

SUPRAMUNDANE FACTS

IN THE LIFE OF

REV. JESSE BABCOCK FERGUSON, A.M., LL.D.,

INCLUDING

TWENTY YEARS' OBSERVATION

OF

PRETERNATURAL PHENOMENA.

EDITED BY

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EDITOR'S PREFACE.

IN the autumn of 1864, while residing in London, engaged in literary pursuits, I received a letter from a friend in Memphis, Tennessee, a gentleman of character and position, introducing to me his friend, Rev. Dr. Ferguson, of whom he spoke, not only with the warmth due to personal esteem, but in such terms of admiration as can be applied with truth and the sincerity which marks his character to very few persons.

I had never seen Mr. Ferguson. He was not in Memphis at the period of my brief sojourn there—his own residence being at Nashville, the State capital. I had, however, heard and read enough of him to know that he had for many years occupied a prominent position in the South-west, and had become famous as an eloquent preacher, and a vigorous and independent thinker. I was prepared, therefore, by his public reputation, as well as by the letter of my friend, to consider him a man worth knowing. And I was not disappointed in the expectations I had formed. Frank, genial, and sympathetic, and blending in his character and manners some of the finest traits of the people of the South-west, among whom he had spent his life, he justified the enthusiastic

appreciation of those who had known him and enjoyed his friendship.

The mission on which he had come to England on this, his second visit, seemed to me, I may confess, somewhat bizarre and startling. I was a little astonished to learn that he had come with the express object of introducing to the people of England and of Europe certain striking evidences of the existence of supramundane, or supernatural powers, manifested in the presence of the Brothers Davenport, and their companion, Mr. Fay, who for a period of ten years had been, in America, the "mediums" of various wonderful manifestations.

Having formed an acquaintance with Mr. Ferguson, it was natural that I should take some interest in the young men to whom he had come to stand almost in the relation of a father. I therefore became acquainted with them, and satisfied myself, by careful observation, of the genuineness of the phenomena of which they are, in some mysterious way, the passive instruments. It was then proposed, I forget by whom, that I should write—perhaps edit would be the best word for a work of so little originality—a biography of the Brothers Davenport. It was written from documents placed in my hands, from long conversations with the two brothers, whose lives I traced by careful questionings, and the statements of Mr. Ferguson, and other witnesses, and the reports of American and English newspapers.

The critics have disagreed, as usual, as to the

merits of the work; one declaring that it could not have been done better," and another equally high authority asserting that it could scarcely have been worse. In *Blackwood*, I am the "Plutarch" of an infinity of "rubbish;" which, if not utterly false, must be utterly wicked. I have only to say that a considerable portion of the volume consists of articles written by, some of the cleverest men connected with the London dailies, monthlies, quarterlies, and distinguished in other departments of literature. It seems certain, therefore, that the book, whatever its faults, must have some good work in it. It contains, also, the testimony of many very careful and competent observers. The *Tablet*, a Roman Catholic weekly, while giving me credit for what it seems to consider an extraordinary amount of moral courage in placing my name upon the title-page of such a book, admits its facts, but attributes them to diabolic agency. The Press, on the other hand, denies the facts, and calls upon the police for their suppression.

If apologies were as much in vogue as formerly, I should say that no one ought to incur ridicule or blame for "the publication of the truth, with good motives, and for justifiable ends." This is all I have done in the Biography of the Brothers Davenport; and this is all I propose to do, so far as my modest editorial function is concerned, in the following pages. If these "supramundane facts" are genuine, they must have some value. As a matter of science they cannot be safely ignored. If

ponderous objects can be moved by invisible forces, unusual and unrecognized in nature, it is an important fact in physics. If substances are sometimes produced, as if by condensation from the atmosphere, without visible or tangible agents or apparatus, it is an important fact in chemistry. If there are constantly occurring around us manifestations of unseen intelligences, the fact is one of the highest interest in the domain of psychology.

There can be nothing more important to man than the proof of his own immortality; and the value of this proof—the proof of a spiritual existence—remains substantially the same, whether it is given by high means or low, worthy or unworthy, by good spirits or bad, by angels or demons. He who spat on the ground and anointed the eyes of the man who was born blind, worked sublime miracles by the humblest means, and chose the weak things of this world to confound the mighty. A table rising from the floor may give as clear an evidence of supramundane power—of force guided by intelligence—to those who observe the fact, as would the removal of St. Paul's from its present locality to the apex of Primrose-hill. The terms, great and small, noble and vulgar, worthy and unworthy, do not properly apply to the facts of science. The microscope may be as important as the telescope, and an atom as worthy of investigation as a planet.

Such considerations as these—a sense of the importance of evidences of the spiritual nature and

continued existence of man, whatever the nature of those evidences—induced Mr. Ferguson to come to England with the Brothers Davenport and meet the incredulity, ridicule, abuse, and in some cases violence, which he must have known awaited him in a country where materialism appears to be the rule, and a living faith in a spiritual life the exception. I honour the courage and devotion of a man who could undertake such a mission. He was sure to be misunderstood, misrepresented, and vilified. He should have expected, and I suppose he did expect, that while the ignorant and incredulous would be ready to throw mud or stones, the polite would sneer, and that even those who believed in the reality and value of the truths he presented, would, with a few honourable exceptions, carefully refrain from compromising themselves by unpopular avowals.

