcely tell which is the more ridiculous, the act itself, or the telling of the story as a fact in the history of that meek and lowly person, Jesus. And yet it is reported, with all the gravity of "*inspired penmen*," in the two first gospels!!!

Matt. 21: 19,—“And when he saw a fig-tree in the way, he came to it, and, finding nothing thereon, but leaves only, he said to it, Let no fruit grow on thee henceforth forever. And presently the fig-tree withered away!! And when the disciples saw it they marvelled, saying, How soon is the fig-tree withered away.” Mark 11: 20, 21,—“And the next morning, when they passed by, they saw the fig-tree *dried up from the roots!!* And Peter calling to remembrance, saith unto him, “Master, behold, THE FIG-TREE WHICH THOU CURSEDST is withered away”!!! Jesus, who said, BLESS, AND CURSE NOT, is here made so foolish at to *curse* a poor fig-tree, because he was disappointed in not finding figs thereon!!! O shame! ye who cannot better understand your Master than to think to do him service by telling such foolish stories about him! And ye who think it wrong to doubt these stories, which would disgrace a loafer at the present day; think ye that one cannot truly appreciate the character of Jesus unless he makes himself think he believes this silly thing which *somebody* told about him? It reminds us of the ten thousand other stories which were told of him and implicitly believed by his early disciples. (See the “Apocryphal New Testament.”) We will give a specimen of these. (First gospel of Thomas, concerning the infancy of Jesus * 19: 16—21.)

“Again, on another day, the Lord Jesus was with some boys by a river, and they drew water out of the river by little channels, and made little fish-pools. But the Lord Jesus made

* This Gospel of the Infancy of Jesus Christ was believed by the Gnostics, a sect of Christians, in the second century; and several of the fathers, Eusebius, Athanasius, Epiphanius, Chrysostom, and others, quoted from it.

twelve sparrows, and placed them about his pool, on each side three. Now, it was the Sabbath-day; and the son of Hanani, a Jew, came by, and, seeing them making these things, said, Do ye thus make figures of clay on the Sabbath? And, running to them, he broke down their fish-pools. But when the Lord Jesus had clapped his hands over the sparrows which he had made, they fled away chirping! At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him, In like manner as this water has vanished, so shall thy life vanish; and presently the boy died."

Second gospel according to Thomas, 2: 1, 3,—“Moreover, the son of Anna the scribe was standing there with Joseph, and, taking a bough of a willow, scattered the waters which Jesus had gathered into lakes. But the boy Jesus, seeing what he had done, became angry, and said unto him, Thou fool, what harm did the lakes unto thee, that thou shouldst scatter the water? Behold now, thou shalt wither as a tree, and shalt bring forth neither leaves, nor branches, nor fruit. And immediately he became withered all over!”

But some will say this miracle of cursing the fig-tree was performed that the disciples might believe; that the following verses prove this, Matthew 21: 21,—“Jesus answered and said unto them, Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do what is done unto the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and cast into the sea; it shall be done.”—Wonder if any of the disciples ever believed this! How would one of the modern disciples, who has not faith enough to move a table, and does not believe any one can, however great his faith,—how would such a disciple make up his mouth to say to a MOUNTAIN, “*Be thou removed and cast into the sea.*” It appears, then, that Jesus did not succeed in this effort to increase the disciples’ faith, if this were his object, by cursing the fig-tree.

People can talk about faith; but, test their faith by requesting them to put it in practice, or to believe what another has really done in their own age, near home, and they are found as sceptical as the boldest atheist,—frequently more so.

CLASS IX. — TURNING WATER INTO WINE.

This is frequently done at the present day, though we believe most men prefer taking the wine clear. We do not mean by this remark any disrespect for Jesus; we say it for all wine-makers, and for them in the *true spirit of wine*, which is anything but stupid gravity. If any believe Jesus to belong to the class of wine-makers which *they* would not be among, we may offend them; but, for ourselves, we do not believe it, and we will here give the reasons.

1st. We think the people at the wedding had already drunk wine enough, having drained all their bottles; and for Jesus to make six water-pots full more (at least thirty gallons) would border on extravagance, if not intemperance.

2d. The only account of this is given in John 2: 1—10, which account is rendered impossible by circumstances related in the other three gospels. Compare Matt. 3: 16, 17; 4: 1—13; Mark 1: 10—13; Luke 4: 12. John 2: 1, "And the *third day* there was a marriage in Cana of Galilee." By the previous chapter, verses 28, 29 and 43, it is evident that this was the *third day after* the baptism of Jesus by John. By the above references to the other three gospels, it will be seen that "*immediately* (after the baptism) the spirit driveth him into the wilderness, and he was there in the wilderness forty days, tempted of Satan, and was with wild beasts, and the angels (spirits) ministered unto him," which clearly proves an *alibi* by three witnesses; therefore, the testimony of John is good for nothing.

It will be observed that I reject the miracle wholly on the ground of evidence, there being a decided balance against it; *one* witness testifying that, in a certain place, on a certain time, Jesus performed a certain act, while three witnesses testify that Jesus was not there within forty days of that time, — that he was off in the wilderness with the devil.

As to the fact of water being changed into wine, or something resembling it, I think it could be easily explained by spirit agency. I will briefly state two facts involving the same principles.

1st. By request of spirits, distilled water was hermetically

sealed in a glass bottle. In this condition it twice changed its color; then, being analyzed, was found to contain several mineral substances of medicinal qualities.

2d. A lady medium being sick, by the request of spirits, put several empty bottles into a room, and, while no person could enter, these were taken off the mantel, placed in the centre of the floor, and filled with medicine, which she used according to the directions of the spirits, and was restored to health.

I could produce several witnesses who would testify to the above facts, though I am sure many who believe, on the testimony of one, that Jesus made thirty gallons of wine at a wedding feast, would ridicule the fact of spirits making a few quarts of medicine for a poor sick woman, though it were testified to by twenty witnesses.

But I would say to those who may think it "a sign of mental defect," that, while we accept many of the facts of modern spiritualism, we reject some of the reports of similar facts ages since, — and to those spiritualists who think it wisdom to swallow down all reports of ancient and modern wonders, however great, simply because they know some to be true, — the fact that a thing is proved possible by our knowledge of things involving the same principles, by no means proves that the same thing happened on any particular occasion. We still require testimony, or evidence of some kind, in proportion to the infrequency of the event, and equal to all the probabilities against it occurring in the particular case under consideration.

I would also reply to one class above named, if you *consider me "in some way mentally defective"* for rejecting a *part* of the New Testament "miracles," while I have *subsequently* believed some of the modern "miracles," can I think your mind *perfectly* sound, when you, having *previously* believed *all* the New Testament "miracles," reject *all* the modern "miracles," notwithstanding the balance of testimony in favor of the latter is as ten to one.

CLASS X.

Feeding "five thousand men, besides women and children, on FIVE BARLEY LOAVES AND TWO SMALL FISHES," and then taking up "TWELVE BASKETS-FULL OF THE FRAGMENTS *that re-*

mained after they did all eat and were filled"!!!! ten times the amount they had before eating! This is truly a miracle! I confess it goes far beyond anything related by modern spiritualists. Nothing like it has occurred in these times, nor can I believe anything like it will occur. We have four accounts of it given in the New Testament, as we suppose, by four different persons, though we do not know that either of these persons were present on the occasion, or how they got their information, or *when* they made the statement.

But, if ten most reliable men in any community, at the present day, should state that they were present on such an occasion, and give all the particular circumstances of the case, I could not believe the fact occurred; and I think, if an hundred, nay, the whole five thousand, should testify to it, very few Christians would believe it. I should say they were deceived,—bread and fishes, in abundance, might be brought into the midst of such a multitude, and they know nothing about the means of bringing. Hence, the inference is plain that I do not believe the fact above related; and may I not infer the same in the case of others, whatever their professions? I can conceive an explanation of the fact (if it be a fact) which, to many spiritualists, will be perfectly rational.

It has been asserted by thousands that spirits have moved material substances, and conveyed them to a greater or less distance through the air. I have presented testimony to this effect in this essay. But the most remarkable facts of this kind I have not mentioned, for I know they would be rejected, however much testimony I might produce in their favor. I have been told, by the parties themselves, that spirits have conveyed letters from them to the distance of several hundred miles, and brought back answers, of which they gave me, in all gravity, the fullest particulars. Reliable persons have stated that when they have been in want of certain articles (specifying the articles), those very things have been placed before them by spirits. The case of the knife being taken from under the table, and again replaced, as stated by Mr. Garrison, involves the same principle. That spirits can move tables and other material objects, see testimony under case I.

This fact—the ability of spirits to convey material objects through the air—being established, as it is, in connection with the fact that angels or spirits ministered unto Jesus, Mark 4 : 11, and what he said on one occasion, “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels (spirits)?” [Matt. 26 : 53], suggests a plausible explanation of the above miracle. Spirits, perhaps, “more than twelve legions” of them, were employed in bringing bread and fishes from the neighboring towns and villages. But this explanation, plausible as it is, and no doubt acceptable to many spiritualists, appears to me really ludicrous. Why? Simply because it would be more natural and easy for Jesus to dismiss the multitude, in accordance with the suggestions of his disciples, and permit them to go home and get their supper, than to employ so many angels to take each a loaf of bread and a fish under his wing, and bring them into the desert, and, after they had there eaten, immediately dismiss them to their homes. The object secured by all this angelic parade “would not pay.” But how much more would it not pay for the Almighty Ruler of a million worlds, the infinite and unchangeable God, to suspend or counteract any of the “*immutable laws*” by which he governs all nature, or create *new laws*, to accomplish this simple object! The idea of spirits doing it is ludicrous, but the idea of the Deity doing it is a solemn absurdity. And any person whose mind is so constituted that he cannot accept the wonderful facts of modern spiritualism, which we have given on the testimony of *forty* witnesses, *cannot* believe this far more wonderful fact on the testimony of *four* witnesses.

CLASS II.—RAISING A PERSON FROM THE DEAD.

There is only one case of this kind in the New Testament, that of Lazarus.—In the other cases there is no certainty that the persons *were really dead*, as any one will readily see by referring to the accounts themselves. Persons are very frequently supposed to be dead, and sometimes buried, when they are only in a swoon. But I think, in the case of Lazarus, this could not be. It is not at all probable that he could lie in this state *four days*,

and in the tomb. I am aware that this account is given more in detail than that of any other miracle in the New Testament. But I will ask any candid person, who professedly believes this narrative given in the writings of only one man, and those of doubtful authorship, but who finds it too great a stretch of credulity to believe "modern miracles" on the testimony of a thousand living witnesses, — I will ask such a person, Could you believe a fact similar to that related in the gospel of John, if ten *most reliable men should declare they saw it performed*? If not, then may I not infer that you, with me, do not believe this account? I think the other gospel writers did not believe it, or they would have recorded it. For, if it took place, they must have known it, as Jesus was a particular friend in this family of Lazarus. It is a greater miracle than they have mentioned; and I can account for their silence only on the ground that they never heard the story, or did not believe it. I know not why a big story could not grow up from a small matter in that age, as well as in the present age. All, who have read any considerable portion of the church fathers know that the greater story they could tell, the better; and who can say how early they began to fabricate them, or when the gospel of John was written?

The silence of the other three histories, as to this greatest of all the miracles, looks rather suspicious. It can be accounted for only in one of three ways: either the writers did not hear of the miracle, or they did not believe it, or they did not think it of sufficient importance to be recorded.

The last supposition cannot be accepted; for they all three, with John, record several miracles, which we all know, and which *they* must have known, were far less important than this.

Either of the others amounts to the same thing. For, had such a miracle as this occurred in the presence of so "many Jews" (John 11: 45 and 46), it would have been not only extensively known, but well attested. This, and the fact that Lazarus, with his family, were particular friends of Jesus and his disciples (John 11: 11), makes it certain that they all would have known the fact, had it really occurred as related in the fourth gospel. So, if they heard but did not *believe* the story, having the same means of

knowing the facts, we must conclude that it was false. The Jews, who did not believe in Jesus, might hear of this or any other work of Jesus, and not believe it; or they might witness facts, and think it a deception or an imposture, as many at the present day, who disbelieve "spirit manifestations," reject any particular fact, though they may have been eye-witnesses to it. But this could not be the case with the disciples of Jesus. They would both have *known* and *believed* the fact, had Jesus raised Lazarus to life, after he had been dead (11 : 13, 14) four days in the tomb. Since, then, we are compelled to accept one of those alternatives, — namely, that they did not *know*, or did not *believe*, — we must conclude that the fact did not occur as related.

This reasoning proceeds on the supposition that the three first gospels were written by the immediate disciples of Jesus; but, if they were written by those of a later period, the reasoning, with a slight alteration, will apply with equal force.

CLASS XII. — CHILD BORN WITH NO NATURAL FATHER.

How do we know? Somebody said so. Who said so? Supposed to be Matthew and Luke! Who told them? Suppose Paul told Luke, and somebody told Matthew and Paul; for neither of these persons knew anything about the child or its mother till thirty years after he was born. Suppose, then, the mother of the child told this story, for it must come to this at last. Joseph's dream cannot be credited among a people who do not believe in dreams and visions; nor can any of the spiritual communications to Mary, or any of the parties, be relied upon by those who do not believe it possible for spirits to communicate to mortals. We then have the story reported to us at second-hand, at least.

Now, where is the court, in any country, which could accept such second-handed testimony as this, for the most natural event? And could the most credulous Christian judge, upon any bench, but smile with pity upon the unfortunate female who should personally give oath before him that her child had *no* natural father. or that an angel, or a spirit, had begotten him; and would he not

be the more surprised, should she solemnly declare that no less a spirit than God himself had done this? Why, this goes beyond all the spirit *intercourse* of modern times; though there were many similar stories told, and believed, in those ancient times. The people then did not think it at all strange for the gods to have *intercourse* with women; and it appears, by the Old Testament, that Jews could credit such stories, as well as the heathens,—Gen. 4: 2 and 4.

I am fully aware that those who professedly believe these stories do not receive them on the flimsy testimony which is given in their support, but through their theories of "*the fall*," and "*the plan of redemption*;" else they accept them from tradition and habit, as they do many others, without the disposition or courage to question them. But, should we not be cautious how we build theories upon facts so poorly substantiated? Theories to support the facts—then make the facts support the theories! and this when both the theories and the facts are, in themselves, so monstrous and absurd, if not blasphemous, that human nature revolts at them!

TESTIMONY.

CASE I.

No. 1. *Testimony of seven to class I., taken from a statement published in "The Spirit World," Feb. 1, 1851.*

WE, the undersigned, having witnessed this day, at the house of La Roy Sunderland (No. 28 Elliot-st., Boston), the following phenomena, deem it proper, in this way, to make mention of them.

We asked the spirits if they would give us some physical manifestations, and we were promptly answered by raps in the affirmative.

The table was then immediately moved in various directions, from one to two feet, and, at our request, was quite a number of times turned over into the laps of those surrounding it. In two instances it was raised entirely from the floor, and we are positive that no human instrumentality was employed in producing these results.

Upon the evening of the same day we met again, with the addition of two to our circle. The circle was formed in Mr. Sunderland's back parlor, as before, when the following, among other phenomena, were produced.

On holding each other's hands, so that no one was at liberty in the room, a centre-table around which we were sitting was raised up from the floor five times, and let down with considerable force, so as to shake the floor. Once or twice the raps were made, not on the table, but with it, the table being used by the spirit, as we were assured, to rap on the floor.

Five times the table was upset and turned over, so that it fell side-wise upon the floor, with violence. A small bell, which stood upon the table, was moved without human hands from the table, four times. It was thrown upon the floor, thrown into the lap of Dr. Kibbee, and

finally it was removed by the spirit, and they spelled out, "*Find the bell,*" which was the first we knew of its absence. Search was made by one of the company, while the others remained in the circle, holding each other's hands. After the search had been continued for some minutes, the bell was accidentally discovered in Mrs. Cooper's lap, as it fell out from the folds of her apron! During the whole of this time, Mrs. Cooper's hands had been held in the hands of two of the company, standing or sitting, by her side. We can only say, that we have been profoundly impressed with the conviction that no human agency whatever was used in the production of the phenomena we have described.

Signed, Z. P. KIBBEE, M. D., Springfield, Mass.
 RUFUS ELMER, " "
 NELSON L. ELMER, " "
 THEODORE M. SMITH, Boston, "
 GEORGE E. HASKELL, " "
 Z. ROGERS, Charlestown, "
 MOSES BABCOCK, " "

BOSTON, Jan. 22d, 1851.

No. 2. Testimony of three to class I., taken from a statement which appeared in "The Pittsburg Despatch."