I can imagine the sort of tragicomic perplexity of some Americans in London the past winter, who had known Mr. Ferguson in Tennessee and Kentucky any time during the past twenty years, when they read, let us say, the *Morning Star* or the *Daily Advertiser*, to say nothing of the penny weeklies conducted by Mr. W. G. M. Reynolds and other enlightened members of the republic of letters, in which the preacher and orator they had so much admired was represented as a showman and confederate of a party of Yankee jugglers, who had crossed the Atlantic to humbug John Bull with some stupid rope-tying tricks which had been worn

out in the circus, grown stale in the streets, and could be seen for sixpence in every music-hall, and practised by amateurs in every drawing-room.

And this confederate of a party of "sorry mountebanks," this showman of vulgar and commonplace "jugglers out Barnuming Barnum in audacious imposture, as represented by so respectable a portion of the English press, could he really be the Rev. Dr. Ferguson they had listened to so often with delight, whose learning and eloquence had made him admired by thousands, and whose fervour and charity had made him universally beloved; a man to whom senates had listened, whom states had trusted, whom universities had honoured—could this be their Mr. Ferguson, who had the right to put "Reverend" before his name, and "A.M., LL.D.," after it, and could afford, where he was known, to dispense, as he habitually did, with all titles, and stand in simple dignity upon the character he had won? Yes, it was the same Mr. Ferguson, who had the courage to accept and become the missionary of the truth, without very much regard to immediate or even ultimate consequences.

In avowing my own belief in the genuineness of the facts presented by or through the Brothers Davenport, and in the substantial verity of the wider range of supramundane facts contained in the following pages, I can claim credit only for that degree of honest frankness which I think every man should exercise in his intercourse with his fellow-men, and

which I also think every man of letters should use upon proper occasion with his readers. It may be said that the truth is not to be spoken at all times, and pearls are not for swine. I also believe in the fitness of things, and the virtue of a prudent reticence, but I do not see that any man can always withhold his testimony to important truths, without incurring a fearful responsibility. For a conscientious man, it may be an act of greater moral courage to conceal than to confess a truth, however unpopular. I trust that there are great numbers of men who would rather stand alone in what they believe to be right, than to win the applause of by what they know to be wrong.

In selecting, arranging, and preparing for the press the statements of facts contained in this volume, I have thought best to present them partly in a natural order of relation, and partly in the order of time, since there are facts of various classes in single narrations which cannot well be divided. I have, however, endeavoured to group together many of the physical manifestations by which invisible intelligences have made their existence known by appeals to the senses. The facts which prove that invisible intelligences sometimes control the hands of passive and sometimes unconscious persons to write, draw, paint, and play on musical instruments and use their organs of speech to communicate with their friends, and convince them of their personal existence and identity, or make them speak

languages with which the passive mediums were wholly unacquainted, or so act upon their whole muscular systems as to make them look, speak, and act like persons whom they had never seen, are all, as I think, as worthy of the attention of men of science and thought, as the much disputed sources of the Nile, or the amiable peculiarities of the gorilla. And when we find evidences of a watchful care exercised by invisible beings over mortals, protection from dangers, foresight, clear predictions of future events., and providential guardianship; when we read of what may be considered as almost miracles of healing and other works of beneficence, we are compelled, at least, to entertain the question—whether there may not be some important uses to be served in the communications between the visible and invisible worlds, even if we consider their absolute proof of the existence of an invisible world as quite unnecessary, and in view of the teachings of revealed religion, place no value upon direct testimony to the fact of immortality.

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INTRODUCTION.

OBJECTIONS ANTICIPATED AND CONSIDERED.

BY THE EDITOR.

HE who carefully observes and truly reports a fact of an extraordinary and supramundane character, must expect denial, ridicule, and abuse, and to be treated, with more or less civility in the expression, as either a knave or a fool—either a liar or a victim of imposture. From *Blackwood* and *Fraser* to the penny weekly he may look for every kind of injustice, from lofty scorn to vulgar billingsgate. After all, the fact remains, and he who has reported the fact may be none the worse for this unfriendly criticism.

All this opposition is based upon certain foregone conclusions. Materialists have settled for themselves the laws of matter, and shut out the possibility of any fact not in accordance with those laws. The Sadducees believe neither in angel nor spirit. It is of little use to argue with such people; only solid, coarse, material knock-down facts, appealing to their own senses, will convince them that there are intelligent forms in

the universe not subject to material laws, as they understand them.

There are also objections to the reality of the facts narrated in these pages, made by those who have some faith in It supernatural or spiritual life, which may be worth considering. One of the most common is that many of the so-called spirit communications or manifestations are not in accordance with their ideas of the character and conditions of departed spirits.

But their ideas of the conditions and states of departed spirits may not be true ones. The individuality and identity of a spirit require that he should be the same person in the other world that he was in this. We do not look for sudden or even very rapid changes. A fool may not become wise, nor a bad man good, the moment he gets rid of his body. Consider what the spirit in the body is, and what it is likely to be when it has merely dropped off its outward covering.

The world of spirits must contain a vast variety of characters and conditions. The ignorant savage, or the, perhaps, more debased helot of civilization, may enter upon a condition of improvement and progress, but it would be contrary to all experience and all analogy to imagine an instantaneous change into an angelic state of holiness and enlightenment. By the law of universal analogy, we must conclude that men, women, and children—the wise and the ignorant, the coarse and brutal, and the refined and cultivated—enter upon the next stage of life with the same characters, thoughts, feelings, and all that constitutes real individuality—the same beings they were in the last hours of their earthly existence. They are still human, and do not become, by the act of dying, or by their birth into another stage of existence, either angels or demons.

One fact in this matter, as elsewhere, is worth a thousand theories of probability. Nothing seems so improbable to idealists as the truth. A benevolent man cannot conceive of the

cruelties he reads of in the police reports. An honest man finds it very hard to believe in the crimes which are daily committed. Scarcely a week passes in which we do not read of some horror, which in a romance would have shocked our ideas of probability.

A man is shocked at the fact that his departed son, so cherished and idealized, should rap to him on a table, when, probably, the last time he ever saw him he *did* rap on the table, and did many other things quite as undignified. It may be a comfort to a man to think of his noble boy, who a year ago was full of fun and geniality, being a glorified spirit, solemn and awful, and far removed from all human ideas, emotions and expressions; but is it natural or reasonable? Are we to look for such changes, and is the world of spirits, necessarily, any more solemn and awful than the world of bodies? We are said to go into the presence of our Maker, as if we could ever escape from the Infinite.

The objections that relate to liability to deception in regard to the phenomena of spiritual manifestations are better grounded. As we are daily deceived in all kinds of earthly matters, lied to, and imposed upon in a hundred ways, it is natural to think that in the matters under consideration there may be even a greater chance for mistake and delusions. But it is to be observed that as lies, deceptions, and impositions in mundane matters do not make us entirely disbelieve in truth and reality, they need not in supramundane. For example: counterfeit sovereigns and bank-notes may make us careful, and even lead us to suspect the genuine, but no one is so absurd as, on account of them, to believe there are no genuine notes or coins. We have adulterated flour, wine, medicines, &c., as we have false reports and partizan histories, but the genuine and the true exist notwithstanding. Collusions, illusions, &c., are no doubt possible, and are, in all matters, mundane and supramundane, to be carefully guarded

against, but the liability to error disproves no truth, and should not hinder investigation.

It may be for this reason that we have what some are pleased to call the lower forms of manifestation—the simpler would, perhaps, be a better designation—such as direct appeals to the senses of sight, hearing, touch, and sometimes of smell. In these physical manifestations there is less liability to deception than in what are called the higher forms. But this liability to deception is greatly exaggerated. One person, in a state of disease, may be subject to an optical illusion, but it is against all probability to find three, much less thirty persons, who would all imagine they saw what did not take place; and we cannot conceive of a whole company, and a series of companies, made up of all kinds of people, all the subjects of a particular illusion.

In the same way the power of persons to deceive is greatly overestimated. It has been represented, for example, that the Brothers Davenport had the skill to free themselves from the most thoroughly contrived fastenings of ropes, &c., because jugglers performed a trick of tying and untying themselves. But any one who considers the matter a moment will see that in the case of the jugglers the tying is a part of the trick, and that the ropes must always be tied so that they can be untied, while it is equally evident that any skilful person, a sailor or rigger, for example, could tie every juggler in London so that he could never free himself. But no person, of all the hundreds who have tried, has ever tied the Davenports or Mr. Fay so that they were not freed in a few minutes, nor so that the manifestations, which must have been made either by them or by an intelligent, invisible force attending them, did not occur in two seconds. And this *force*, it is to be noted, has acted when they were held as well as when they were bound, and when witnesses of the highest credit have been seated with them, who testified that the Davenports took no active

part in the manifestations, While collusion was simply impossible.

In regard to the physical manifestations, there is no difficulty whatever in being satisfied of their genuineness or the reverse. Any man of sense, with an ordinary knowledge of physics or mechanics, laying aside his prepossessions, can satisfy himself in one hour's examination. If the writers in certain organs of opinion had given an hour to personal examination, they would have seemed more like philosophers, but it is not their business to observe facts for which there is as yet no market.

The difficulty respecting the identity of communicating spirits is, perhaps, greater than that of possible deceptions by pretended mediums, Granting that spirits—invisible intelligences—do communicate, how can we be sure that they are the individuals they represent themselves to be?

From the nature of the case, absolute certainty is impossible. We can have only that degree of probability which amounts to moral certainty. This difficulty is not peculiar to spirit communion. Men have been hanged in mistake for others whom they so much resembled as to deceive witnesses, court, and jury. Women have been imposed upon by false husbands, and relations by false heirs. Twins are often so alike as to be mistaken for each other, or not readily distinguished. Robbers have been so alike that one was always able to prove an alibi, by witnesses who had been in the employ of the other. How do we assure ourselves of the identity of our relatives whom we have never seen, or whose features we have forgotten? By certain facts which, put together, produce in us a conviction of moral certainty. So a spirit, by the mention of certain facts, by some familiar form of expression, and more, perhaps, by an undefinable impression, convinces us of its identity. It is not absolutely certain. We do not know what power of deception spirits may have, or may be permitted to exercise,

but there is a reasonable probability, and often an overwhelming conviction; and we may trust that those whose motives are good will be protected from any harmful deception. There is, no doubt, a true meaning in the legend that the devil, in spite of all his disguises, must, in some way, betray himself. However angelic he may seem, there is always a hoof, horn, or tail, or smell of brimstone; which means that if we closely watch the hypocrite and deceiver, in this or any state of being, he will betray his true nature. And we may trust, moreover, in the supremacy of good over evil in all the worlds of the universe.

The religious or theological objections to what is known as Spiritualism are as various in their character as are the forms of faith. Protestants, who constitute, perhaps, one-fourth or fifth part of what is called Christendom, tell us that revelation from the spiritual world and miracles, which lasted from the creation of the world until the days of the apostles, ceased at that period, and have never been renewed, except in the case of necromancers, wizards, and witches, who were burnt or hanged until about a century ago, sometimes in great numbers, in England and elsewhere, as is now supposed by mistake; they also having gone out of vogue at an earlier period. Consequently, all spiritual communications are now impossible; or, if they exist, they must come from evil spirits, which involves another contradiction.