On the evening of Friday, March 21st (1851), our circle met at the house of Mr. Courtney. After mentioning some conversation with what they supposed an ignorant spirit, and some very violent physical phenomena, to remove the ground for suspicion, we then formed a complete circle of all in the room, around the table, joining hands; Mary and Mrs. Bushnell (mediums) included. A case-knife was then thrown from the mantel into the middle of the floor, a distance of several yards. Another book was thrown from the stand against the opposite wall; and various other articles were tossed about in a strange manner — all the while a loud and muffled knocking being kept up, causing the house to shake, and the table to jar and tremble. There is not in this case the slightest ground for suspicion of fraud and collusion, as our two media were in the circle during the last scene, with their hands tightly held. We will not, for a moment, suppose that the charge of imposition will be alleged against any of the others present as they are all well known in this community, with the exception of Mr. Joseph Ketler, of New Castle, Pa., whose character can be sworn to be unexceptionable.

The following persons were present: W. S. Courtney, William H.

Williams (broker), Milo A. Townsend, William McDonald, Joseph Ketler, Mrs. Courtney, Mrs. Bushnell and Mary and Caroline Cronk, all of whom are willing to testify to the facts above related.

Signed,

W. S. COURTNEY.

MILO A. TOWNSEND.

WILLIAM McDONALD.

No. 3. Testimony of eight to class I.

TO THE EDITORS OF THE REPUBLICAN: As many of our citizens are of opinion that the wonders of Spiritualism, so called, have been explained away by Prof. Grimes, as being a manifestation of the mesmeric power, and as the professor asserted that the manifestations would cease from that time forth in this community, I am induced to offer you the following facts, which I, in company with several other persons, witnessed at the house of Rufus Elmer, in this city, on the evening of the 28th of February, 1854. The circle, consisting of nine persons besides the medium, were seated around a common cherry table, when the following phenomena occurred. The table commenced a trembling, vibratory motion; sounds were heard on the floor and table, some of which were very loud. Then the table was rocked with great force; then raised nearly, if not quite, two feet from the floor, and was held supported in mid air with a waving motion, as if floating on the agitated waters of the sea, for considerable time. This operation was repeated a number of times. Then, by the tipping, we were directed to place the dinner-bell (weighing one pound one ounce) under the table, on the floor, where it was rung with great violence many times; questions answered by the raps upon it, and with it each individual in the circle was touched in such a manner that there could be no mistake about it. We then requested the spirits to pass the bell from the floor, and place it into our hands, which was done to each individual separately; and again, at our request, it was taken from our hands, and carefully deposited upon the floor. Again, while we sung the hymn, "While shepherds watched," the bell was raised from the floor and rung in perfect time with the measure of the tune sung (Old Coronation), after which another tune was drummed out with the bell against the under side of the table, the sound resembling the roll of drumsticks in the hands of a skilful performer upon a tenor drum. This was continued for several minutes.

All the above I know was performed without human agency; the

hands of each person present, during the whole performance above described, being on the top of the table, with the room well lighted, and in the full view of every person present; and this was also the case during the whole sitting. During the whole time of the various performances with the bell, as well as before and after it, our garments were pulled almost constantly; two handkerchiefs were firmly knotted together, while laying in the laps of the owners; our persons were many times touched more or less forcibly, producing a peculiar and indescribable sensation; some of us had our limbs grasped with considerable force, and distinctly felt the form of the spirit hand—a soft, delicate, elastic yet powerful touch, which cannot be described, but must be felt to be appreciated. The reader will bear in mind that the hands of every person present were in plain view on the top of the table.

“The name of the medium is withheld, he being, like many others in our city, unwilling to face the bitter contempt, scorn and sneers, which must be borne by all who have the moral courage to honestly and fearlessly advocate and defend the claims of the modern manifestations to a spiritual origin.

Yours, in the cause of truth,

H. F. GARDNER.

SPRINGFIELD, March 1, 1854.

We, the other members of the circle above referred to, most solemnly and emphatically declare the foregoing statement, subscribed by Dr. Gardner, to be strictly and literally true; and that we were severally in our normal condition, both of mind and body, were fully conscious of all that transpired, and know, as well as we are capable of knowing any fact, that the manifestations above related were produced by some invisible intelligence entirely independent of ourselves or of the medium.

MRS. JOHN LORD,

F. C. ANDREU,

MRS. R. ELMER,

RUFUS ELMER,

MRS. S. A. RICHIE,

MARSHALL ELMER,

MISS MARY M. HARRIS.

SPRINGFIELD, March 1, 1854.

[*Springfield Republican.*]

No. 4. Testimony of four to class I. Extract from a statement published in "The Springfield Republican" of 1853.

“The undersigned, from a sense of justice to the parties referred to, very cordially bear testimony to the occurrence of the following facts,

which we severally witnessed at the house of Rufus Elmer, in Springfield, on the evening of the 5th inst.

The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.

Mr. Wells seated himself on the table, which was rocked for some time with great violence; and at length it poised itself upon two legs, and remained in this position for some thirty seconds, when no other person was in contact with the table.

Three persons, Messrs. Wells, Bliss and Edwards, assumed positions on the table at the same time, and while thus seated the table was moved in various directions.

Occasionally we were made conscious of a powerful shock, which produced a vibratory motion on the floor of the apartment in which we were seated. It seemed like the motion occasioned by distant thunder, or the firing of ordnance far away; causing the tables, chairs and other inanimate objects, and all of us, to tremble in such a manner that the effects were both seen and felt. In the whole exhibition we were constrained to admit that there was almost constant manifestation of intelligence, which seemed at least independent of the circle. During these occurrences the room was well lighted, and every possible opportunity was afforded us for the closest inspection; and we submit this, our emphatic declaration.

We know we were not imposed upon nor deceived.

WM. BRYANT,	WM. EDWARDS,
B. K. BLISS,	DAVID A. WELLS.

NOTE.—These four witnesses are, as I have been informed, well known in this community, and are of undoubted veracity. Mr. Wells is Professor of Chemistry in this University.

No. 5. Testimony of 1 to class I. Case of lifting a person into the air, taken from Rev. Herman Snow's book on "Spirit Intercourse," p. 64.

In the month of March, 1852, being at the house of Rev. J. J. Locke, in the town of Barre, Mass., one evening, as we were seated in a circle around a table, — I should say about a dozen persons present, several of whom were strangers to us, — all listening to some messages that were being spelled out by raps on the table (which stood independent from the touch of any), by the use of the alphabet; all was

still and peaceful, the room well lighted, and no one expecting anything unusual, that I was aware of, when Mrs. Cheney's right hand began to rise very gradually and steadily — up, up — higher and higher — till it seemed to raise her from the chair ; still upward she was raised, until she swung in the open atmosphere between the floor and ceiling, and positively not coming in contact with any visible thing whatever. Such are the facts in relation to the case, as near as I can state them. If any should doubt the above statement, I am happy to say that I am able to substantiate any part of it by reliable evidence.

Yours, in the faith,

ATHOL DEPOT, April 26, 1853.

S. F. CHENEY.

NOTE.—Mr. Snow states that Mr. and Mrs. Cheney are personal acquaintances of his; that they are of excellent moral character, and members of Rev. Mr. Clark's church, in Athol; and may be referred to for the fact, should any one question it.

CASE II.

No. 1. Testimony of 2 to classes I and II.

MESSRS. PARTRIDGE AND BRITTAN.

DEAR SIR: We have some very strong spiritual manifestations here in Baltimore. Our citizens are waking up to investigate the beautiful phenomena, and we have a large number of mediums being developed. We have also an association for investigating the subject, and over two hundred private circles. The following is a brief description of the phenomena which occurred at one of our private circles :

The circle met at 8 o'clock in the evening, at B. S. Benson's house — five ladies and four gentlemen being present. The circle was formed, the lights were removed, and, after singing, Miss L., Miss H., Mrs. A. P. P., mediums present, were perceived to be in the interior state, by their description of things then transpiring in the room. It was said, "There is Franklin; there are three others with him; they have boxes under their arms; they place them under the table; they are going to make raps; they say something is wrong; they have gone over in the corner of the room, and are talking together and pointing to the table; they now bring two more boxes; they say they are going to break the table." The raps, or rather pounding, commenced, and were as if made by a muffled mallet, of many pounds' weight, suspended under the table, at first striking so lightly as not to raise the table, but increasing by

degrees, until the table was raised from the floor some ten or twelve inches, all four legs of the table being off the floor at once. The table was heard to drop, as if it had fallen some distance, with a tremendous crash. There were no material means used to produce the raps, nor did there exist a possibility of deception, there being no one in the room but those joined in the circle, hand in hand, around the table, not one of whom touched the table at the time. The table was at one time thrown on the lap of a lady present, and thrown off by the same unseen power. All present, at times, saw lights in different directions around the room, as well as over the table. After some tremendous poundings, which made some of those present fear they would be struck with pieces of the table, it was then spoken by one of the mediums, "Nothing more to-night."

Yours, truly,

B. S. BENSON,
W. W. LANING.

No. 2. Testimony of 1 to classes II. and III. Experience of a Clergyman. From "Spiritual Telegraph," April 15, 1854.

Having been a Methodist local preacher, in England and America, for about twenty years, I had many difficulties to contend with; yet I considered that if Spiritualism was what it purported to be, it would be worth everything to me.

I have twelve children, and a number of them are writing, speaking and seeing mediums; therefore I have had a good opportunity to investigate. I did that which many professors do not do. I did not try to prove the spirits good or bad spirits by my old opinions, but permitted them to write whatever they thought proper. My wife has given me all the evidence I could wish for. * * * *

From the time of her death up to the present time, I have received evidence enough to satisfy any reasonable man. * * * * I have also constantly received communications from relations and friends. They told me I was to be a seeing medium, and so it proved.

The first I saw was (as they call it) the spirits in open daylight (not in the body). They are always with me. * * * *

They light me to bed with a bright cloud, and I can see them by candle-light moving around the room in colors of crimson and blue; and now of late I am enabled to see my father, mother, sister and brother-in-law; but none as plainly, or so long at a time, as my wife.

I have been able to examine her features and dress. She looks
 about thirty years of age. * * * *
 JOSEPH BRYDLE.
 KEILOGSVILLE, Ashtabula Co., Ohio.

CASE III.

No. 1. Testimony of 1 to class III.

While at High Rock, Katy professed to see the spirit of the wife of Jesse Hutchinson, who left the farm before she came to this country.

On being shown a number of daguerreotype likenesses, one of which was that of Mrs. H., without any intimation as to the object, she immediately exclaimed, "O, there's Mrs. Hutchinson;" and, the company refusing to acknowledge the fact, and apparently denying it, only made her the more earnestly declare that it was the countenance she had seen in the spirit world! She never had seen the likeness of Mrs. H. before.

RUFUS ELMER.

Nov. 6, 1852.

No. 2. Testimony of (1) Mr. Chase and seven others, to classes I and III. Taken from Adin Ballou's "Spirit Manifestations."

About the last of October, 1851, I was at the house of Marcus C. Wilcox, of Blackstone. What purported to be his wife, Sybil Chase spelled out through the raps, in answer to the question if it would ever be possible for her to take his hand; "I cannot shake hands with you here, but, if you will go to the house of Meltiah Knowlton, in Greenville, R. I., and sit with Daniel Knowlton, I will take hold of your hand." At the same time my father and George Knowlton, who purported to be present, said they would take hold of my hand, if I would go to Greenville and sit with Daniel.

Soon after this, in company with Mr. C. Wilcox he went to the house of Mr. Knowlton, in Greenville. He says, I then held out my hand in open space, where it was not possible to be reached by any one present without altering their position,—which they did not, as I must have seen them,—I felt a hand as perfect as that of a living person; the touch and separation of the fingers were plainly perceptible. It purported to be the hand of my former wife. One of her hands was deformed by being badly burnt when a child. Two of her fingers were bent inwards toward the palm, and the nail on one of the fingers was very short and thick. I then asked

her to put her deformed hand into mine, which she immediately did, and then passed her fingers with the thick nail, over the palm of my hand, as if to convince me of her identity. Afterward, my father and George Knowlton (or what purported to be them) put their hands into mine.

Much more was done at the time; one particular of which I will relate. I held in my hand two pieces of money, which were taken out and passed into the hand of Mrs. Knowlton at a distance of about six feet, by an invisible hand.

BLACKSTONE, June 30, 1852.

(The above is given in the words of Mr. Chase.)

If the believers in the New Testament accounts object to the reality of the above phenomena, on account that the physical deformity of a hand could not be continued in the spirit world, or represented by a spirit, we would refer them to the case mentioned in the twentieth chapter of John, where a spirit ("the doors being shut") appeared in the midst of a company, and exhibited to the touch of one present, the wounds inflicted upon his physical body but few days before. It seems the two cases are very similar; and certainly the testimony in favor of the case we present is as reliable as that in favor of the case here referred to; for we have in the one case the words of the very person who witnessed the fact, while in the other we do not; nor does the writer say *he* was present on the occasion, or tell us how he obtained his information. If it be asserted that, in the case of Thomas, an object was accomplished, we will give the very words of Mr. Chase, to show that precisely the same object was accomplished in his case. "For more than twenty years," says he, "I was a confirmed sceptic, or infidel, as the people called me. I did not believe man had an immortal soul, or any existence after the death of the body; but, in witnessing the incident related hereafter, relative to the defective hand of Sybil Chase, my former wife, feeling the bent and stiffened fingers, the short and thick nails, my scepticism departed, and I believed that man possessed an immortal part." I will further quote from Mr. Ballou in reference to Mr. Scott and Mr. Wilcox, both being present with Mr. Chase on the occasion above named. Mr. Wilcox affirms that this (feeling the pressure of spirit hands) has taken place, to his knowledge, more than one hundred times. The grasp is generally *sensible*, firm and cordial. Mr. Wilcox says he has frequently been permitted to feel of the hand, wrist, and part of the arm, as deliberately as he

ever did one of flesh and blood. The spirits represent that they have power, under certain circumstances, to assume forms proper to manifest themselves to the senses of mortals, either to touch or sight. Mr. Ballou states that Emery Scott, Ellis Cook, Marcus Wilcox and his wife Eliza, distinctly *saw* a spirit hand and arm, on several occasions, both separately and together; and states the particulars which render it impossible that they should be deceived. At the close of the chapter, he says, "The persons referred to in the foregoing narrative (Harvey Chase, Mr. and Mrs. Marcus C. Wilcox, Mr. Emery Scott, Ellis Cook, Benj. Ray, of Blackstone, Meltiah Knowlton and Daniel Knowlton, of Greenville, R. I.) have authorized me to refer any doubter or inquirer to *them*, as witnesses of the facts set forth, and of numerous similar facts. Messrs. Emery Scott, Marcus C. Wilcox and Harvey Chase, are not only willing, but desirous, that I should state to the public *their conversion to a firm and happy belief in the immortality of all human souls*. Scott was for many years an intelligent but inveterate materialist. He says he desired to believe in man's future existence, but could find no proof of it adequate to a rational conviction. He ridiculed the very idea of spirits communicating with mortals, and for some time stubbornly refused to witness what was going on at the house of Mr. Wilcox. Mr. Wilcox was brought up an Atheist, and says he 'hated the very sight of the Bible from childhood.'"

Here we have an equivalent to the testimony of eight persons, vouched for by Adin Ballou (of Hopedale, Mass.), whose veracity and whose candor are above suspicion. Besides, the persons are ready to be referred so by those who doubt,—their names and residences being given; the parties, some of them at least, more sceptical and not at all inclined to favor the spiritual side of nature. They had no prejudices in favor, but all against, the idea of communications from spirits out of the body. To reject such testimony, without a thorough inquiry, by referring to the witnesses themselves, and making personal experiments with the same, or other mediums, in whose presence such facts are said to occur, is not only unscientific and irrational, but the most stupid bigotry, which none save those whose whole minds are made up of traditions taken in with their mother's milk, and with as little thought, will be guilty of.

CASE IV.

No. 1. *Testimony of 1 to class IV.*

Mr. J. F. Lanning, says: "In the month of August, 1851, I first became sensibly influenced by some invisible power moving my hand to write without the aid of my will, and in a short time very rapidly.
* * * * *I have also often heard whisperings, as distinctly as if some one was at my side in conversation with me.*"

No. 2. *Testimony of 1 to classes III. and IV. Taken from a statement published in the first "Spiritual Telegraph."*

* * * * That same day I received another word or words sealed up as the first, from the hands of a gentleman, who is now, and has been for several years, the proprietor of a city paper, with a request similar to the first. I was sitting alone in my chamber at my residence, a short distance from the city, at about eleven o'clock on the night of the 8th of April, when * * * * I saw the form of my wife standing within arm's-length of my chair, and near the table. It is utterly impossible for me to describe her appearance, further than that she was, so far as features were concerned, just as she appeared in life; but there was a bright, almost dazzling radiance about her, which defies description.

After standing for, perhaps, ten seconds, with her eyes all the time fixed on me, she took up from the table the sealed envelope, held it in her fingers, and smiled as I had seen her a thousand times when living.

I am as well satisfied that I saw the words in the envelope quite as plainly as I do these which I am now writing, as I am of my own existence. I took up my pen, and wrote two names; whereupon the "presence," or whatever it was, laid down the envelope with the most meaning smile of satisfaction I ever beheld, and almost immediately took up a pencil, and — *I did not* see her write, or lay down the pencil; but *I did see* the pencil laying on the paper, and there, too, I saw the following sentence, written in Spanish, and the exact chirography of my wife when alive: "God has called a mighty army for my husband." Thirty seconds might have passed, during which time I sat and gazed at the "form," as free from agitation as I ever was in my life; when she spoke, — and I should have recognized *that* voice in an instant among ten thousand, even had I not seen her. "I must go now, but I will come again, some time;" and the next moment I was

conscious of being alone, although I have no knowledge how the presence disappeared. On the succeeding night I saw her in my room three several times after I was in bed; and, if ever I heard words audibly spoken in my life, it was that "form," saying, "Husband, I have been to bless our little Inez." (Our child, now nearly three years old, at Grenada, in Spain.) On the following Monday, I gave the words which I had written, together with the sealed envelope, to the gentleman from whom I had received it, and who, after satisfying himself that no efforts had been made to get at its contents, declared the names to be correct; then, opening the envelope, in presence of witnesses who had seen it sealed, proved, by comparing them, that they were correct in every particular. * * * * GEORGE R. RAYMOND.

CASE V.

No. 1. Testimony of 1 to class V. Taken from a statement of Dr. Joseph R. Buchanan, of Cincinnati, Ohio; published in the "Journal of Man," for May, 1852.

Spirits not only rap out the messages in languages foreign to the medium, but, by impressing the mind of a suitable medium, enable him to speak in a language to him entirely unknown.

Dr. Buchanan goes on to relate the particulars of a female speaking French. She stated in that language, wholly unknown to her, that a bloody war would soon break out, and overwhelm the continent of Europe.

He also says of Mr. F.: "This young gentleman, a school-teacher by profession, having no knowledge of any foreign language, except a slight smattering of Latin, has fallen under the influence of spirits belonging to other nations, and speaks their language familiarly, without knowing the meaning of what he is uttering. * * * * Under the influence of the Indian chief, Red Jacket, he delivers Indian speeches, sings Indian songs, and performs the Indian dances. * * * * Two of the company present, who were acquainted with the Indian languages, spoke of his speech with approbation, as a genuine Indian harangue, and a fine specimen of oratory. Mr. F. also declaims in a language supposed to be Chinese, as he writes, under the control of the same spirit, characters which resemble Chinese writing. I have several specimens of his writing in the character of a medium, some of which resemble the Chinese, others the Arabic, and others the Hebrew.

No 2. *Testimony of one to classes I., V. and VI. From a private letter to the Ed. "Spiritual Telegraph."*

WHEELING, VA., July 1, 1852.

In the same vicinity [Lloydsville, Bel. Co., Ohio] is a child who is made to speak Dutch, though she is of Irish descent. Another, who never wrote a word, never tried to learn, and yet she has written a legible hand while under spirit influence.

In Harrison Co., Ohio, at the house of Mr. Steel, almost every article of furniture is moved. A stand placed in the centre of the room moves about when no person is in the house! J. B. WOLF.

CASE VI.

No. 1. *Testimony of one to class VI.*

N. Y. Conference, — *Weekly Report*, — Friday, Aug. 6th, 1854. — Meeting large. Dr. Smith mentioned the case of a child, some seven or eight years of age, — the family of an acquaintance of his.

She appears to be a medium of considerable powers; but, what is more singular, the child, without having been taught, as far as is known to any of the family, has recently and most unexpectedly been able to read! The child's own simple statement of the matter is, that her mother in heaven has come to her, and taught her to read.

R. T. HALLOCK, *Sec'y.*

No. 2. *Testimony of one to class VI.*

New York Conference, *Friday Evening, March 4th*, 1853. — Mr Waters, among many other interesting facts, stated that, in West Troy, a child four years old had been developed as a medium. The child cannot write, yet communications are made through her in writing, and with fac-similes of the hand-writing of deceased persons.

R. T. HALLOCK, *Sec'y.*

NOTE. — This case, though not precisely the same as being taught to read, involves the same principles, and is equally remarkable.

CASE VII.

No. 1. *Testimony of one to class VII.*

The following interesting letter we take from the *Practical Christian*

of which Adin Ballou is the principal editor. A. A. Ballou, the communicating spirit, is the son of Adin, and departed from the earth-life some two years ago.

CUBA, N. Y.

DEAR ADIN: On' the 21st of Jan. last, 1854, Augustus took control of Cora, and commenced influencing a sick lady who was very low with the asthma. After operating upon the patient a few moments, Cora was caused to lay her hands upon Miss Lucina Folsom, another medium. Miss F. was immediately entranced, and resumed the business of operating upon the sick lady.

[The spirit here gives to the medium a description of the disease.]

About one-third of one lobe of the lungs was consumed, and the surrounding parts appeared in a decaying condition. The bronchial tubes on that side were obstructed by a thick glutinous substance, which prevented the natural circulation.

He said the disease could be arrested where it was, and the lungs healed over; but the organs could not be created anew where they were gone. Cora was again entranced, and wrote: "If Lucina will come here, we will operate on the sick lady, and she will receive great benefit. Come about once a week." This was a desperate case, of many years' standing. The patient was reduced to a mere skeleton, and had not lain down in bed for some six months, on account of suffocation. I have lately received a letter from her father, stating that she now does her housework, shows no signs of her disease, is gaining flesh fast, and has laid in bed without difficulty from the time above mentioned. This was the first case, and unexpected to us all; the subject not having been introduced or anticipated.

Another circumstance. One evening, Augustus delivered a lecture through Cora, in our circle at Lake Mills, concerning heaven and hell as being a state or condition of the mind, the spirit-land a place, &c. &c. After closing the discourse, he said he must leave immediately, and go to Waterloo, — that there was a gathering there, and a medium from Sun Prairie, through whom he could speak. This was about forty-five minutes past 7. We ascertained, the next day, that at about that moment Mr. Budlong, of Sun Prairie, was entranced, and the spirit announced his name to be A. A. Ballou, who spoke a communication concerning heaven and hell as being a state or condition of the mind, the spirit-land a place, &c. &c.; the identical subject, word for word, that was delivered to us a few minutes before. The distance between the two places is eight miles, and we had no knowledge of their meeting, nor they of ours.

I will not attempt to relate any more circumstances relative to this subject. Were I present with you, I could tell you similar and more "astounding facts," till my speech had become mute with hoarseness. I am here with Cora, making an "uproar among the people." Through Cora, a lecture has been delivered and questions answered before an assembly of some five hundred people. The spirit-doctor has taken all the cases of the worst character, — such as total blindness, consumption in the last stages, hereditary infirmities, &c., where all earthly hopes are gone, — if the patients are willing and desirous of submitting themselves to spirit influence. In such cases, the disease is arrested, and the patient begins to recover from "that very hour." The Lord knows what will become of us, or where we shall end — I don't. This, however, I do know, "we enter into rest," and are at peace with all men — desiring the truth.

D. W. SCOTT.

No. 2. Testimony of one to class VII. Three cases of healing. H. H. Hunt, Clergyman, Medium, from "Spiritual Telegraph," Jan. 8, 1853.

ADDISON, Sept. 13, 1852.

In September, 1851, while in Indiana, I went to hear the rappings, when I became convinced that there must be a spiritual agency involved in the matter. But by my position as a preacher of the Gospel being restrained from giving my sentiments to the public, I remained silent, until January of 1852, when two of my daughters became media for the sounds. After investigating the matter, and still finding no other solution than the spiritual theory, I imputed it to the devil, who, appearing as an angel of light, stood ready to deceive the very elect. Indeed, I was angry at the sounds; but, as they would not stop, I made this request, — that the unseen powers would not make my children victims of hell, but spare them and try me.

After retiring the same night, the spirits paralyzed both my arms, keeping them in continual motion until six o'clock in the morning, when the circular alphabet was handed me; and then I learned my duty from good authority. As soon as this was made clear, I commenced holding meetings in public, and up to this date my time has been spent lecturing on the subject. * * * At a circle held at Adrian, the first Sunday in July, the spirits wrote, "Seek the lame, the halt and the infirm, and they shall be healed." I then remarked to Mr. J. Reynolds, "It cannot be done; if that is read, away go the spirits, and converse to others, for some one will be presented and not cured."

Nevertheless the call was read by my colleague, when Mr. Lyons presented himself, stating that his leg had been drawn up by rheumatism four years, and was under acute pain at the time. Without exercise of my own volition, I was thrown into the spiritual state, and placed before him. I was also made to speak by the power of the spirit. Like doubting Thomas of old, I put my hand on him, and he was made whole. He dropped his cane, and went away rejoicing, fleet as a boy of sixteen.

Cure of Fits.

2. After this, a child, son of D. C. Smith, was very sick. The physician having given the most powerful medicine for stopping the fits without effect, the father called me in. I seated myself by the boy, and was put in communication with him by an unseen agency. Soon the patient showed too clearly that another fit was coming on; but, instead of his suffering from the attack, the whole power of the malady fell on me. The agonizing distress, the clenched fist and contracted muscle, gave me alarm for my own safety; but the second thought, that I was in the hand of spirits, quieted me, and I threw off the attack. The boy had no more fits, but got well.

3. Last July, I was called to visit Mrs. Brownell, near Adrian. She had been sick with a weak back and continual pain in the side. Her doctor said her liver was decayed, and she could never regain her health.

I was moved by the power of spirits to lay my hand on her back and head, when she said, "I feel strange and dizzy." I told her to trust in God, for he was able to restore her to health. She now is well, doing the work of her family, which she had not done before for two years.

There are other cases which I might give, if time would permit.

Yours, in spiritual affinity, H. H. HUNT.

No. 3. *Testimony of one to class VII.* "Spirit Telegraph," Sept. 1853.

BRIDGEPORT, Jan. 13, 1853.

Six weeks ago last Thursday evening, Mrs. Phebe Jane Wooster, of this place, was developed as a spiritual medium. The spirits say that her mission, at present, is to heal the sick and wounded, the lame, the halt and the blind. Previous to her development as a medium, she was rather opposed to Spiritualism, but was willing to investigate the subject. She was never an enthusiast, but submitted all subjects to the

test of reason, and would never assent to anything until sufficient evidence was given to convince her of its truth. She was always modest and unassuming in her deportment, and hence is compelled to do and say many things, when acted on by spirits, in opposition to her own views and feelings, even in the normal state. When this part of her mission was first announced by the spirits, I must confess I was somewhat sceptical about it. But my scepticism was soon removed, for, the third day after she was developed, her predicted powers were put to the test, and found competent to remove even a putrid disease.

The case to which I allude is as follows: Mrs. Julia Dunn, a near neighbor, had a putrid sore throat. Large lumps or kernels had gathered in it, to such a size that she said she could neither swallow, speak nor breathe, without suffering the severest pain. She told Mrs. W. that she wished her to cure her, if possible; to which Mrs. W. replied, that she knew nothing about it herself, but that the spirits said she could be cured in less than twenty-four hours.

The spirits immediately took possession of the medium, and caused her to make passes over the head, throat and stomach, of Mrs. Dunn, for the space of thirty minutes, after which she turned to the patient and said, "*To-morrow morning you will be well!*"

The next morning Mrs. Dunn's complaint had entirely disappeared, and she was as well as usual.

On the evening of the 24th of December, as we were all engaged in conversation, my little daughter was taken with a fit, caused, the spirits said, by sleeping with a cat; and I have every reason to believe that, if Mrs. W. had not been there at the time, she would not have lived fifteen minutes. What was most remarkable about it was, that none of us knew anything was the matter with the child, until the medium was acted on, got up out of her chair, and went to the child, who was sitting directly behind her, and exclaimed, "What is the matter with Lydia Ann?"

I immediately went to the child, and found she was quite cold, and had stopped breathing; but the medium took her in hand, and, after making a few passes over her, she revived. The child said she knew when Mrs. W. first took hold of her, but that she could neither speak, breathe, nor stir; that a sort of numbness came over her, and she experienced no pain.

Case of Asthma cured.

The next day or two after, Mrs. W. was called on to go and see

one of our neighbors, who had an attack of the asthma. I went in company with her.

She had not been in the house long before she was acted on, and spoke as follows :

“ You think you are better than you were yesterday, because you can breathe easier ; but the fact is, you are not as well. True, your asthma is not as bad, but a more deadly disease is eating at your vitals, which, if not arrested, will terminate in physical death. But fear not ; have confidence in God, and you shall shortly be healed.”

She then commenced operations by placing one hand in his bosom, and making passes over his system with the other. In about five minutes' time, the hand she placed in his bosom was as red as a piece of scarlet, from the tip of her fingers to the elbow. She changed hands alternately, and continued to work over him about an hour ; after which she declared he would be well on the morrow, with the exception of a weakness, from which it would take him two or three days to recover. Now, it is well to remark that no one suspected the person of having any fever, more than generally results from a cold ; but the medium had not worked over him longer than ten minutes, before the room was so filled with fever, it became sickening, and they were obliged to throw open the door, and let in fresh air, notwithstanding it was a very cold day, and there was but very little fire in the room at the time. The spirits said the disease was typhus fever, and those present at the time believed it.

CYRUS TYRRELL.

No. 4. Testimony of 1 to class VII.

MORRIS, OSTEGO Co., N. Y., Oct. 1852.

I know that I have conversed with the spirits of my departed friends, as well as I know that I exist, and by the same kind of evidence. I know by the aid of my natural senses and reason that I exist, and by the same evidence I know that I communicate with departed spirits.

* * * * For the last six years of my life, my health has been extremely poor, until I became a medium for spirit communications ; and, by the direction of the spirits, I am now restored to comfortable health, and, what is better still, I am confirmed in the faith that man is immortal.

SARAH HERRON.

G. T., Dec. 11, 1852.

No. 5. *Testimony of 2 to class VII. S. C. Hewitt and John M. Spear,*
"The Prisoner's Friend."

I select the three following from the many remarkable cures which have been performed through Mr. Spear, as specimens of the others. I have heard the first from Mr. Spear himself (as I have heard him relate many more). There can be no doubt as to Mr. Spear's perfect sincerity in this whole matter, and the circumstances are such as to preclude the possibility of his being the dupe of any hallucination.

On the 21st of March, 1852, Mr. Spear's hand, moving with no conscious volition, took the pen and wrote, "You must go to Abington (a town twenty miles distant), to-morrow night — you will be wanted there — call on David Vining." * * * *

Never having had any experience in cases of this kind, and not knowing anything about Mr. Vining, or what was wanted, Mr. Spear was very sceptical, and hesitated to obey this request, till it was urgently pressed several times, and many promises of good results had been made.

He finally consented to go, as the unseen power directed. He received several special and encouraging communications in the course of his journey. Among others was a perfectly satisfactory explanation of why he was directed to go to Abington, instead of the adjoining town of Weymouth, where Mr. Vining lived, it being important that he should go to Abington. From Abington he took with him Mr. Philander Shaw, by spirit direction, and went to Mr. Vining's house in Weymouth.

Mr. Spear had never heard of Mr. Vining before, and knew nothing of the purpose of his being sent to him, till he arrived and found Mr. Vining very sick with neuralgia.

He had been in the most extreme pain for ten days, and during all this time had not slept. Mr. Spear immediately felt moved to sit by his side; which being done, Mr. Spear's hand began involuntarily to move, and rested itself on the head of Mr. Vining, near the ear. The latter in a moment caught up his foot, saying, "What are you doing to my leg?"

"I am not doing anything to your leg," was the reply.

"Well," said Mr. Vining, "the pain is all gone." * * * *

Mr. Vining being then requested to take his bed, replied that he was afraid to do so while Mr. Spear was present; but, being reassured, he consented, and, after a refreshing sleep, which had continued for

some time, he remarked an angel had visited him in his sleep, and done him good.

Mr. Vining soon went about his business, as usual. This he continued till, in consequence of great exposure, he took a severe cold, which was followed by neuralgia, of which, in about fifty days from the first cure, he died; Mr. Spear being prevented, by his doubting friends, again visiting him.

If, from the fact of his subsequent death, it be considered that his first cure was not real, we might urge the same objections to every case of Christ; — for I presume none will doubt that *all* he cured have since died,—how soon after the cure by him is not known.

That the cure of Mr. Vining was real and complete, has been fully confirmed by many witnesses. Should any one doubt, I would refer him to Mr. Philander Shaw, of Abington, Mass., and Mr. Seth Hunt, of Weymouth, both of whom testify to the facts.

Again, Mr. Spear was directed, by what purported to be Swedenborg, to go to Georgetown. He went, not knowing for what purpose. Then Benjamin Franklin told him he must go and see a woman who had been struck by lightning. He found the person, by the superior direction. * * * * His hand was placed upon hers by the same power. She then remarked to her husband, "I can breathe easier," and she was very soon relieved from all pain.

But in this case, as not unfrequently occurs with others, Mr. Spear took the pain himself, which continued about two hours. As further testimony to the above case, Mrs. Tenny, of Georgetown, Mass., may be referred to.

On another occasion, Mr. S. C. Hewitt, as he writes and has personally confirmed, called, with Rev. Mr. W., to see some remarkable diagrams, which Mr. Spear's hand, by the same involuntary power, executed.