On the other hand, Roman Catholics, the Greek Church, &c., constituting three-fourths or four-fifths of Christendom, believe that revelations from the spiritual world are still given, and that miracles are still performed, and that these are the permanent gifts of the Church, and the manifestation of its power, as in the days of the apostles. The lives of the saints, through all the past centuries, are records of supramundane facts, of revelations, spirit communications, and miracles. The objections of Roman Catholics to what is now called Spiritualism differ, therefore, from those of most Protestants. They do not

care to dispute the facts, which they regard as probable. They may or may not be true. That is a matter to be settled by observation. But, occurring out of the pale of the visible Church, and not apparently connected with its ordinances and ministrations, they are disposed to attribute them to evil spirits. The rash and ignorant—and people are commonly rash in proportion to their ignorance—denounce them as diabolism. Better informed and wiser Roman Catholics, and among them very enlightened prelates and theologians, look upon these manifestations more charitably and hopefully, and the fact that a considerable number of infidels and materialists, after becoming spiritualists, have been brought into the faith of the Church, may have had some effect in inducing them to recognize the providential character of such manifestations.

And the true doctrine of the Catholic Church, as hold and taught by its most eminent divines, would seem to justify this hopeful belief. The Right Rev. Dr. Manning, Prothonotary Apostolic, in his letter to Dr. Pusey, says: "According to the faith and theology of the Catholic Church, the operations of the Holy Spirit of God have been from the beginning of the world coextensive with the whole human race."..."As a dogma, theologians teach that many belong to the Church who are out of its visible unity;" and he quotes St. Augustine, who says: "*Multae oves foris, multi lupi intus.*" If the soul of the Church extends beyond its visible body, and includes all good souls, it will hardly be pretended that all supernatural manifestations are of necessity, or, in fact, confined to its visible pale. If a man may be a good Catholic without knowing it, he may be a saint without knowing it, and may be a medium of spiritual and miraculous manifestations.

It is imagined by some that the Church has condemned spiritualism. It has not, and could not, since its, whole history is one of spiritual communications and manifestations. This

would be to condemn all the saints, whose lives were full of physical and intellectual phenomena of a supramundane character who held constant intercourse with the souls of the departed who know events happening at great distances; who foretold future events; whose bodies were raised into the air; who appeared and ministered to persons at a distance from their natural bodies, for whom substances were found miraculously; who healed the sick, and at whose prayers the dead were raised to life.* The Church can only condemn what is evil, and the evil must be known to be such, before it can be condemned. Dealing with evil spirits, for evil purposes, the Church condemns. The only question with the honest Roman Catholic, then, must be, are these manifestations evil? That is a question which cannot be settled without examination.

The Protestant religious objections may be easily disposed of. In the first place, in the exercise of the right of private judgment, every one can decide the matter for himself, without impertinent interference. The statement that all revelation is closed is a mere assumption. As God is for ever the same, whatever He has done in the past, He may do, and it is likely that He will do, in the present and the future. There is no proof that miracles are at an end, or that they ended eighteen centuries ago, but an immense body of evidence to the contrary. The assertion that miracles have ceased is a begging of the question, and an assertion without authority. No Protestant Church claims infallibility. A church which does not claim to be infallible, is liable, by its own confession, to lead us into error; and we are not, therefore, bound by its decisions, though they may take the form of an act of Parliament or a decree of a privy council. All Protestantism, by its renunciation of infallibility (for a fallible authority cannot be safely regarded), throws us back upon individual private judgment, and so leaves

* See Lives of St. Philip Neri, St. Elizabeth of Hungary, St. Theresa, et multis aliis [and many others].

the whole question exactly where it found it. If, therefore, four-fifths of the Christian world believe in the supernatural, and the other fifth has declined any right to pass judgment in the matter, we are at liberty to "try the spirits," and we can "know them by their fruits;" and, trusting in the power of Him, who said, "Lo, I am with you always," we need not fear that the devil, under whatever disguise he may appear, will have power to harm us.

For me, the solution of all difficulties, and answer to all doubts, is contained—as what is not?—in the first sentence of the creed of the apostles "I BELIEVE IN GOD THE FATHER ALMIGHTY."

CHAPTER I.

A BIOGRAPHICAL SKETCH OF REV. J. B. FERGUSON.

JESSE BABCOCK FERGUSON was born in the city of Philadelphia, state of Pennsylvania, United States of America, January 19, 1819. His father, Robert French Ferguson, was of Scottish descent, and his mother, Hannah Champlain Babcock, of English. His grandmother, on the father's side, was of the Quaker family of French, among the early settlers of New Jersey, while he was connected on the mother's side with the Babcocks and Champlains of Rhode Island, mingling thus Scotch and English, Puritan and Quaker.

Though born in Philadelphia, Mr. Ferguson was taken in his childhood to the Valley of Virginia, better known in England as the Valley of the Shenandoah, a fertile and beautiful region between the, Blue Ridge and the main chain of the Alleghanies, since so ruthlessly desolated by its Northern invaders. His father resided near Winchester, of late so often occupied in turn by hostile armies. At the age of eleven he was placed at Fair View Academy, and after three months' attendance was selected by the principal as his usher or assistant, and by diligent study was able to keep so much in advance of the entire school as to be qualified to teach the branches he was studying, to the satisfaction and admiration of the principal and his patrons.

It has been often remarked that the most zealous and, successful teachers are those who keep just in advance of their pupils, and the success of young Ferguson was so great, and the character he established, both intellectual and moral, so

remarkable that it soon opened for him another sphere of usefulness of a still more extraordinary character.