They were then introduced to each other, and seated near together. While they were in conversation, Mr. Spear's hand rose, as he supposed, to take that of Mr. W.; but his forefinger was placed on Mr. W.'s head, where it remained several minutes. During the time, the question was asked, "What name do phrenologists give that part of the brain?"

Answer. "Ideality."

To which Mr. W. replied, "That is the leading element of my mind. The love of the ideal and the beautiful."

This remark led the company to suppose the movement was meant

simply to signify that fact ; but, when the finger was removed, Mr. W. remarked that when he came in he had a severe pain in both sides of the head, in precisely the region where the finger rested. Mr. Spear then asked,

“How does your head feel now?”

“*The pain is all gone,*” was the reply.”

In this instance, Mr. Spear's hand had taken the pain, which, however, passed away in a few minutes.

[For the full detail of these and other cases, see Murray's “Messages. By S. C. Hewitt.”]

Now, the fact of relieving the pain might be accounted for on what are called mesmeric principles ; but that will not account for the intelligent directing power, which, in these, as in all other cases, is entirely foreign to Mr. Spear.

No. 6. Testimony of 1 to class VII. Cure of Mrs. Rhodes, of Lynn, Mass. The following was given to me personally :

My wife had been confined to her bed nine months — had been under the care of two physicians, Dr. J. U. Nye four months, and Dr. Eastman two months, but continued to grow worse. She had lost the use of her limbs, the muscles of her arms being so contracted as to draw her hands up nearly to her face. Her legs were drawn up in a similar manner, and her hips drawn out of their socket-joints. The lower vertebra had been split and displaced in child-birth. She had the spine complaint, was dropsical, and greatly afflicted with darting neuralgic pains in all parts of her system. She only prayed for death to relieve her sufferings. The neighbors all thought she could live but a short time.

This was her situation when Mr. John M. Spear was called to see her by me (she having no faith in him, or in spiritualism). Mr. Spear described her disease, and told her what to do. She obeyed him, and, though she has taken no medicine, she is better now than she has before been for ten years, being able to do all her work, and walk two miles without difficulty. A few days after Mr. Spear came to see her, on Sunday night, her arms were drawn down ; she was taken from the bed to a chair with her bed-clothes about her ; she used her arms very freely, dressed herself, and walked about the room — the family all being present, and called in the neighbors (Mr. George Summers, Mr. E. A. Summers and wife, and ten others). The vertebra above referred to was replaced by the unseen agency, and likewise her hip-

joints by the same. During these three surgical operations (each of which was performed at different times) she distinctly felt the impression of unseen hands about the parts operated upon.

BOSTON, April 25th, 1854.

BENJAMIN A. RHODES.

No. 7. Testimony of 6 to class VII. Mrs. Semantha Mettler, of Hartford, Conn.

TESTIMONY OF DEACON SILAS MOSMAN, OF CABOTVILLE.—Be it known that my daughter Mary, now twenty-two years old, has, for about three years past, been mostly confined to her bed, and unable to walk alone. About the middle of July last, she lost all power of the organs of speech, and a few days after was deprived of her eye-sight, becoming entirely blind, with no power even to raise her eyelids. All possible means have been used for her relief; she has been attended by twelve or thirteen physicians, some of them being of the highest order and skill. She continued in about the same condition, changing only for the worse; and was finally told that she could never be any better. By this time we had almost despaired of any relief; but, through a kind providence, we noticed a letter in one of the Springfield papers respecting the claims and powers of Mrs. Mettler, the *clairvoyant*, in healing and restoring the sick. We immediately applied to her, and, after several attempts, we were fortunate in getting her to make us a visit. On the evening of the above date she called, made a *clairvoyant* examination of Mary's case, and prescribed for her. The next day, Mrs. M. called again, and by manipulations quieted her a good deal. On the next Wednesday she called a third time to see her, and in about half an hour, with NOTHING BUT HER OWN HANDS, she succeeded, to the joy of all, in opening her eyes, and RESTORING HER SIGHT AND SPEECH! The next day Mrs. Mettler called again, and, to our astonishment, she triumphantly put the case beyond all question, by making my daughter walk entirely alone, which she had not done for three years. Such are the facts in this most remarkable case. Mary continues to see, talk and walk; and, for all we know, she must be restored to her former good health.

SILAS MOSMAN.

CABOTVILLE, Jan. 9, 1850.

Testimony of Mr. S. Pease.

This is to certify that I have been suffering from an extreme weakness of the lungs and chest; a great shortness of breath, produced

from what one physician termed adhesion of the lungs, though others were not able to determine what the real difficulty was. Although under medical skill and treatment, my difficulties seemed to increase; my case continued to grow alarming, as I had already been suffering for over two years, and unable to do scarcely anything, or get any relief. At this stage of my difficulties, I made up my mind that there was no help for me; this was also the opinion of the physician. [Here he mentions the circumstances of calling on Mrs. Mettler, and says:] Without the least faith, I ventured to have her, in her clairvoyant state, explore my then hopeless condition, which she did with the most perfect accuracy, pointing out facts almost impossible to believe without a previous knowledge of them. * * * She then succeeded in affecting me psychologically, and in a few moments caused me to breathe as free as any one. My lungs felt strong and easy; hope revived. I then commenced taking her prescriptions, and following her directions. Soon after I commenced her treatment, I took the worst and most prostrating cold that man could ever be afflicted with; yet, under her treatment, with the cold upon my lungs, I felt better and stronger than before, though all the neighbors thought it impossible for me to live.

But here I am, in less than four months, under her treatment, *restored*. I am now able to do any kind of work, and can walk as far in a day as any other person.

I know a great many, in this and other neighborhoods, that have been under her treatment. Cases that seemed to baffle all ordinary skill by the regular physicians have been restored by this lady's wonderful and mysterious power.

N. B. This testimony is given of my own free will, unsolicited on her part. I give it as a duty I owe Mrs. Mettler, as well as to the public.

M. S. PEASE.

GRANBY, MASS., October, 1850.

Taken from a Statement published in the "Hartford Times."

My daughter, some three years since, became afflicted with inflammation in her eyes, produced at first, as we suppose, by getting a piece of lime in one of them. This inflammation continued to increase until both eyes became greatly inflamed, depriving her almost entirely of her sight. She then took cold, and this increased the inflammation, with renewed distress and sufferings. [Here follows a statement of the case under

the hands of three successive physicians, one for three months, the others for "some time," the case growing worse all the while. He says:]

During the attendance of these physicians, there was a spot or felon upon the eye, which was continually increasing; and the inflammation became so extreme that it was with great difficulty that she could distinguish one person from another. She could scarcely open her eyelids, and that only in the dark. Of course, now, all hope for her restoration was at an end, and thus she remained suffering intensely.

Finally, through the persuasion of a kind friend, as a last resort, we took her to Mrs. Mettler, on the 21st of May last. Mrs. Mettler, while in the clairvoyant state, gave a perfect and minute detail of the causes of her complaint, and then prescribed for her; and, to our utter astonishment, after the application of her prescription, in less than two weeks she could see quite well, improving almost as if by miracle; and in less than four weeks she could see to read, and has continued so ever since.

The cry of humbug is a miserable substitute for facts, especially when facts are daily multiplying in our own city, to say nothing of what is occurring all over the wide world.

Almost daily I hear of some poor sufferer relieved or restored by this lady's powers. She seems to have all the worst cases to attend, after they have passed through the physicians' hands.

HARTFORD, Dec. 13, 1852.

GEORGE STAPLES.

BRIDGEPORT, April, 1852.

I hereby certify that I had been troubled for several years with ulcerations in my throat, caused at first by slight colds, inducing a disease which is generally called quinsy. * * At length it became a seated bronchial affection, and continued in a constant state of ulceration for several months, baffling all the skill of the physicians, and almost the last power of endurance in the sufferer. * * Finally, as a last resort, by the desire of my friends I was persuaded to consult Mrs. Mettler. I soon obtained relief from her prescription, and my throat has never ulcerated once since the first application of the remedies proposed by her. I am now happy in declaring myself in the full enjoyment of physical health and mental harmony, with the fullest assurance that the weak things of the earth do sometimes confound the wise. May the life of this good woman long be preserved; as her work is an exemplification of the angels' mission to suffering humanity.

ELIZA C. LEEDS.

Cure of Joseph Haight.

It is well known to my friends that I am subject to a disease which may properly be termed an inflammatory action of the heart. Those attacks have been so severe that many times I have longed for that release of soul, which is commonly termed death. All applications of medical skill have only seemed to aggravate the difficulty; and, for several years past, my disease has bid defiance to all strictly professional means of relief. After having sunk so low as to be almost beyond the reach of hope, I applied to Mrs. Mettler, whose powers and sympathies are so widely known, and obtained from her the relief I had long despaired of. * * * * A more wonderful event than this, perhaps, is not recorded in the annals of medicine. * * * * The relief from my intense suffering appeared truly miraculous.

BRIDGEPORT, April 2, 1853.

JOSEPH HAIGHT.

The following is a very severe case of a child being burned. The writer says:

We had two physicians in attendance, but without much effect. The case had become one of long standing; and his sufferings were approaching a fearful crisis. * * * * We are grateful to Mrs. Mettler for her kindness in restoring our little boy; for we know that she has been the instrument of saving his life. WILLIAM DIBBLE.

DARIEN, Ct., May, 1852.

These cases are taken from the "Biography of Mrs. Samantha Mettler," by Frances H. Green. They are by no means the most remarkable, but we selected them on account of the directness of the testimony, and the brevity with which they could be stated. In all these cases, Mrs. Mettler has given prescriptions; but there are many cases of her direct and immediate cure of very malignant diseases, simply by "*laying on the hands.*"

It may be asked What has all this to do with spirits? Truly, I have not related that part of these or other experiences which put it beyond a doubt that she, as she firmly believes, is assisted by spirits. But, if any one will take the trouble to make himself acquainted with the facts, he will have no doubt upon the subject. I cannot forbear to quote the following words, spoken by Mr. Spear under the spirit influence:

On the 29th of January, 1853, Mr. Spear was requested by a spirit-communication to go to Hartford. He set off immediately; arrived in Hartford at half-past eight, when he was distinctly impressed to go to the house of Mrs. Mettler. There he, in the superior condition, gave a very beautiful and impressive address to Mrs. Mettler, relative to her mission, &c. This address closed by saying :

"This medium has been commissioned to wisely instruct this woman for a high purpose. There is to open before this woman a new and beautiful labor. At ten o'clock, to-morrow, the purpose of his mission to this place will be unfolded. Let this woman be in the region of the Tranquillities at that hour."

At the appointed time, Mr. Spear made the following address :

"Father of fathers, and Deity of deities, thy wills be done on the earths as they are done in the Heaven of heavens.

"This fondly loved one shall be consecrated to the Charities. Thou, henceforth, shalt be called Charity. That shall be thy denomination.

"Thou shalt say to the sufferer on his couch, Arise, and it shall be so; thou shalt say to the maimed, Be thou whole, and it shall be so; thou shalt say to the blind, Open thou thy closed eyes, and this also shall be; thou shalt say to the dead, Arise, and it shall come to pass. Thou shalt pass through the humble vale, over the lofty mountains, over rivers and seas, and the elements shall be at thy command. Naught shall disturb thy sweet placidity. No want shalt thou know.

"This open hand shall bless others; and thou shalt thyself be blest. This foot shall go and come. Thou shalt mount up like a bird of the loftiest flight, and thou shalt never be wearied. Thou shalt 'go and come, nor ever fear to die, till thou art called home.' Happy shall they be who behold thy sweet countenance. Blessed are they on whom thy hand rests. Receive now this blessed power.

"This hand shall be unfolded to dispense blessings far and wide. Blessings shall descend upon thee. In blessing others, thou thyself shalt be blest. Thou shalt go on in a mysterious way, dispensing blessings. It is done."

No. 8. Testimony of 1 to class VII. From the "New Era."

RUTLAND, VT., April 18, 1853.

Last summer a lady in New Hampshire was severely afflicted with a cancer on the face. She had been in the habit of applying a great variety of things with a view to its cure, but she grew worse continually. [Here follows the direction of the spirits, and the manner of

getting it, which was entirely unsolicited:] Soon after this, says the writer, I visited the lady, and gave her the above information. She very readily consented to a trial, and in less than three months, to the surprise of all, she was thoroughly cured. CHARLES C. YORK.

I hereby certify that I have been afflicted with poor health for three years. The last year, I have been confined for weeks, in such a condition that I could not be turned in my bed for two weeks at a time. My doctor said I had a tumor in my side. It appeared to grow daily, causing great pain, — so much so, that, for the last year, I could not walk or ride a mile without making myself sick. My doctor would do something to relieve me for a few days, but said I was liable to die any day. Last February, C. C. York, a healing or clairvoyant medium, of Claremont, N. H., came to this place, by spirit direction. I called on him, at the suggestion of my husband, but without faith. The said medium was immediately put into the unconscious state without any visible agency, and described the feelings I had experienced for many years, and told the cause of the difficulty, and said that I could be cured. He then prescribed for me, and I made a trial. *The tumor disappeared in less than two weeks.* In one week I walked five miles in a day without pain. In ten days I rode in a carriage fifteen miles and back in one day without inconvenience or distress, and am now in good health.

There are others also who are receiving the same blessings here, through this medium. I most cheerfully recommend him to the afflicted. PAMELIA A. NICHOLS.

READING, MASS., March 30, 1854.

I hereby certify that the within statement of my wife, Pamela A. Nichols, is true. WILLIAM NICHOLS.

READING, MASS., March 30, 1854.

ANOTHER CURE. — I hereby certify, that my health has been very poor for some years, with a general weakness, nervousness, neuralgia and weak stomach; and all the remedies I tried only made me worse. Since last December, I have been unable to sit up all day. The first of this month, seeing Mrs. P. A. Nichols restored to health, I sent for Doctor York. He called, and soon went into the clairvoyant state. He described my feelings, told the cause of my difficulty, and said I could be cured. I followed his directions, and I now can sleep a

usual. My food does not distress me. I can sit up and labor all day without being nervous or in pain. I cheerfully recommend Doctor York to the afflicted.

MRS. HARRIET NELSON.

READING, MASS., March 30, 1854.

CASE VIII.

No. 1. *Testimony of Mr. Garrison.*

However much any one may differ in opinion from Mr. Garrison, all must admit his candor and unimpeachable veracity.

[From the *Liberator* of March 3, 1854.]

We are often privately asked, what we think of the "Spiritual Manifestations," so called, and whether we have had any opportunities to investigate them.

When we first heard of the "Rochester knockings," we supposed (not personally knowing the persons implicated) that there might be some collusion in that particular case, or, if not, that the phenomena would ere long elicit a satisfactory solution, independent of all spiritual agency. As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them, — as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous, — and as every attempt to find a solution for them in some physical theory relating to electricity, the odic force, clairvoyance, and the like, has thus far proved abortive, — it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or sceptical.

As for ourselves, most assuredly we have been in no haste to jump to a conclusion in regard to phenomena so universally diffused, and of so extraordinary a character. For the last three years, we have kept pace with nearly all that has been published on the subject; and we have witnessed, at various times, many surprising "manifestations;" and our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency. This theory, however, is not unattended with discrepancies, difficulties and trials. It is certain that, if it be true, there are many deceptive spirits, and that the apos-

tolie injunction to "believe not every spirit," but to try them in every possible way, is specially to be regarded, or the consequences may prove very disastrous.

We might write a pretty long essay on what we have seen and heard, touching this matter; but this we reserve for some other occasion. We shall now merely describe some of the phenomena which we witnessed in New York, during our recent visit to that city.

The medium, in this instance, was Mrs. Brown, formerly Miss Fish, of Rochester. The circle was composed of six gentlemen and four ladies. The table was of ample dimensions, so as to accommodate the party without inconvenience. We sat around it in the usual manner (the hands of each individual resting upon the table), and engaged in social chit-chat. While waiting for some demonstrations from the invisible world, we had our right foot patted as by a human hand, and the right leg of our pantaloons strongly pulled, by some unseen agency. This was done repeatedly, though we said nothing at the time; but, thinking it might be possible that the foot of some one of the company might undesignedly be in contact with our own, we cautiously felt around to ascertain if this were the case, but there was nothing tangible; and the moment we put our foot down, the same familiar tappings and jerks followed. Still, we made no disclosure. Raps were then distinctly heard, and the alphabet was called for. Letter by letter, it was rapped out that the medium must put her feet in the custody of one of the party, and then we were told to wait for demonstrations. This was evidently done to convince every one present that the medium had nothing to do with the phenomena, by way of fraud or collusion; and, during the entire sitting (a protracted one), before any remarkable feat was performed, the medium was invariably ordered to take such a position as to render it clearly impossible for her to be privy to it. The presence of several spirits was indicated during the evening, and satisfactory tests were made; but the most communicative and efficient one purported to be that of "Jesse Hutchinson." It was he who had been playing bo-peep with us under the table; and, now that the medium was secured, to the satisfaction of all present, he renewed his salutations, not only to us personally, but to nearly every one of the circle. The ladies had their dresses, and the gentlemen their pantaloons, pulled, and their feet patted, in the most emphatic manner. Heavy raps were now made on the floor; and, on being requested to that effect, "Jesse" beat a march,—it seemed to us Washington's march,—in admirable time, and in the most spirited manner; no

drummer could have done it more skilfully. He was then asked to beat time, while the company joined in singing several tunes, — "The Old Granite State," among others, — which he did to perfection. He then spelt out the following communications by the alphabet: "I am most happy, dear friends, to be able to give you such tangible evidence of my presence. The good time has truly come. The gates of the New Jerusalem are open, and the good spirits, made more pure by the change of spheres, are knocking at the door of your souls."

Isaac T. Hopper now indicated his presence to his daughter, who was at the table, and made some physical demonstrations. His message, as rapped out, was as follows: "I am truly happy to echo back joy and gladness from my happy home. Truth is bearing its way on gloriously, and the subject of spiritualism will work miracles in the cause of reform. My friends, the rock of prejudice begins to yield to the hammer of truth; and, now, with the aid of good spirits, you can blast it without the use of powder." And he subsequently added, "I want you to see that spirits have power to move matter."

It was next rapped out, "Put the bell under the table." We, accordingly, took the bell (an ordinary table-bell), and put it down at our feet. In a few moments, it was smartly rung by an unseen power, and then fell to the floor. This was done again and again, — the bell making the circuit of the table, and ringing so loudly that the servant-girl, in an adjacent room, supposing she was needed, came in to inquire what was wanted.

Next, a cane with a hooked handle was laid on the carpet, under the table. Immediately, it struck the table violently, and rubbed along the under surface its entire length. It then fell to the floor, and traversed over and under the feet of several of the party, like a living snake, — in one or two instances, the foot being involuntarily lifted to enable it to pass under. Its movements were exceedingly curious. At one time, we caught hold of the handle as it protruded itself by our side, and endeavored to pull it from under the table; but the resistance was as strong as though another hand was grasping it at the opposite end.

We were now directed to put several things under the table, observe how they were placed, and wait for results. When told to look, we found that a penknife was missing, nor could it be discovered by the most careful search. On again resuming our seats, we were told to take another look; and, behold! there was the penknife, precisely where it had been originally placed!



Next, we were directed to lay some writing-paper, with a pencil upon it, under the table. This was done; and, in a few moments, on being told to look, we found the word "Jesse" written upon it in a scrawling hand, as though made with great difficulty. The same experiment was again made, and "Isaac T. H." (Hopper), was written very legibly, and in a different hand. A third time this was done, and "Mary Jane" was recorded, — the name of a young lady who had been communicating with a gentleman present. The first two autographs we have in our possession.

We now made two requests of "Jesse," to convince us yet more strongly of his presence. The first was, to press our right foot firmly to the floor, and to make loud raps directly under it. This was quickly done, the foot being grasped as by a mortal hand, and vibrating to the raps thus strangely made. The second was, if possible, to take us by the right hand with his own, so as to make the touch palpable beyond a doubt. Keeping the hand carefully in custody between our knees as we sat, — the hands of all the company, including those of the medium, being on the table, — we, in a few moments, had it patted, first on one side, then on the other, briskly, and repeatedly, as if by another hand, having a negative feeling, as though there was no warmth in it, but natural in every other respect. For the general gratification, the same thing was done to others of the party.

How shall demonstrations like these be accounted for, except on the hypothesis of spirit-agency? If we cannot positively affirm that Isaac T. Hopper and Jesse Hutchinson were present on that occasion, we are, at least, prepared to declare, as our own conviction, as well as that of the entire company, we believe, that invisible spirits, not of this mundane sphere, performed the phenomena we have thus briefly narrated to our readers.

NOTE. — I, with a sceptical friend, took particular pains to call on Mr. Garrison, in reference to his experience, when he stated so many particulars, and other important facts, as to dispel every possible doubt.

*No. 2. Testimony of 1 to classes I and V. Statement of Adin Ballou.
Extracted from his "Spirit Manifestations."*

"I have heard the time and metre of tunes beaten out with the utmost accuracy, and by several rappers in unison, not only while the tune was being played or sung, but afterwards, without accompaniment; and I

am as certain that these sounds were not made by any conscious mortal agency as I am of the best authenticated facts in the common transactions of life.

"I have seen tables and light-stands move about in the most astonishing manner, by what purported to be the same invisible agency, with only the gentle and passive resting of the hands or fingers of the medium upon the table. Also, many distinct movings of such objects by request, *without the touch of the medium at all.*

"I have known these invisibles, by request, to write their names with a common plumbago-pencil on a clean sheet of paper, half a dozen of them, each in a different hand. [He states the circumstances of their writing, holding the pen themselves, and concludes it with] This (writing without hands) was repeatedly tested with the same results, under circumstances putting all suspicion of fraud and jugglery entirely at rest."

[There are several other more convincing things which he states he has seen, but they are of such a nature as to require too much room for a place here.]

No. 3. Testimony of 1 to class I. Statement of Mr. William Bugbee.

[I give the following statement as a specimen of many which I could present from the most reliable persons. Mr. Bugbee lives in Roxbury, and, so far as I can learn, is a man of irreproachable reputation. I give his statement as I took it down at the time, and to which he authorized me to attach his name.]

I have seen tables move, beat time to tunes, move contrary to my request, when I know no person was touching them.

Mrs. Newton [whose testimony I have given] described my son, who had been long at sea; told every particular about him, all which were true. She said, among other things, "he is cross-eyed;" which is true. She said, "he has a sore on his leg," which she also described. This we knew nothing of till a long time after, when he came home; then he confirmed the whole by showing the scar. He was greatly astonished that we could know anything about it. Mrs. Newton could have no means of knowing that we had a son.

My daughter, who became a medium, said in the spiritual state, on the 19th of March, "I see the ship in which is my brother crossing the line." This also proved true.

WILLIAM BUGBEE.

HARMONY HALL, BOSTON, May 11, 1854.

CASE IX.

No. 1.^v A Test.

About the first of January, 1854, the spirit of Laura F. Stevens spelled out by raps, "Your friend, Ellen Cronan, is dead." When did she die? "Jan. 1st, 1854." What was her disease and age? "Her disease was lung fever; her age, fifteen years the 17th of March." Where did she reside at the time of her death? "In Lawrence, Mass., at No. 53 Linwell-st." Do you know her father's name? "It is Samuel W. Cronan. His business is brick-making."

Mary E. Kendall (the medium) had for a few weeks attended school with Ellen Cronan in South Boston, six years since. Mary was then eight years of age. This was all we ever knew of Ellen Cronan, or any of her folks, and did not know where they lived.

But we directed the following letter in accordance with the directions above given:

"SIR: I have learned that your daughter Ellen is dead. Will you please give me the particulars concerning her death, and direct to D. C. Kendall, No. 1 India Wharf. I am very anxious to know all about it.

"BOSTON."

A few weeks after, a reply was received, as follows:

"LAWRENCE, MASS., Jan. 25, 1854.

"MISS KENDALL: You will excuse me for not answering your letter before. We are preparing to remove from this place, and are very busy at present. Your very singular request, for me to give you the whole particulars of my daughter's death, immediately led me to suppose that you were what is termed a 'spirit rapper.' But I will give them to you, as you wish it. She died New-Year's night, aged fifteen years. Her birthday would have been on March 17; disease, lung fever. My business is brick-making; but, as it has not been very pressing lately, and was not, especially when your letter arrived, I began searching for a medium. I found one, and the following words were spelled out: 'Dear Father, I requested a spirit to send to you for the particulars of my death, through the mediumship of Mary E. Kendall, in South Boston, to convince you, and to give her a *test*. Direct your letter to her, and this will be a test for you.' I shall have to become a believer in this, which I have so unmercifully con

demned and ridiculed the idea of, if this test be true; for this reason, I have not directed as you desired me to. Most respectfully,
 "53 LINWELL-ST. SAMUEL W. CRONAN."

NOTE. — Mrs. Kendall and her daughter both testify to the above, and have the letter received from Mr. Cronan, which I have seen.

J. H. FOWLER.

Last Tuesday afternoon, immediately after I had taken my seat in the school-room, my hand was moved, and wrote, "You have lost your bracelet; you will find it in the lower hall, broken in pieces." This was the first I knew of its being gone. I immediately went below, and found it as was stated.

MARY E. KENDALL.

SOUTH BOSTON, May 18th, 1854.

NOTE. — I received the above statement from Miss Kendall, and saw the pieces of the bracelet referred to.

J. H. FOWLER.

No. 2. *Spirit delivers a Message.* From "*Spiritual Telegraph*," March 12, 1853.

S. B. BRITTAN. — DEAR SIR: On the evening of Feb. 2d, 1852, while a circle was convened at our residence in Lowell, my wife inquired if Louisa (our deceased daughter) was with us, and was answered in the affirmative. In reply to the question, "Are you often with Susan" (our only surviving daughter, who was then travelling with her friends in Georgia), the spirit answered that she was. My wife then requested the spirit to "*go and stay with Susan, and keep her from all harm while she was away.*" To which Louisa replied by rapping that she would. This, it should be remembered, was on the evening of Feb. 2d. In about one week from that time, we received a letter from Susan, dated Atlanta, Ga., Feb. 3d, 1852, in which the following fact was stated. "Last night we had a sitting, and Louisa came and rapped for the alphabet, and spelled out to me this sentence, namely, '*Mother wants me to come and stay with you, and keep you from all harm while away from home.*'"

LOUISA."

Thus you see that some invisible agent, claiming to be my daughter, received the communication in Lowell, Mass., and delivered it, word for word, in the town of Atlanta, Georgia, and all within the space of an hour.

B. McFARLAND.

No. 3. Testimony of Rev. D. F. Goddard, Boston.

This is to certify that, during a long investigation of the modern phenomena which are now attracting attention in our own country and in the old, I have repeatedly seen my own table, in my own room, to which I know there is no nice machinery affixed for purposes of deception, without any contact whatever of earthly kind, raised, tipped, moved about the room, as if a strong man was there at work. Also, a pianoforte played upon in the same way, without mortal contact, producing most beautiful music,—an ocean piece, in which a storm was represented succeeded by a calm. These phenomena occurred in the presence of several other individuals of both sexes, all of whom saw, and all of whom are ready to testify. I have also received from a medium, who never saw me before, and knew nothing of my family, the fact of my father's death, his name, and a perfect fac-simile of his hand-writing; and this when I was not expecting such hand-writing, and could not have possibly imitated it, without a copy, in the labor of a three months.

D. F. GODDARD.

Boston, May 21, 1854.

No. 4. To class I. and II.

This certifies that, on the evening of Jan. 23d, 1855, we were present at the house of Chauncy Garrison, in Cicero, Onondaga Co., N. Y., when, by requesting—the spirits, the table was moved several times while no one was touching it. It was also lifted into the air three times with persons on it, while all our hands were laid upon its top.

Several times the house was very violently shaken by the same agency. We also saw lights, which we believe were produced by spirits.

J. H. FOWLER, CAROLINE GARRISON,
CHAUNCY GARRISON, L. HAKES.

CICERO, N. Y., Jan. 29, 1855.

The above are all who were present on the occasion, and I know we were not imposed upon or deceived.

J. H. FOWLER.

Boston, June 13th, 1854.

Yesterday afternoon, at Mrs. Kendall's house, corner of Fourth and D streets, South Boston, I saw Miss Mary E. Kendall (a young lady fourteen years of age) with the chair in which she was sitting moved several times, from one to six inches, without any visible agency. I know that Miss K.'s feet rested upon the round of the chair, and that no part of her person came in contact with any other object. I know that

no other person in the body was instrumental by machinery or any other visible agency in the above act. CHARLES DREW.

I was present when the above-named facts took place, and know that Mr. Drew's statement is true. It was impossible, under the circumstances, to be deceived. J. H. FOWLER.

Statement of Dr. Luther V. Bell, of the Somerville Asylum, Mass.

In a paper upon the manifestations, Dr. Bell stated, among other things, "that objects of considerable weight are moved without human contact, though at considerable distance, — in the experience of the narrator up to fifty feet at least."—From *Evening Transcript*, May 24th, 1855.

PROF. HARE.—I will now mention a fact of recent occurrence, which completely refutes Dr. Bell's inference. Being at Cape May, one of my guardian spirits was with me frequently.

On the 3d instant, at one o'clock, A. M., I requested the faithful being in question to go to my friend Mrs. Gourlay, No. 178 North Tenth street, Philadelphia, and request her to induce Dr. Gourlay to go to the Philadelphia bank, to ascertain at what time a note would be due, and that I would sit at the instrument at half-past three o'clock to receive the answer. Accordingly, at that time, my spirit friend manifested herself, and gave me the result of the inquiry.

On my return to the city, I learned from Mrs. Gourlay that my angelic messenger had interrupted a communication which was taking place through the spiritoscope, in order to communicate my message, and, in consequence, her husband and brother went to the bank, and made the inquiry, of which the result was that communicated to me at half-past three o'clock by my spirit friend.

This differed from the impression which I had from memory, and was not, of course, obtained from my mind. And it is evident that the medium could not have known of my message until she was made to receive it.

But independently of the inability to communicate ideas not preëxisting in the minds of mortals present, which has been so erroneously inferred to exist by Dr. Bell, let this eminent physician suggest any conceivable explanation of the phenomena attested by him, excepting that founded on the agency of spirits.

And, independently of any other proof, the fact that one of my guardian spirits bore a message from me at Cape May to Mrs. Gourlay at Philadelphia, so as to induce her to do what was requested, is evidently, of itself, inexplicable under any other view than that of a spirit having officiated.—Introduction to "*Spiritualism Scientifically Demonstrated.*"

No. 5. Testimony of 1 to class I.

I hereby certify that, in the month of January last, while in the office of Mr. Cummings (No. 40 State-st., Boston), I was lifted, by what I believe spirit agency, from the floor, and placed on a table. Amos Cummings and wife, George Clapp, and Miss Susan Bayly, all of Boston, each of whom were present on the occasion, are ready to certify to the above fact.

I further certify, that, soon after this, while in the house of Mr. Andrew J. Page, in Danvers, I was again lifted from the floor to the table, by the same power. On this occasion were present Mr. Cummings and wife, and Mr. Clapp and William D. Emerson, Mr. Page and wife, James Page, of Lowell, and many others.

Boston, May 2, 1854.

MARY H. IDE, East Boston.

EDWARD P. FOWLER, N. Y.

No. 6. Testimony of 1 to classes III. and IV; of 10 to class V; of 8 to classes I. and II.

The experience of Mr. Fowler is given at length in the *Telegraph*, and in Judge Edmonds' "Spiritualism," from which we take the following testimony:

The phenomena are so remarkable that it requires much direct testimony to substantiate them. This we shall present. Mr. Fowler says: "On this night (Nov. 21, 1851), after extinguishing my light, and before getting in bed, I noticed a bright light over my bed, which I should judge was a foot in diameter. At this I was not surprised, because I had been accustomed to see such lights, with the exception that this was brighter than usual. I proceeded to bed, where I had lain, probably, five minutes, when I heard footsteps in the room.

"My face was, at that time, turned towards the wall. I looked around toward the window, and beheld a form, apparently that of a man forty years old, and a little more than six feet high, walking from the centre of the room toward window No. 1" [as given in the diagram], "where he met another man, not so tall, who seemed to have come through that window. I did not see him come through, but first saw him when one or two feet from the window, on the inside. They stopped near the window, and spoke with each other for a few minutes, and then came to my bed-side, and the taller one said to me, 'Arise and take thy pen, for I will dictate.'"

Mr. Fowler did not arise, but states that these two spirits went to the table, where they were joined by a third and a fourth, coming in at the window, as the others. The fourth he believes to be Franklin.

He continues: "After the four had consulted together for the space of half an hour, the first and second one came to my bed-side, and talked with me twenty-five or thirty minutes. I, at the time, fully understood what was said. The two again went to the table, and conversed with the other two. I could hear them talk, but could not understand their language.

"After staying three hours, from twelve till three, they left, apparently going out of the same window at which they came in. They seemed to disappear from my sight when about a foot from the window, inside.

"That I really had possession of my natural senses, I infer from the following circumstances:

"First, I had not been asleep when the scene commenced.

"Second, The Brooklyn fire-bells, which were tolling for fire when I went to bed, I could still hear; and, in the course of half an hour, the City Hall bell, of New York, gave the alarm of fire, which the church-bells repeated. I heard the 'Rutgers Hose' go by the house, and the adjacent church-bell toll the four hours, as I lay awake, namely, 12, 1, 2, 3 and 4 o'clock."

At other interviews of this kind, Mr. Fowler states that the spirits have written with apparatus of their own; he has seen them writing, and produced the manuscripts.

The most remarkable of these is copied into Vol. I. No. 9, of the *Spiritual Telegraph*.

It was this motto, **PEACE, BUT NOT WITHOUT FREEDOM**, signed by upwards of fifty distinguished names, in fac-similes of their writing while on the earth.*

* In the *Telegraph*, with the copy of this autographical manuscript, is the following statement, with the signatures, as here given.