At that day there were wild valleys of the Alleghanies where the settlers had preceded the preacher and schoolmaster, and religion and education had been alike neglected. The Presbyterian Missionary Society of Shenandoah and Frederick counties having established a mission in one of those regions, wished also to open a school, for which they required a teacher, and young Ferguson, now a boy of thirteen, was considered the best qualified and most suitable person that could be selected for that situation. With the consent of his father, a firm, religious man, he entered upon his duties, and opened the school in a log-house, one end of which was separated from the rest by a thin partition, and occupied by a shoemaker; an arrangement the young teacher did not understand at the time, but which was intended to be of service in case of any difficulty with some of his older and rougher pupils. No such difficulty occurred. The boy of thirteen, of his own volition, opened his school every morning with all extempore prayer, and by his kindness and dignity won the love and respect of all his pupils, among whom were young men and women of twenty, to whom he taught the alphabet and first rudiments of learning. So successful was this school of the backwoods, that the county trustees paid most of its expenses, and the magistrates sent the young teacher a gratifying testimonial and pecuniary reward.

At the age of fourteen, young Ferguson met with a severe disappointment. His elder brothers had been educated at William and Mary College, one of the oldest educational institutions in Virginia, and he had expected, in due time, to take his turn as a student. But some pecuniary reverses having overtaken his father, he was told that he must abandon his ambition to acquire a classical education, and learn some trade that would ensure him a living. The lad and his

mother found it very hard to yield to this decision. They had no doubt acquired something of the Southern feeling on this subject, but the father was firm, and yielded only so far as to give his son his choice of a trade, and a trade in America means some branch of mechanical industry. An American boy with a love of learning and literature, and an ambition for distinction, and yet obliged to learn a trade, chooses that one which offers him the readiest means of mental improvement and advancement, and becomes, like Franklin and many other distinguished Americans, a printer. Young Ferguson made this choice, and went alone to Winchester, the principal town in that region, offered himself as an apprentice in the printing office of the *Republican* newspaper, and was accepted, receiving from the first sufficient wages for his support.

The editor of the *Republican* was James Gordon Brooks, a poet and author of considerable ability, but lacking those business habits necessary to success. A year after young Ferguson had entered the office as an apprentice, his employer, who had also become his friend, failed in business, and was obliged to relinquish the publication of the newspaper, and to leave Winchester. Before doing so he released the youth from his obligations, and telling him that he had already acquired a sufficient knowledge of his trade, advised him to obtain a classical education. But his Scotch-Quaker father was not to be baulked of his determination, and insisted that he must complete his knowledge of the "art preservative of all arts," and found him a situation in a book-printing establishment of one of his friends in Baltimore, Maryland. He had been there but a few weeks, however, when his health gave way, and he went home to endure a long, painful, and, as his friends believed, a dangerous illness. This disease was scrofulous periostitis of the tibia, commonly called white swelling, with deep-seated ulcers and exfoliations. After three months of great suffering he was able to resume his studies, but was sup

posed to be lame for life. An account of the extraordinary cure of this disease will be found in a subsequent chapter.

At this time an elder brother—R. F. Ferguson—was editor of the *Woodstock Sentinel*, and one of the most promising young lawyers and politicians of the Valley of Virginia. To him Jesse, as soon as his health was sufficiently restored, applied for a situation, in which, by superintending the printing establishment and keeping the books, he might support himself and pay for his education; and he spent the regular hours of study at the Woodstock Academy, kept up with, and often in advance of, his classes; and, while sustaining himself by his labour, became a good Latin and Greek scholar.

Having completed the course of study he had laid out for himself, and attained his majority, young Ferguson, seeing no suitable sphere for his ambition in Virginia, crossed the Alleghanies, to seek his fortunes in the great West. He made his first visits to the fast-growing States of Ohio and Indiana, but found the manners and customs of the people so different from those of the frank and hospitable Old Dominion, that he turned his steps homeward again, disheartened with the prospect. But, before leaving Ohio, he met with a congenial spirit in a clergyman, the Rev. Arthur Crichfield, of Logan county, whom he visited, and who induced him to open a school in the village in which he resided. He soon became distinguished as the editor of a religious miscellany which gained a large circulation. Giving his attention to theological studies, and taking an active part in religious exercises, it was not long before he became one of the most eloquent and popular preachers of the West.

While engaged in these labours he married a daughter of James Mark, Esq., one of the early emigrants from Kentucky to Ohio, and a highly respected magistrate of Madison county. But he was not destined to remain long in that uncongenial northern latitude. Many of his friends and relations in

Virginia had crossed the Alleghanies, and found a beautiful home in Southern Kentucky, and Mr. Ferguson was invited to become a missionary to what is now one of the finest portions of that great and fertile State. He declined the offer of a handsome salary at Harrodsbury, Kentucky, and began his missionary labours. These extended over several counties, his family finding a home on the plantation of Dr. Charles Merriweather; and for five years there was scarcely a day in which he did not preach once or oftener, and five large places of worship were erected in one county, chiefly by his influence and labours, and perhaps twice that number in the counties adjoining. He was welcomed and esteemed by all classes as an eloquent and devoted preacher, free from the trammels of party or sect. He had no regular salary, but the voluntary contributions of his friends were not only sufficient for the support of himself and his family, but enabled him to give relief to the helpless and destitute.

When the missionary labours of these five years had resulted in the building up of religious societies, able to support regular pastors, Mr. Ferguson accepted a call to Nashville, the capital of Tennessee, which he had often visited, and where he was highly esteemed. The house of worship which had hitherto sufficed for the congregation which had invited him to become their pastor, was soon found much too small to hold the crowds who flocked to hear him. The aisles, and even the space around the building, were crowded. A new and splendid edifice was erected, with sittings for 1,500 persons, and he became the most popular preacher of that region.