We, the undersigned, believing that these are the signatures of the spirits themselves, and fully concurring in the sentiment expressed, hereunto affix our names, this twenty-fifth day of December, one thousand eight hundred and fifty-one.

JOHN GRAY,	EDWARD P. FOWLER,
JOHN F. GRAY, M. D.,	WILLIAM J. BANER,
S. T. FOWLER,	MRS. ALMIRA L. FOWLER,
F. F. CARY,	MRS. S. A. PARTRIDGE,
MRS. CHARLOTTE F. WELLS,	ALMON ROFF,
ROBERT T. SHANNON,	WARD CHENEY,
DANIEL MINTHORN,	DR. R. T. HALLOCK,
CHARLES PARTRIDGE,	MRS. MARTHA H. F. BANER

In reference to this, Mr. Fowler says: "The original paper, containing the autographs, I found upon my table, about three o'clock one afternoon, on my return from business; the paper used being a sheet of drawing-paper, which was incidentally left on my table, and which I am sure was blank when I left my room in the forenoon. The succeeding autographical manuscript, a representation of which was published, was executed in my room, on a piece of parchment, left on my table, by direction of spirits, for that purpose. This was written on during the night, while I was in my room asleep. I would add, that many of the signatures on the parchment were entirely strange, having never seen them before. I have also had several specimens of various oriental languages, written in my room, on paper which I could identify as my own, though the languages were unknown to me. These have been written on, both when I have been in my room and when I have been absent. Several of the languages referred to I had never seen, prior to my acquaintance with them through these mystical manuscripts; and, of course, did not know what they were, until I had submitted them to a linguist, who read them with facility.

"The first one which I received was, as I am informed through the kindness of Prof. Bush, a quotation from the Old Testament, written in Hebrew. The execution of this occurred about three o'clock in the afternoon, soon after I had returned from business. I was alone in my room, when, through the sounds which then occurred in my presence, I was requested to leave the room for the space of five minutes, during which interval they (the spirits) promised an attempt to write.

"I obeyed their request, and went into a room below, where sat my sister. I told her what had transpired, and, at the expiration of five minutes, we both ascended to my room. Instead of finding, as we conjectured we should, some directions written in English, we discovered this Hebrew quotation, the ink on the paper being still unabsorbed, although after experiments proved that the ink of a hand heavier than that in which the Hebrew was written would, on the same kind of paper, invariably dry in from two to three minutes.

"That these writings have not been imposed upon me, I know, because I had *seen some of them* written. I have seen them written in daytime, as well as in the night; and that I was in no 'abnormal magnetic state' I infer from the fact that my consciousness of the circumstances of outward life remained unimpaired. The ringing of fire-bells, moving of engines, the tolling of the bells at the ferry, the paddling

of the boat, wheels, and various other noises, common to the city, were no less distinctly heard than at other times.

That these writings were not perpetrated by myself, I have the strongest proofs. First, I had never seen any specimens of the languages in which most of the manuscripts were written, and, even to the present date, I have seen no other specimens of one or two of the languages used. Second, that power which has communicated to us in our circle, through the rappings and lifting of tables, professes to have performed this writing also.

E. P. FOWLER.

NEW YORK, August, 1852.

As collateral testimonies to the above facts, and to the veracity of E. P. Fowler, we submit the following extracts, omitting many particular statements which tend to confirm the whole. First, statement of facts by Mrs. Charles Partridge, taken from the minutes of the New York circle.

Persons at the circle have been unexpectedly turned round in the chairs in which they were sitting, and moved to and from the table. Chairs and sofas have suddenly started from their positions against the wall, and moved forward to the centre of the room, when they were required in the formation of the circle. The persons in the circle have each successively lifted his own side of the table, and the invisible power has raised the opposite side correspondingly. Occasionally the spirits have raised the table entirely, and sustained it in air, at a distance of from one to three feet from the floor, so that all could satisfy themselves that no person in the flesh was touching it. Lights of various colors have been produced in dark rooms. A man has been suspended in, and conveyed through, the air, a distance of fifty feet, or more. The communications have been given in various ways, but chiefly in writing, and by the rappings through the ordinary alphabetical mode.

At the close of the session held on the 17th of Nov., 1851, the spirits, through the alphabet, and in their usual manner, said, "We wish to give you a sentence for you to find out and remember;" when the following was communicated: "*Debemos amar á todo el mundo aun á nuestros enemigos.*" No person present on that occasion understood a word of this language, but we were subsequently informed that it was Spanish.

During the session on the 19th of January, 1852, the spirits signified their desire to make a communication in Hebrew. Mr. Partridge

asked who should call the alphabet, and received for answer, "The only person present who understands it,—George Bush." Professor Bush thereupon proceeded to repeat the Hebrew alphabet, and a communication in that language was received

Many additional facts might be given to show that spirits communicate in various languages through E. P. Fowler, but the above will suffice for the purposes of this statement.

We cannot allow the present occasion to pass without an expression of the entire confidence and unqualified esteem with which Mr. Fowler is regarded by the members of the New York circle, and by those who know him generally. We have had an intimate personal acquaintance with him for two years past,—some of us for a much longer period,—and we have only known him as a high-minded and honorable young man. From the beginning, he has steadily refused to accept the slightest compensation for his time and services while employed in the capacity of a medium; and we deem it but an act of simple justice to Mr. F. to record the fact that, on all occasions, we have found him entirely unassuming in his deportment, and eminently truthful in his life. Signed,

R. T. HALLOCK, M. D.,	W. J. BANER,
J. T. WARNER, M. D.,	JOHN F. GRAY, M. D.,
ALMIRA L. FOWLER,	SAMUEL T. FOWLER.,
A. G. HULL, M. D.,	MR. & MRS. CHARLES PARTRIDGE.

Prof. Bush's Testimony. Extract from a letter to Mr. Brittan, dated New York, March 27, 1852.

MR. BRITTAN: In compliance with your request, I willingly make a statement respecting the several communications in Hebrew, Arabic, Bengalee, &c., which have been submitted to my inspection. Altogether, the specimens are of an extraordinary character, such as I cannot well convey by any verbal description.

Mr. E. P. Fowler, since I have become acquainted with him, does not at all impress me as one who would knowingly practise deception upon others, however he might possibly be imposed upon himself. He certainly has no knowledge of the above languages, nor do I think it likely that he is leagued in collusion with any one who has. A man who is versed in these ancient and Oriental tongues would be, I think, but little prone to lend himself as a party to a pitiful scheme of imposture. It must, indeed, be admitted to be possible that Mr. Fowler may himself have copied the extracts from printed books; but I can only say

for myself that, from the internal evidence, and from a multitude of collateral circumstances, *I am perfectly satisfied that he never did it.* In like manner I am equally confident that he, though the medium on the occasion, had, consciously, nothing to do with a Hebrew communication which was spelled out to me, in presence of a circle of very respectable gentlemen, not one of whom, beside myself, had any knowledge of that language.

Signed, G. BUSH.

[In regard to these writings by E. P. Fowler, Prof. Bush says, in another letter, published in *Spiritual Telegraph*, No. 45 :]

Your readers, Mr. Editor, will have seen that I assume no special *patronage* of the present or any similar assorted phenomena. It is of no consequence to me what verdict, in the end, may be pronounced upon them. * * I accept, on the whole, what is termed the spiritual theory of these phenomena. But I stop short with this concession. When we come to the details, — to the identification of persons, to the subject-matter of what is communicated from this source, — I acknowledge, with all frankness, that I make precious little of it. For the most part, it directly contradicts what I believe to be true, on evidence to which my calmest and clearest reason assigns a vastly higher authority ; and therefore, while others will have every confidence in making these responses oracular, with me they are “*mere leather and prunella.*”

[In this letter he re-affirms his former testimony, using this language :]

I only know that here are remarkable specimens of writing in different tongues, of which young Fowler is ignorant in his ordinary state, and in the penning of which I, for one, am satisfied that he had no conscious agency.

GEO. BUSH.

NOTE. — The languages in which the spirits have communicated, through the mediumship of E. P. Fowler, are Sanscrit, Arabic, Hebrew, Bengalee, Persian, French, Spanish, Malay and Chinese. I have given this testimony to a very great length, because the phenomena are of such a remarkable nature as to seem to justify it. If any one still doubts the spiritual cause, they have only to examine the whole amount of testimony given in the *Spiritual Telegraph*, in the Shekinah, in Judge Edmonds' work on Spiritualism, and in various other works on the subject, in which an overwhelming amount of testimony in regard to this case may be found, — testimony to which nothing in the New Testament can compare

Statement of Martha H. Baner.

MR. BRITTAN.—DEAR SIR: In relation to the writing in various languages, made in E. P. Fowler's room, and said to have been produced by spirits, I am free to say that I have been cognizant of the execution of some of said manuscripts under circumstances physically precluding the possibility of their having been done by any human agency. * *

For the last three years, he has lived in the same house with myself, and spent much time in the same room; thus giving me an almost unlimited opportunity to discover any deception, had he been disposed to attempt anything of the kind, or to detect any hallucination, had any existed. His moral character I consider to be in every respect unimpeachable.

Signed, MARTHA H. BANER.

Statement of Almira L. Fowler.

* * He (Mr. E. P. Fowler) has hitherto sustained an unblemished reputation for honesty and veracity, and enjoyed the confidence of all acquainted with him. * * I have evidence sufficient to my own mind that he had no agency in the writing of the different languages executed in his room, and purporting to be the products of spirits.

PHILADELPHIA, Sept. 24, 1852. Signed ALMIRA L. FOWLER.

CASE X.

No. 1. Testimony of 1 to classes I. and V. Testimony of Dr. G. T. Dexter, New York, taken from his Introduction to "Spiritualism."

It is now nearly two years since "spirit rappings" first attracted my notice. My unbelief was so great, that I was ready to denounce the whole subject as one of the greatest humbugs of the day. * * * I made arrangements with a friend to invite to my house a medium of considerable powers, and thus to have an opportunity of careful investigation, where I knew there could be no collusion, and the chances for deception were very few. Previous to this time, about the 10th of Sept., 1851, I had never witnessed any spiritual manifestations, neither had any member of my family been present at a circle; both they and myself were entirely ignorant of the whole subject.

[He then states that a circle, composed of the persons above referred to, was formed at his house, with the results of which he was not satisfied, and invited the medium to stop another day. While at breakfast, the next morning, they heard raps about the table, &c.]

Immediately after breakfast, we formed a circle, at which were present myself and all the members of my family, the friend I have before mentioned, and another friend, who could not be present on the evening previous. The two gentlemen friends and myself were positive unbelievers, and the others—Mrs. D. and my two daughters—were in the same catalogue. One of my daughters was about fourteen years of age, and the other was not yet nine years old. They had no idea of the *modus operandi* of spirit on the medium, either by hearing or by sight. * * *

After we had remained sitting, with the raps heard in every direction, * * * it was written out by the medium, "Let Mr. G. go into the other room." Mr. G. went as directed. Now, my youngest daughter (not being interested) appeared somewhat tired of the affair before this direction was given; but, as soon as he left the room, she became visibly agitated all over,—her countenance changed, and she was evidently resisting, with considerable effort, what I supposed a slight attack of illness from being so long shut up in one room. I asked her if she was sick. She replied, "No, but I cannot keep either my body or my hands still I am trembling all over." As soon as she

uttered these words, her hands and arms were violently shaken. * * * * She became very much alarmed, and, running to her mother, who was also deeply moved at this unlooked-for manifestation, she said, while her voice trembled with fear, "O, mother, take me away! — take me away!" But her arms were forcibly wrested, as it were, from her mother's neck, and thrown violently up and down.

* * * * When, having soothed the frightened child, we induced her to remain in the circle some twenty minutes longer, her hand was made to write legibly, and in bold, large letters,— not in the least resembling her ordinary hand-writing,— answers to all our questions, both mental and oral; and, what was yet more remarkable, she wrote rapidly and easily; and the style of composition and the spelling far excelled what we knew was the character of her original attempts at composition, and her spelling previous to this time. Being fatigued, about one o'clock, she was ordered, by the spirits, to leave the circle; and, not immediately complying with this direction, her chair was drawn from under her by some invisible agency, and she fell to the floor. She arose to go into the next room, and, as she was passing a sofa, she was taken up bodily by some unseen force, and deposited upon it as gently as if lain there by her parents.

At this sitting there were many correct answers given to questions, and of such a character as to satisfy some individuals that the spirits of their friends were really there. I could not bring myself to believe that spirits had anything to do with the matter. * * * *

I did not doubt that everything I witnessed took place without the intervention of any individual present, and I knew that those present could not have tricked me. In my own child I had that confidence which a life of truthfulness has inspired. Yet the idea that the spirits of our deceased friends could hold communication with ourselves on earth, &c., was so strange, wonderful, and so incompatible with my education, and so opposed to my preconceived opinions and religious belief, that what I had seen at this circle completely bewildered me. I could not understand — I did not believe. * * * *

About this time (Oct. 1851) I was engaged in business which required my absence for the day from home. The spirit of a friend had intimated to my wife that he would apprise her of the time when I would conclude this affair; and, on the day mentioned, just at the hour when I had consummated the matter, he wrote out, through my daughter's hand, "The doctor has settled his business." She asked him how

he knew; and he replied, "I have just left him — it was six o'clock when he finished."

As soon as I returned home Mrs. D. immediately accosted me and said, "So you have arranged your affair."

I was surprised, and asked her how she knew. She mentioned her authority, and I then recalled to mind that just as the final arrangements were made the clock in the room struck six. I did not attempt to explain this circumstance even to myself, and was yet an unbeliever. * * * * There was no kind of evidence but what was presented. The secret thoughts of my heart were read as if they had been written on my face. Secrets, known only to the dead and myself, were revealed to me, when there were none present but the medium. Events, occurring even at the distance of a thousand miles, were told to me while they were taking place, and afterwards were corroborated, to the letter, by the individuals who were active agents in the transactions.

Facts relating to my own actions were predicted months before they took place. I have listened to the most elevated thoughts, couched in language far beyond her comprehension, describing facts in science, and circumstances in the daily life of the spirits after death, which were corroborated, fact by fact, idea by idea, by other mediums, with whom she was entirely unacquainted, uttered by a little girl scarce nine years old!*

I have heard an illiterate mechanic repeat Greek, Latin, Hebrew and Chaldaic. I have been present when a medium answered my questions in the Italian language, of which she was ignorant, and also uttered several sentences in the same language, and gave the name of the Italian gentleman, of whom she had never heard, but who was, when living, the friend of one of the party at the circle. * * * *

It was not till after I had become a writing medium, *against my will and determined efforts to the contrary*, that I yielded an implicit faith in the truth of spiritual intercourse with men. After the concerted and continued attempt to impress me had passed over, I refrained from visiting circles, and thought, by staying away, I might be free from any impression. On the contrary, my own arm would be moved while I was asleep, and awake me by its motion.

During the time I abstained from sitting in any circle, *I was twice lifted bodily from my bed, moved off its edge, and thus suspended by the*

* It will be remembered Jesus was about twelve years old."

air! * * * * Heretofore my arm had been the organ to which their efforts had been chiefly directed; now, my whole body was subjected to their influence, against my will and desire, and all my struggles and efforts to resist them. * * * *

Often when I am alone in my office, my hand will be moved, and I am obliged to abandon every other purpose till the spirits have concluded their communication. An incident of this kind happened some months since. After I had retired to bed, I was awakened from sleep by the rapid and violent motion of my hand. It was midnight. I could assign no cause for this manifestation, and essayed to throw off the influence, by all possible means, but in vain.

I was compelled to rise, procure pencil and paper, and a long communication was written before they would again permit me to sleep.

Another instance of their presence, when I was alone in my office, took place a few weeks since. * * * * I was scarcely seated, when my right hand began to move. In this hand was a small gold pencil, which I had just been using. I was somewhat impatient at this display of their presence, for I did not know how long I might be detained, and I could spare them but very little time. I therefore exclaimed, pettishly, "Don't detain me to write now, but show me something new." As if to gratify my request, the fingers and thumb were brought together at the ends, leaving the pencil resting on the ball of the thumb, and the fingers closed, forming a roof over it. In this shape the arm was placed firmly on the arm of the chair, so I could not move it. The pencil was then turned round several times, drawn out from the hand, and lifted up toward the palm, without even a movement of the fingers or hand during the whole operation. At this moment a lady, resident in my house, who was an unbeliever, happened to come into the office. I asked her to watch the pencil in my hand, and see if it stirred. I also charged her to watch my hand, and see if it moved in the least. I then asked the spirits to move the pencil as before. The same process again took place, in every particular corresponding with the first. Whether this satisfied her or not of the presence of the action of spirits, I am unable to say.

I have her corroboration of the fact as it occurred; that it was impossible for the pencil to become so agitated by any effort of my own.

It should be noticed, in this connection, that when I am alone, as also when in a circle, the manifestation, whether by writing or any

physical display, is entirely free from any participation with my own mind, either in the subject taught or in the effect produced on my body.

I reiterate this statement, that it may be understood that the teachings revealed by my instrumentality, in this book, contain thoughts, sentiments and statements, differing *in toto* from what were my own views when they were communicated.

I have now given a brief history of some of the causes which have induced in me the belief of Spirit-intercourse, and it is not a tithe, not a hundredth part, of what I have witnessed. GEORGE T. DEXTER.

No. 2. Testimony of 1 to classes I., V. and VI. Judge Edmonds' Statement, New York, Aug. 1 and Sept. 1, 1853. See Introduction to "Spiritualism."

It was in January, 1851, that my attention was first called to the subject of "spiritual intercourse." I had, in the course of my life, read and heard from the pulpit so many contradictory and conflicting doctrines on the subject (of man's future existence) that I hardly knew what to believe.

For about four months I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomena in all its phases. I kept careful records of all I witnessed, and, from time to time, compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands upon, on the subject, and especially all the professed "exposures of the humbug." In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever. At length the evidence came, and in such a force that no sane man could withhold his faith.

To detail what I witnessed, for those four months, and recorded, would fill, at least, one hundred and thirty closely-written pages. I will, however, mention a few things, which will give a general idea of that which characterized interviews now numbering several hundred. Most of them have occurred in the presence of others. I have preserved their names in my records. * * * * These considerations grow out of this fact:

First, That I have thus very many witnesses whom I can invoke to establish the truth of my statements.

Second, That if I have been deluded, and have not seen and heard what I think I have, my delusion has been shared by many as shrewd, as

intelligent, as honest and as enlightened people, as are to be found anywhere among us.

My attention was first drawn to the intercourse by the rappings, then the most common, but now the most inconsiderable mode of communing. Of course, I was on the look out for deception, and at first relied upon my senses, and the conclusions which my reason might draw from their evidence. * * *

After depending upon my senses as to these various phases of the phenomenon, I invoked the aid of science, and, with the assistance of an accomplished electrician and his machinery, and of eight or ten intelligent, educated, and shrewd persons, examined the matter. We pursued our inquiries many days, and established, to our satisfaction, two things: first, that the sounds were not produced by the agency of any person present or near us; and, secondly, that they were not forthcoming at our will and pleasure. In the mean time, another feature attracted my attention, and that was "physical manifestations," as they are termed. Thus, I have known a pine table, with four legs, lifted up bodily from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. * * * * I have seen a mahogany centre-table, having only a centre leg, and with a lamp burning upon it, lifted from the floor, at least a foot, in spite of the efforts of those present, and shaken backward and forward, as one would shake a goblet in his hand. * * * *

I have known a dinner-bell, taken from a shelf in a closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding-doors to the further end of the front parlor, and then dropped on the floor.

I have known persons pulled about, with a force which it was impossible for them to resist; and once, when all my strength was added, in vain, to that of one thus affected.

I have known a mahogany chair thrown on its side, and moved swiftly back and forth on the floor, no one touching it, through a room where there were, at least, a dozen people sitting. Yet no one was touched, and it was repeatedly stopped within a few inches of me, when it was coming with a violence which, if not arrested, must have broken my legs.

This is not a tithe, nay, not an hundredth part, of what I have seen,

of the same character. At the same time, I have heard from others whose testimony would be credited in any human transaction, and which I could not permit myself to disregard, accounts of still more extraordinary transactions; for I have been, by no means, so much favored in this respect as some.

Intelligence was a remarkable feature of the phenomenon. Thus, I have frequently known mental questions answered, — that is, questions merely framed in the mind of the interrogator, and not revealed by him or known to others. Preparatory to meeting a circle, I have sat down alone in my room, and carefully prepared a series of questions to be propounded; and I have been surprised to find my questions answered, and in the precise order in which I wrote them, without my even taking my memorandum out of my pocket, and when I knew that no person present knew that I had prepared questions, much less what they were.

My most secret thoughts — those which I never uttered to mortal man or woman — have been freely spoken, as if I had uttered them.

I have known Latin, French, and Spanish words spelled out through the rappings; and I have heard mediums, who knew no language but their own, speak in those languages, and in Italian, German and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese and Indian, and all done with the ease and rapidity of a native.

I have seen a person who knew nothing of music, except a little that he had learned at a country singing-school, go to the piano and play in perfect keeping, as to time and concord, the several parts of an overture to an opera.

When I was absent, last winter, in Central America, my friends, in town, heard of my whereabouts, and of the state of my health, seven times; and, on my return, by comparing their information with the entries in my journal, it was found to be invariably correct.

I went into the investigation originally thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore it is, mainly, that I give the result to the world.

J. W. EDMONDS.

The following statement of Governor Tallmadge, relative to the character of Judge Edmonds, may be interesting to those who do not already know his character. The statement is extracted from a letter

to Hon. James F. Simmons, of Rhode Island, who had formerly been in the United States Senate with Governor Tallmadge; Mr. Simmons also being a firm believer in the spiritual manifestations.

"I had known Judge Edmonds for thirty years; had practised law in the same courts, had served in the Senate of New York, with him, had been associated with him also as a member of the Court for the Correction of Errors, — the highest court in the state; had known him, since that time, as a justice of the Supreme Court, and, more recently, a judge of the Court of Appeals, where he holds a deservedly high rank among his brethren, the able judges of that court of last resort in the State of New York.

"I also knew him as a gentleman of finished classical education, and as a lawyer of an acute mind, and a decided talent for investigation. And, above all, I knew him to be a man of unimpeachable integrity."

No. 3.* *Testimony of 1 to classes I. and VI. Statement of Governor Tallmadge.*

During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table from two to four feet, *so that no one touched it*. Suddenly it moved from the position it occupied some three or four feet, — rested a few moments, and then moved back again to its original position. Then it again moved as far the other way, and returned to the place it started from.

One side of it was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual. The table was a large, heavy, round one, at which ten or a dozen persons might be seated at dinner. *During all these movements no person touched it, nor was any one near it*. After this the following conversation ensued: Q. Can you raise the table entirely from the floor? A. Yes. Q. Will you raise me with it? A. Yes; get me the square table.

The square table was of cherry, with four legs, — a large-sized tea-table. It was brought out, and substituted for the round one. The leaves being raised, I took my seat on the centre; the three ladies sat at the sides and end, their hands and arms resting upon it. Two legs of it were then raised about six inches from the floor, and then the other two legs were raised to a level with the first, so that *the whole*

table was suspended in the air about six inches from the floor. While thus seated on it, I could feel a gentle vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor.

At a subsequent meeting, Calhoun directed me to bring three bells and a guitar; I brought them accordingly. The bells were of different sizes — the largest like a small-sized dinner-bell. He directed a drawer to be put under the square table. I put under a bureau-drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring, and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it.

The raps then ceased, and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle, and knee. This was at different times; repeated knocks were made most vehemently against the underside of the table, so that a large tin candlestick was, by every blow, raised completely from the table by the concussion. I afterward examined the underside of the table (which, it will be recollected, was of cherry), and found indentations in the wood, made by the end of the handle of the bell, which was tipped with brass. Here the ringing of the bells ceased, and then I felt sensibly and distinctly the impression of a hand on my foot, ankle, and knee. These manifestations were several times repeated.

I was then requested to put the guitar on the drawer. We were all seated as before, our hands and arms resting on the table. The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. * * * I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon the very soul like these prophetic strains, drawn out by an invisible hand from the spirit world. After the music had ceased, the following communication was received. "*This is my hand that touches you and the guitar.*" JOHN C. CALHOUN."

I was present, by Calhoun's appointment, with the Misses Fox and

their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled paper, together with a wood pencil, on it. I soon heard the sound of the pencil on the paper. It was then rapped out—Get the pencil and sharpen it. I looked under the table, but did not see the pencil. At length, I found it lying diagonally from me, three or four feet from the table; the lead was broken off within the wood; I sharpened it, and again put it on the drawer. Again, I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil-marks on each side of the outer sheet, but no writing. Then was received the following communication: "The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence. JOHN C. CALHOUN."

We met pursuant to appointment; took our seats at the table, our hands and arms resting on it as usual. I placed the paper, with my silver-cased pencil, on the drawer, and said: "*My friend, I wish the sentence to be in your hand-writing, so that your friends will recognize it.*" He replied: "*You will know the writing. Have your minds on the spirit of John C. Calhoun.*" I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I found the pencil outside of the drawer near my feet, but found no paper on the drawer where I had placed it. On raising up the drawer, I discovered the paper under it. The sheets were a little deranged, and, on examining, I found on the outside sheet these words: "I'M WITH YOU STILL." I afterwards showed the "sentence" to Gen. James Hamilton, former Governor of South Carolina; Gen. Waddy Thompson, former minister to Mexico; Gen. Robert B. Campbell, late consul at Havana; together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his hand-writing as with their own, and they all pronounced it to be a perfect fac-simile of the hand-writing of John C. Calhoun. Gen. Hamilton says that Calhoun was in the habit of writing "I'm" for "I am." Mrs. Gen. Macomb has stated the same fact to me.

How significant, then, does this fact become! We have not only the most unequivocal testimony to the hand-writing itself, but, lest any sceptic should suggest the possibility of an imitation, or a counterfeit, this abbreviation, peculiar to himself, and known only to his most inti

mate friends, and which no imitator or counterfeiter could know, is introduced by way of putting such a suggestion to flight forever.

[This statement is extracted from a letter to Mrs. Sarah H. Whitman, Providence, R. I., dated Washington, Jan. 10, 1853.] Signed,
N. P. TALLMADGE.

The following is taken from a letter of Gov. Tallmadge to Judge Edmonds. See "Spiritualism," page 38:

"My youngest daughter, aged thirteen, plays the piano by the instruction of spirits, like an experienced performer. She knows nothing of notes or music, and never played the piano before in her life." *

CASE XI. — CANDOR.

Mr. and Mrs. Newton's Testimony.

[Extracted from "The Ministry of Angels Realized. A Letter to the Edwards Congregational Church, Boston," of which they were members.]

The results, however, of this first investigation, at the time, were (for reasons not then apparent, but which have since been made plain to us) far from satisfactory. Though we witnessed some striking evidences of invisible intelligent agency, there was nothing by which this agency could be positively identified; and the conclusion seemed most in accordance with our previous opinions, that, if any agency beyond that of human beings was concerned, it was that of evil and seducing spirits. Some months subsequently to this, we were led to attempt the investigation under circumstances more favorable to arriving at a satisfactory conclusion. * * * The results of this interview were of the most surprising, yea, astounding character. An intelligence, claiming to be that of a venerated parent, who had long since passed within the veil, manifested its presence, and addressed to one of us a communication glowing with parental affection, and breathing the very spirit of the upper realm. This was accompanied by the statement of a number of facts, pertaining to his earthly life, none of which, we were fully satisfied, could have been known to any person, bodily present, except the inquirer, and some of them unknown even to him. Although the investigation had been approached with

* This case of playing the piano involves the same principles as being taught to read. It is not more remarkable than the playing without human hands, which is frequently done.

minds on the alert and perceptions sharpened to detect collusion, imposture, deception, or diabolism, in any of its forms, no trace of them could be perceived; all was conducted with evident frankness and candor, on the part of those concerned; and no solution of the mystery was then arrived at, and no adequate one has since been offered, which does not recognize the agency of intelligent beings. A trumpet-blast from the clouds could scarcely have been more startling to our prejudices and unbelief than was that message from the hidden world. * * * As may be well supposed, the interest awakened by this occurrence was sufficient to lead to a further investigation. But a truth so novel and startling could not at once be received, however demonstrative and convincing the evidence on which it rested. Nor was it until evidence had accumulated upon evidence, and proof become piled upon proof,—not until manifestations of the most marvellous character had been repeatedly witnessed, under a great variety of circumstances, and notwithstanding the application of every conceivable test,—that we could consent to acknowledge, even to ourselves, a belief in the agency of spiritual beings. That belief, however, in spite of prejudice and scepticism, in spite of the general cry of “humbug” and “imposture,” in spite of all attempts of scientific men to explain the marvels on the basis of materialism (which explanations we found in every case to be wholly inadequate to account for what we witnessed), that belief became at length forced upon our minds by irresistible evidence.

But the question still pressed upon us, who were these invisible beings? and what their character and designs? They claimed to be the spirits of departed human beings. Some of them insisted that they were our relatives and friends, and they furnished most startling and inexplicable proofs of their identity. They professed to be thus manifesting themselves to our outward senses, for the purest and holiest of purposes. * * * *

The most favorable of opportunities were offered us for making this investigation; and they were carefully and prayerfully improved.

For several successive months did we continue to apply to what was transpiring under our notice, through the mediumship of others, the keenest powers of observation, and the highest exercise of moral perception, which have been granted us; ever seeking light and aid from Him who has said, “Ask, and ye shall receive.”

At length, these intelligences from another sphere began to manifest themselves to us in a manner most unlooked-for and diverse from

anything we had elsewhere witnessed, in the quietness and seclusion of our own home, and without the intervention of any other person. From small and gentle beginnings, they have gone forward as we were able to bear the increasing light, to give greater, and higher, and clearer proofs of the reality of their presence, their identity, and their heavenly mission; until, through a period of six or seven months, we have been permitted, as we believe, the almost daily enjoyment of the sweetest and most intimate communion with the spirits of "just ones made perfect above."

Signed,

A. E. NEWTON,

S. J. NEWTON.

Such is a very brief statement of the experience of two persons in this community, whose reputation is above suspicion, and whose candor is made sufficiently evident by the character of the statement. Several things should be noticed in this testimony.

First, They have been personal witnesses to the facts.

Second, These facts have been such as to convince them that they are of a certain origin, and tend to produce certain results.

Third, They were prejudiced against these facts by previous experience and religious belief.

Fourth, They took every possible precaution not to be deceived; were not convinced till after a long and thorough investigation; finally, the facts occurring in an unexpected manner in their own house, afforded them the most ample opportunities for investigation, at the same time precluding all possibility of imposition, unless they imposed upon themselves, which, in consideration of their known integrity, their prejudices and many other circumstances, it is absurd to suppose.

Fifth, As to their conclusion concerning the origin or cause, the nature or character, the tendency or object, of these facts, they have arrived at it by no preconceived notions. It is altogether contrary to all their prejudices. They were compelled to relinquish every position they had assumed, and this by no subtlety of logic, but by what they saw and heard of the facts themselves; — and in this same manner, by the facts, not by a process of reasoning, they were driven to their conclusion.

Now, this experience, and these conclusions forced upon the mind by it, do not belong alone to two persons, nor to a hundred, but thousands have had the same experience, and come to the same conclusions, concerning the origin, nature and tendency, of the phenomena. In

view of these facts, I ask if it can be possible that all these people are deceived?

The idea of "deception," "collusion," "humbug," is absurd; a fool's reply, who judges a matter before he knows anything about it.

The assertion of "*physical impossibility*" is the bigot's reply, who judges all creation, and all powers of creation, by what he has seen in his father's door-yard, though he cannot even tell how the grass grows thereon. The cry of "diabolism," raised by many divines, is a plagiarism. Their brethren raised it eighteen hundred years ago, for the same cause. They were obliged to admit the facts to save their own reputation and influence; they raised this foolish cry to bring the whole thing into disrepute. But these are a thousand times more stupid; for the facts which they thus admit will not only doom *them* to the fate of their ancient brethren, but completely blast and totally annihilate the chief corner-stone on which their order rests, their very shield and defence against this as well as all other truths of nature which are not first discovered and proclaimed within their own dismal edifice. Yes, they are pitifully stupid to raise this cry of "diabolism" against that which has not only laid a giant hand upon, but has already begun to strangle Diabolos himself; — that which has the power and the will to completely finish the old fellow.

Can they not see the force of the reply to them, "If Satan be divided against Satan, how shall his kingdom stand"?

Again, the assertion of "*physical cause*," raised by some men of science, is most unscientific of all that calls itself science. They are not only obliged to exclude a whole class of important facts, which rest upon just as good evidence as those which they accept, but they are obliged to exclude from the majority of the facts they do admit one important element, namely, a directing personal intelligence; they are not only compelled to admit the physico-spiritual existence of a new physical agent, or rather physical spiritual agent, which they have never before known to exist, and the powers and properties of which they theoretically and most dogmatically frame for every occasion; but they are also compelled to renounce all their old theories of Psychology (the science of mind), and to attribute to the human mind, in the body, more wonderful power than is claimed for it out of the body.

If any one doubt this assertion, we refer him to "*The Philosophy of Mysterious Rappings*," by Dr. Rogers, of Boston.

In this book he will find all we have stated fully illustrated. The

work reminds us of a certain brilliant attempt once made, in the presence of two honest country farmers, as they were hastily preparing their dry hay for an approaching shower. A shaft of lightning, accompanied by a sharp thunder-clap, descended upon a majestic pine, which had for a century proudly defied all blasts of this kind. The fierce bolt, no doubt, intended to demolish the noble tree at once; but, being obliged to take a scientific course and follow the grain, it began to wind itself around the trunk, more and more directly as it descended, apparently becoming more angry, but making less headway, till finally it spread itself over the whole surface of the tree, and fell harmless at its roots; whereupon one of the farmers very coolly said, "I swear! that is the first time I ever saw lightning get its match."