While engaged in his pastoral duties he also became the editor of the "Christian Magazine," commenced by him in Nashville, 1848, and which, from its containing for several years many of his sermons, lectures, and other writings, gained a very large circulation.

It was not only by the religious community with which he

was connected that Mr. Ferguson was held in high estimation. He was honoured with the esteem and confidence of the entire public, and filled some of the most responsible positions. At the age of twenty-five he received the honorary degree of Master of Arts from Bacon College, Kentucky, and at thirty-four, the degree of Doctor of Laws from Franklin College, Tennessee, and was unanimously offered the presidency of the latter institution, an offer he felt obliged to decline, because it would have taken him from more congenial labours. It is proper to say that though entitled to write, A.M., LL.D., after his name, Mr. Ferguson has always modestly disclaimed these honours; and his name, as attached to all his published writings, has been simply "J. B. Ferguson."

While residing in Nashville he was appointed by the Governor of Tennessee trustee of the State Asylum for the Blind and the State Lunatic Asylum, and visitor to the State Penitentiary, and by the city authorities was often made the almoner of its public charities. He was constantly called upon to deliver orations, lectures, and sermons before the State Legislature, Conventions of the People, and the most distinguished literary societies in Tennessee, Kentucky, Georgia, Louisiana, and Ohio. When the Southern Convention met in Nashville, in 1849, he was unanimously elected its chaplain, and invited to preach a sermon in his own church to its members.

To give any considerable portion of the printed discourses and essays of Mr. Ferguson, during his residence in Nashville, would require, a much larger space than can here be spared to them, and we must content ourselves with a few brief extracts, which will show something of the earnestness of piety and philanthropy, as well as the zeal and eloquence, which gave him for so many years, and down to the terrible desolation which fell upon his country, an almost unbounded popularity and influence.

The first extract we give is from the fourth volume of the "Christian Magazine," 1851, apparently a portion of a sermon from the text, "Beware of an evil heart of unbelief, in departing from the Living God." It is a good example of the spirit of his teachings at that period:

"Weak and wavering, maybe written over the arch of every man's faith who does not practically and daily rely upon, not the God of some dogmatic and mysterious theory of human wisdom, but the FATHER of our spirits. There is no solid comfort in the worship of an unknown God with the Athenians; for such need Paul to declare Him as the God who built the heavens, and as not far from every one of us. But we must worship the revealed Father and appreciate the meaning of the name. Not merely the God of nature either, who created rock, bird, and flower, but a God who not only brought them and us into being, but who still exercises a benignant Providence over all His works: Our Father! true to every parental attribute, and filling out the deficiencies of all earthly parents by His own all-embracing fulness. He exercises a care and supervision vast enough to uphold the entire universe, and minute enough to protect each creature and bring it into a relation of personal communion with Himself. To establish this communion the mission of Jesus was ordained, and the possession of His Spirit makes us not only sons of God, but sons with the Spirit of sons, the filial Spirit, whereby we say Abba, Father. Our baptism is the sacred investiture of our adoption, for by it we put on Christ and enter into the name of the *Father*. But with all the evidence of our intimate relationship, how many in seasons of prosperity and pleasure forget their Creator, or in times of disappointment and suffering regard His goodness and compassion as questionable! When the light of His presence shines gloriously, they shut their eyes to it; and when the robes of darkness fall over their spirits, they doubt its existence. The good things of the world they receive without gratitude; the evil they charge upon their God. When their business goes on in accordance with their wishes, they take it as a matter of course, they feel no need; when the calamity comes, as come it often will to such, in a moment, they know not where to look for help; and if God do not speedily interpose for their release and reinstatement, they fear His judgments and forget His

goodness, His loving-kindness, which may be better than life. Fear is the legitimate child of doubt. Men fear enough, sometimes too much (*i.e.*, they do not reverence), the Creator. We cannot dread impiety, ingratitude, or sin, too much; but a literal, constant dread of the Almighty Father is as impious as it is weak. It destroys the very life of religion, the life of the affections. That name which was revealed as a solace and a joy, which should be, for it is, the dearest object in the universe, the actualized Father and Friend, to become the source of continual apprehension and unrest, is to take from us the very hope of man and fill its place with the fear of demons. It is the childish reversal of the only correct rule of judgment. As a child judges a parent's love through his punishments, so judge of the Eternal Parent. Judgments are to be interpreted through love—not love through judgments. Threatenings are to be neutralized by promises—not promises by threatenings. Earth is to be illuminated by the Hope of Heaven—not darkened by the Fear of Hell. It would seem at times as though it would be a relief to some minds if the idea of God were stricken from the universe—so sadly wrong are all their ideas of His nature. Dark and awful forebodings perpetually embitter all the pleasures of their life. And this fear they call religion! Sad religion truly; fruitful only in dissatisfied feelings and wretched fears. Slavery, rather, let it be branded, whose bonds are error of judgment and whose cords are perversions of mind. It is from this very slavery that religion proclaims a freedom. Its truth makes free. Its love casts out fear. Who can dread a God he loves? Who can be tormented with an idea of a Being whose essential nature is goodness, love? We must believe more, we must know more of God; our own vision must rise above the fogs of human prejudice or ignorance, if we would see a goodness which eternity only can fully disclose—if we would discover the workings of a love that can meet and will meet the darkest and strongest catastrophes, the bitterest and most mysterious ills of life. We cannot trust God too much; for it is written, 'The just shall live by FAITH.' God is even better than the highest conception of our thought. His tender mercies are over all His works, and they will secure the glory and happiness of all who seek Him as an everlasting refuge. In every hour of sorrow, as in every season of joy, let us with the inspired one of old say, 'How excellent is thy loving-kindness,

O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures; FOR IN THEE IS THE FOUNTAIN OF LIFE.' And let all who have entered that house, or family, or church rejoice, and let all who have not entered enter, for the Spirit says to those without, 'Come;' and to those within, '*Partake of the water of life freely.*'

"J. B. F."