So we think science, if it attempt to explain this spirit manifestation on "material" principles, will, for the first time, find its match.

The following, which we have taken from a daily paper, expresses the conclusion to which every honest scientific inquirer must soon come:

"Prof. Hare, formerly Professor of Chemistry in the University of Pennsylvania, avows that, after having tested the spiritual rappings by electrical apparatus, and every other mode capable of detecting the presence and influence of electricity as to their cause, he has come to the conclusion that there is an intelligent independent invisible agency, entirely aside from the medium, concerned in producing the various phenomena, and further affirms that the theory of the spiritualists is the only intelligible solution yet presented."

It is well known among spiritualists and their opponents that this aged professor had formerly endorsed the theory of Faraday, and that he wrote several lengthy articles in favor of that theory.



THE NATURE OF THE PHENOMENA.

WE now take it for granted, that he who still adheres to the "miracles" of the New Testament, will accept, on the far greater evidence, the modern "miracles." We think the superiority of the evidence will more than balance the enchantment of distance. We have presupposed that the resemblance between each of the first seven classes in the New Testament, and those we have presented under the same heads, would be sufficiently obvious to justify this connection. They resemble each other as much as any two cases at the present day. It would be wholly gratuitous to point out the close resemblance between the laying on of the apostles' hands and the consequent recovery of the sick, and the laying on of the "mediums'" hands, followed by the same results. So with speaking in tongues, the luminous appearances attending spirit manifestations, and with all the other classes; the only difference seems to consist in some incidental circumstances attending the modern phenomena, which have not been related as connected with those of the New Testament. If they had some kinds of manifestations which we have not, we also have some of which they give us no account, — such as spelling sentences by raps or tips, or pointing to the letters; writing by spirits alone, and singing and playing music. But these kinds of manifestations are produced by the same causes as other kinds which we now have; they are all of the same nature; and, should the development of new kinds of manifestation continue to any extent, no one would

think of assigning any new cause from that fact. Hence we conclude that these different kinds of manifestation, which are peculiar to each, will lead no one to suppose that the modern phenomena are of a different nature from the ancient, or that they can be assignable to a wholly different cause. It is not philosophical to assign different causes to phenomena so closely resembling each other, simply because they occur in different ages of the world, any more than it would be to say that those which now occur in America are of a different nature, and are produced by a different cause, from those in Europe. No one would be in danger of this last mistake, though the phenomena in the two countries differ as widely as those in the two ages.

This principle, essential to science, has been insisted upon by all who have attempted to account for these phenomena; but they have made an exception in the case of the Christian miracles, — an exception which, if insisted upon, destroys the principle, and renders science impossible.

So, when it is once decided that a number of phenomena belong to the same class, according to a principle already asserted, it is unphilosophical to assign a cause to the whole from the consideration of a *part* only, whether the part considered be the highest or lowest. The cause must be adequate to the production of both the high and the low. Hence we conclude that, whatever may have been the moving cause in the early Christian manifestations, the *same* cause is now operating to produce similar phenomena.

Mr. Rogers, in his "Philosophy of Mysterious Rappings," judges the cause by physical manifestations of the lowest character, in which no *distinct* marks of an

independent directing intelligence are apparent; and then, adhering to the principle above laid down, assigns the same cause to the similar phenomena. in which such an intelligence is too apparent to be denied, without denying many of the facts themselves. The cause he assigns cannot produce the higher manifestations; but the cause assigned by spiritualists can produce both the lower and the higher.

Mr. Dods, in his "Spirit Manifestations Examined and Explained" by the "Back-Brain," says, "On *these involuntary powers* (in the back-brain) presentiments are *often* impressed; and through these the Creator has held, in the early ages of the world, mysterious converse with holy men, and through these He has poured the streams of prophetic truth and divine inspiration from the fountain of His being, and through these He has reached the reason, thought, understanding and will of His creatures" (p. 104). "It (the back-brain instinct, or involuntary power) is the living oracle through which God has spoken to His servants in dreams, in visions, in silent and passive meditation. It is the living oracle, through which Isaiah, Jeremiah, Ezekiel and Daniel, consulted the Eternal; and through which, as His inspired servants, they heard His voice speaking, in the cool stillness of the day, in silent and passive meditation" (p. 69). But Mr. Dods pretends that it is almost blasphemy to suppose "impressions" are *now* made upon these same involuntary powers of the mind by spirits, or that God *now* "speaks in dreams and visions" through this "living oracle." This is the way he expresses it, in his own peculiar style: "Ladies and gentlemen, I will only say that electro-psychology and mesmerism, as matters of science, should be kept in their own appropriate domain, to detect and describe disease,

and apply the healing remedy ; BUT LET THEM NOT PRESUME THROUGH THESE AGENTS, by supposed spirit manifestations, clairvoyance, or any other mode, to make a revelation superior to the prophets, and Jesus Christ and the apostles. And deeply do I regret that Mr. Davis has attempted this!!" (page 108). On the same page he says, "I say *all* somnambulists write, and, if I may so speak, reason and move by the INVOLUNTARY POWER of *mind and nerves*. And so do *all* mesmeric clairvoyants, and those in a state of catalepsy." Now, he has just said, as we have quoted, "*Through this involuntary power* the Creator has held, in the early ages of the world, mysterious converse with holy men. *It is the living oracle through which Isaiah, Jeremiah, Ezekiel and David, consulted the Eternal, and through which, as His inspired servants, they heard His voice.*" Why, then, Mr. Dods, may not these men, who you say possess the same "living oracle" as "the prophets, and Jesus Christ and the apostles," also "consult the Eternal" through it, and, "as His inspired servants, hear His voice"? The prophets came before Jesus Christ and his apostles; but Mr. Dods himself thinks that the latter, "THROUGH THESE AGENTS," did "presume to make a revelation superior to the prophets," and that they succeeded.

Now, if Mr. Davis and others at the present day, who have, according to Mr. Dods, presumed "through these agents to make a revelation superior to the prophets, and Jesus Christ and the apostles," should really succeed, though Mr. Dods may "marvel and wonder," "I hope he will not wonder and perish"! I have no fears that he will; for, in the same chapter (p. 103), to save himself, he has built a bridge in large capitals, on which he may walk right over the invisible chasm from his theory into

Spiritualism. This is it: "NOW, CONVINCING ME THAT THE SPIRIT MANIFESTATIONS ARE TRUE, AND MY PHILOSOPHY IS STILL CORRECT. IN SUCH A CASE IT WOULD BE NECESSARY FOR ME TO MOVE MY POSITION ONE STEP FURTHER BACK, AND SAY THAT DEPARTED SPIRITS INFLUENCED THE INVOLUNTARY POWERS OF THE MIND IN THE BACK-BRAIN, AND MOVED INTO ACTION THE INSTINCTIVE ENERGIES OF OUR BEING."*

If the New Testament records were accepted on the same ground that we accept other records, and the accounts of similar phenomena at the present day, it would be readily seen that to reject the fact of spirit communication would reject a large portion of the New Testament itself, and make much of the remainder sheer nonsense; for that book begins and ends with, and all the way through contains, reports of these communications, or allusions to them. In the first and second chapters of Matthew several verbatim reports of these are professedly given, and the whole book of Revelations is made up of what "the spirit," who was John's "fellow-servant, and of the prophets," communicated to him while "in the spirit," or, what we should say, "under the spiritual influence."

The modern manifestations resemble those of the New Testament, not only in their nature and quality, but in the effect they produce on those who believe them.

"While reading Mr. Dods' lectures, one feels that he already knows that he cannot much longer maintain his present position,—that the facts will drive him back, upon his own theory, into Spiritualism. He says, on the ninety-third page, "*Let the mediums step into a room, not touch the table at all, and then cause it to be tipped, raised or moved, and their work is done. For one, I am a convert, and will unflinchingly face a sneering and scoffing world.*" Now, if Mr. Dods is the candid man he professes to be, he will take the true method to satisfy himself of this fact,—for it frequently occurs,—then he will "unflinchingly come out, and face a sneering and scoffing world." We expect soon to see this additional title attached to the second edition of his book: "WITH MY POSITION MOVED ONE STEP FURTHER BACK."

Christ and his disciples, according to the accounts, became the most zealous philanthropists. So enthusiastic were they, that they believed the kingdom of heaven was really coming on the earth, and they in good earnest set about to bring it. They met together and formed communities (Acts 2: 44, 45; 4: 32, 37); and desired to live in harmony.

Now, the modern manifestations have precisely this tendency; and in this consists their chief value.

The two following communications — the first purporting to come from John C. Calhoun, the second from W. E. Channing — express the object the spirits professedly have in view in these communications. They are given in answer to this question: “*It is to draw mankind together into harmony, and convince sceptics of the immortality of the soul.*”

“*To unite mankind and convince sceptical minds of the immortality of the soul.*”

And such every spiritualist knows to be their teachings generally, and the actual results of them. I could name hundreds of sceptics, honest sceptics, whom the New Testament, and the Christian ministry, and all other means, could not convince, and yet who have become firm believers in this joyous truth, through these manifestations.

But its tendency “to unite mankind in harmony” is its most interesting feature to me. If it is all imagination, I *know* it produces this result. I have for the last six years been deeply interested in the social condition of mankind; and, were it not for this present influx of spirit life, I should almost despair of its change for the better.

But now I see the eyes of nearly all spiritualists

opening to the fearful social discords which are baffling all individual efforts for goodness and harmony. With but few exceptions, every spiritualist with whom I have met has somehow become possessed of an intense desire for harmony. “*Harmony,*” “*Harmony,*” I hear uttered, and repeated, many times, in every circle of spiritualists. I know it has awakened the desire in the hearts of thousands, and it has become intense. Such a desire I know will be answered by some mighty practical results. From the first creation of the world, there have been periods of the influx of new and higher life into this earth. It is distinctly traceable through all the geological ages, and in the traditions and monumental histories of mankind. And now we see the most unmistakable indications of a new and higher influx of life, of *divine life*, into this world, which is already opening upon mankind the dawn of a NEW ERA, as much more glorious than the “Christian” era as that is more glorious than the Mosaic. The friends of the cause have everything to hope. Let them work on; the full light of the day of harmony, which is now dawning, will soon appear, when the reward of all their labors will be realized in the practical brotherhood of the race; what all those ancient spiritualists so earnestly desired and labored for,
— THE KINGDOM OF HEAVEN ON EARTH.

I have, throughout, implied a belief in the spiritual cause of these phenomena. This belief is founded on facts and reason; and, though firmly established in it, I have not come to it by the observation of a few facts of a particular kind, but by a careful observation of many facts of various kinds, and under every variety of circumstances. I have become so acquainted with this mode of communication with spirits, that I can sit at the table,

and, through its movements, converse almost as intelligently and rapidly as with a personal friend. I cannot always tell *who* the spirit is with whom I am conversing. But I have frequently become so acquainted with the peculiar movements of a certain spirit, that I can identify him the moment he begins to move the table. I can readily detect the feelings of the spirit, whether he is angry or pleased, by the movements. I have conversed with spirits, when, by a single word, I seemed to throw them into a violent fit of passion, which they would manifest so forcibly as to greatly disturb the medium and myself; then, by a few words, I have quieted them. I have been sitting at the table with my sister, conversing; when the table, *of its own accord*, would start off and open the door, and come back to its former position; when it, in the same manner, would go to the pianoforte, and, by intelligible signs, ask for a tune; and other things of a similar nature. I have seen it perform, as intelligently as a human being, *and with an intelligence wholly independent of the conscious thought of any person in the room.*

I have listened to and read communications enough to fill a volume larger than the Bible; and, with but very few exceptions, the communications have been of a high moral character; frequently very applicable to the occasion, and gratifying to the feelings of the persons to whom they were addressed; also instructive to others present. I have seen frivolous communications, but these have always been given in reply to questions equally frivolous. Never have I witnessed anything lower, or more vulgar, in the utterances of spirits, than in those of the persons conversing with them at the time.

Truly, the communications are not generally so great

and wise, according to the standard of this world; but according to the New Testament standard, they often contain "the wisdom and the power of God unto salvation." Generally they breathe the very spirit of love, which, according to Jesus, is the germ of all wisdom.

Sometimes, though less frequently, they are cunning, deceptive, and vicious in their tendency. As those of the Bible and other ancient and modern histories, they have this mixed character; not divine, not devilish, but human. Such is human character now. Who can deny that it will be the same hereafter? If these facts do come from that life, whether good or bad, they teach the nature of that existence, and the relations of the present to it. If they are not caused by spirits, they are none the less facts, perceptible by the human senses, capable of exciting the intellect and affections of man, therefore lawful and desirable for his investigation. But if what they purport to be, from our friends, who can estimate their value?

I had "lost" a dear sister, whom I loved as myself, and a father, more precious than life. I often thought of delightful and instructive intercourse I had with them while on earth; my soul at times would seem to feel their presence; and, for the moment, I would seem to realize a joyous communion with their spirits; but the next moment I would be aroused from "the pleasant delusion," to feel all the more lonely from the contrast. Then would I offer the whole world for one audible word from them, that I might *know* they still lived and knew my thoughts; for I had even then begun to feel the foreshadowing of that awful state of positive unbelief into which many minds have fallen. I did not then see it; but I now see that the course of study and investigation

which I had marked out for myself would have carried me to the pit of atheism, had I not been saved by means which I did not then believe to exist.

In the winter of 1849-50, I took up a paper in which an account of audible communication with the spirit world was given. I read that account with a thrill of interest seldom experienced; though I could not believe the reality of those dear friends speaking to me again, while I lived on this earth, I hoped it would prove true.

I resolved to investigate for myself, for I had often wondered why there could not be some means of communication between those who so dearly love. I did investigate; and, after a long trial, have become fully convinced of the fact. I feel sure that my father and sister have spoken that precious word for which I would have travelled to the farthest verge of earth. And now, when I think of that gloomy gulf of doubt into which all the active tendencies of my nature and pursuits would have inevitably plunged me, my heart swells with gratitude, and yearns with a desire to use every means to save the many thousand others who, in spite of all the evidences in the Bible, have no belief in their immortal existence.

I have seen many persons, in this land of Christian churches, who, from honest doubt and sincere atheism, have been brought to a firm and cheering faith in the immortality of the soul, through the "raps" and the "table tipplings." Ask *them*, if you would know "what sense there is in a table jumping up and down." They will tell you it has done more for their souls than all your pulpit "jumping up and down." These physical movements, as they are called, though the lowest manifestations, are still the most useful; they are what most

spiritual persons need to convince them that the higher manifestations are not merely psychological, and caused by persons in the earthly body. They are also necessary to attract the attention and meet the demands of the more scientific materialist. These are becoming very numerous in all departments. There are sceptics as well in the church as out. They demand gross, stubborn facts which *they* can see, hear, and handle ; such facts as we have herein presented. They will ridicule our testimony *because* they demand the facts themselves, and for the same reason they will refuse to take the trouble to go after the facts. But the facts will come to them, as they have to thousands ; then they will be obliged to investigate. This is all we demand, for we feel sure that all candid, thorough investigations will lead to the same result, namely, to the truth, which is what we most desire, not only in regard to the modern miracles, but to the New Testament miracles.

NOTE TO SECOND EDITION.

Having discovered that the testimony No. 4, pp. 67—8, is unreliable, I have substituted that *reliable* testimony which now fills its place. The manifestations were made in the *dark*, and I believe, from personal observations at that place, that they are, for the most part at least, *impostures*.

The case of the ribbon and knife, alluded to at the bottom of the 28th page, now stricken out, was also an imposition. I did not, however, bring it forward as evidence, but as an *illustration*. These cases, the only unreliable ones to my knowledge, do not invalidate our position. We admitted that half of them might prove false, being well aware that the same causes for false testimony *now* exist as were pres-

ent when the New Testament was written. We believe there is much truth and good in both as well as error and evil. For the more full statement of this position, we refer to pages 5, 6, 21, 22—27.

We have been accused of unfairness in stating that this pamphlet was read in the Cambridge Divinity School, and thereby greatly injuring the reputation of that most liberal institution. The truth is, the essay was prepared in its present form, and carried into the school, when it was decided to listen but *one hour*. I read that time an *epitome of the whole*, which I had prepared for the occasion. It produced the desired effect — an audible *admission of the facts* on the part of the professor, who had before only ridiculed the *idea* that such things could occur, “pitying my common sense” for believing them. But he still ridiculed the *nature* of the facts, and, at the same time, pronounced me unfit to preach in any Christian pulpit, for ridiculing some similar statements made eighteen hundred years ago. As the essay was prepared for, and the *substance* of it read before, the Divinity School, I felt justified in making the statement I did, without explanation. Whether it has disgraced or injured the school, let the future determine.

A continuation of this work is in preparation, wherein the unity of all ancient and modern phenomena, both without and within the Jewish and Christian chronicles, will be clearly demonstrated, and some general laws be deduced, though no *perfect solution* of the *whole* matter be discovered.