Equally characteristic and prophetic of his progress in new fields of thought and investigation is the following passage, which occurs in a series of lectures on Exodus, delivered in 1846, nearly twenty years ago, and published in the "Christian Magazine," 1851:—

"Before we dismiss our review of the magian miracles, we have a single observation to make, in relation to the communication which spirits and demons have obtained with the people of the earth, by their power over the internal forces and laws of nature. There are a variety of facts found in the records of all history which in their number and character are startling to every collected examiner, and which cannot be ascribed to the fantasy of the imagination, however great that may be. I have no theory to propound upon the subject; I bow before the facts. I am neither sceptical nor superstitious. Everywhere around me I see a strange mingling of apparently opposite and extreme substances and powers, which are as singular as the intercommunication of spirits with the ever strange and intangible mind of man. In the crude and inanimate forms of matter that rustle beneath my feet, I recognize impalpable powers, imponderable agents, invisible realities. Something of the spiritual flows into all the dull forms of earth. There are living forces pervading every particle of matter, along the enduring lines of which the volitions and powers of spirits may glide and operate without contradiction or impediment. All power seems to have its origin in mind, which acts in man, ordinarily, through organic instrumentalities; but in the spiritual world, through unperceivable agents.

"Recent discoveries in science show experiments where the volition of man may cause the oscillations of the needle to vary from thirty to fifty degrees. We see heavy bodies moved every day by

the disturbance of the imponderable fluids that pervade them, as in the generation of steam; and, indeed, of all gases. When, therefore, we connect with these facts the scriptural revelation that spiritual beings are in constant contact with the men of this world, we may have some faint idea of their power and the manner of its use. It is in vain to tell us that the laws of nature are fixed and uniform; we speak of the power in the law, and not the mode of its manifestation. The law flows from the power, and is only the mode in which the power acts. There is no power in the law, and what we call the law, as of gravitation, for example, is only the uniformity with which the power acts. In tracing every law and every power, we at last arrive at the divine, the Supreme Being; and the innumerable mediums in which the divine power terminates, we call the laws of nature and of being. Spirits, angels, demons, are the higher laws of His power, and the lower orders of life are the lower ranges of the same power. When, therefore, we consider how near the human mind is to the border of spiritual life, and remember that the imponderable and internal forces of nature, such as magnetism and electricity, permeate every object and have good centres in the human brain, which, by a complicate network of affinities no mind has yet been able to fathom, may connect itself with the next order of spiritual beings above it, we are prepared not only to admit the possibility of spiritual communications, but also to form some conception of the manner of their manifestation. But the subject is infinite, and this is not the place to discuss it. I have distinct and somewhat satisfactory views upon it, and in the proper place will take pleasure in laying before you the result of years of patient research and investigation. To conclude, you will discover that I do not coincide with that wholesale dogmatism which denies the possibility of magian miracles, and limits every phenomenon to its own obstinate and narrow circle of observation; for unless I were to adopt the infidel theory of Hume and reject all testimony on this subject, I must believe not only that they have been performed, but that they still may be and are, and that they will be acknowledged whenever our science in the departments alluded to shall be perfected."

For eleven years Mr. Ferguson resided in Nashville, occupying the same pulpit with undiminished popularity and

success, and serving the public also in many highly responsible situations. It should be explained here, that those to whom he preached were called simply "Christians." They had no written creed, and professed to take the Holy Scriptures alone as the basis of their faith. But the doctrines which Mr. Ferguson drew from the Sacred Volume did not the less stir up, after a time, a sectarian spirit of animosity, and those who claimed the greatest possible toleration for their own views of truth, were the first to denounce those held by him as heretical. Very strong efforts were made to separate him from his congregation by these denunciations, but they stood firmly by their beloved pastor. When he was slandered, and demanded an investigation of the charges brought against him, his people were still equal to the occasion, and the most distinguished and best men of all parties in the community came to his support, and testified to the purity of his character, and the zeal and ability with which he had laboured for the public good. The investigation which he had felt himself compelled to demand as a matter of justice, resulted in his being unanimously recalled to the pastorate he had resigned, and his reputation only shone the more brightly for the ordeal through which it had passed.

The time came, however, when Mr. Ferguson recognized so much of a divergence between his own views and those held by the majority of the society of which he had been considered a member, that he felt it his duty to voluntarily resign the church edifice erected for him to those who might have been called its doctrinal claimants. He had advanced beyond many of his flock, and while not ready to leave those who had been the companions of his progress, he would not stand in a false position towards those who had not been able to make the same advancement.

This voluntary abandonment of a property to which he had probably a good legal claim disarmed all opposition, and

enabled him to take What he considered a higher and broader position, in which he claimed the world as his church, and all mankind as his brethren.

In 1860, when the revolution was approaching its crisis, and the long gathering animosities between the North and South were about to culminate in a desolating and sanguinary contest, Mr. Ferguson was waited upon by the most distinguished men in Tennessee of both parties, Union and Secession, and invited to give a public address on the duty of the people of Tennessee and of the South in that crisis of their fate. His address was delivered in the hall of the House of Representatives in the State Capitol, to an audience of several thousands, and was circulated in a printed form over the whole Southern States. As candidate for a seat in the Legislature of 1861, Mr. Ferguson also gave a series of most eloquent and stirring addresses throughout the district of which Nashville is the centre, which will be found in the local newspapers of that stirring period.

He was also invited to address the people throughout Middle and West Tennessee, Kentucky, and a portion of Arkansas, and was heard with respect amid the violence of party feelings, and recognized as the Patrick Henry of a new revolution. The city council of Memphis called upon him to deliver an address on the completion of Fort Harris, the first fort built after the war began, and the city of Nashville sent him to address the State troops gathered at Fort Cheatham. He also addressed the first brigade of Arkansas volunteers, encamped at Mound City. As he had done his utmost to unite the South to prevent the war, he now exerted all his impetuous eloquence to unite the South in prosecuting the war that could no longer be avoided. In this work he won the respect and confidence of Southern statesmen and generals. When Fort Donaldson was attacked, he was called upon to address the State Legislature at Nashville, and he predicted the capture of

the fortress when his hearers believed such an event impossible. His prediction was fulfilled, and the enemy was at the gates of Nashville.

In this hour of supreme dismay, when the whole city was a mob, the authorities called upon Mr. Ferguson to use his influence and eloquence to calm the popular excitement. Mounted upon his horse, he rode from street to street, and square to square, addressing the people, and giving them such counsels as the case demanded. When order had been brought out of confusion, he devoted himself to the mitigation of the horrors of invading war.

The establishment of the Federal military authorities in Nashville was the signal for the imprisonment of many of her best citizens. Scores of the best men in Kentucky and Tennessee have suffered not only imprisonment and banishment, but ignominious death, for no crime but patriotism. No man in Tennessee had been more active and influential than Mr. Ferguson. He had addressed the people in their public meetings, urging them to unity and patriotism, and the soldiers in their camps, inciting them to devotion and heroism. The press of Tennessee bore witness to the eloquence and effectiveness of his appeals, and published at full length his spirit-stirring addresses. It was not to be expected that when so many prominent men were arrested and imprisoned he would be allowed to escape, but he did so in a very remarkable manner, and made his way to Canada, whence he was commissioned by his friends to visit England and present his views of the policy which he believed should govern the Confederate States to their commissioners and their friends in Europe. Returning from England, and seeking to find his way to Richmond, with the object of urging his views upon the Confederate Government, his safe transit through the lines was unconsciously promoted by an order of General Rosencranz for his arrest and banishment to the Confederate States, within whose

military lines he was safely escorted, whence he proceeded to Richmond.

While at the capital of the Confederate States, where he had the opportunity of stating his views upon the war, slavery, and the policy of the Confederacy, Mr. Ferguson embodied some of these views in a pamphlet, entitled "The Times; or, the Flag of Truce, dedicated to the Cabinets at Washington and Richmond, by a White Republican" (Richmond, 1863). In this pamphlet he described the wrong and evils of war, its violation of all human ideas of justice, its waste of energy, resources, and life, its utter uselessness and barbarism. He called upon both governments and peoples to do at once what they must do finally, enter upon negotiations for peace. It was the interest of all, and could be attained without difficulty or sacrifice. Union, a treaty union of the two Confederacies for mutual benefits was still possible, and preferable to the no longer possible union of all the States in one federation. And he asked both governments to unite with all civilized powers to form an International Congress, which could settle all differences, and inaugurate an era of universal peace, which was the highest earthly interest of all humanity. In such a congress he would have every nation, large or small, strong or weak, equally represented, because their rights are the same. Such a congress, backed by the aggregate power of all the represented nations, could keep the universal peace, and in securing the harmony, promote the interests of all nations. The millions of men now kept in arms, wasting the strength and wealth of nations, would be set free to engage in productive employments. The genius, Skill, energy, force, and resources all wasted in wars or preparations for war, the armed truces of civilized and Christian peoples, would be fumed to production instead of waste and devastation. Nations would save the cost of war and warlike preparations, and they would gain a vast amount of mental and physical power for works of utility.

These philanthropic and—may we not also say?—statesmanlike views were presented at a later day to members of the British Cabinet and to the Emperor of the French. An European Congress was proposed by the Emperor, but the British Government declined to engage in it. At a later date, after a war had been upon the Continent, the British Cabinet summoned a Congress to deal with the single question at issue. Its failure may be attributed to the policy which had induced English statesmen to refuse to join in a broader and more promising movement, which might have resulted in universal peace, free trade, and the disarmament of nations.

Having fulfilled his mission at Richmond, Mr. Ferguson returned to Memphis, from which point he had been banished, and was of course re-arrested.

On being summoned to the presence of Major-General Hurlbut, the Federal commandant of the Memphis district, Mr. Ferguson made the most frank avowal of his opinions and actions; a statement of so remarkable a character that it deserves to be given at some length. Mr. Ferguson said he had long foreseen the present crisis—the deplorable and sanguinary conflict between the North and South—and had in his writings and speeches endeavoured to procure an entire union of feeling and action among the Southern people. He wished all the Southern States and people to stand together in securing peace, if possible; and if not, in resisting aggression, and in a solid phalanx defying death, poverty, and starvation. Now war was in our midst. Carnage sweeps its tide of ensanguined desolation over the land, and where was their safety but in council and peace? Sooner or later, council must establish peace. Shall it leave us a divided nation, weakened in the presence of the great Powers of Europe? Only in union was there safety; but there could be no restoration of the old Union. The attempt to restore it by force of arms must bring a long night of desolation on both South and North. No

submission could be expected from a people who had for two years bravely and successfully resisted the power, intelligence, and perseverance of the North. But concession might restore a fraternal harmony. The South, even after its conquest—if that result were ever attained—could not be ruled by force, as a subject people. Union was the interest of both sections; but the only union now possible was a union of Confederacies in alliance offensive and defensive, free trade, and reciprocity of commercial relations, leaving all questions of a purely local character to the Governments of the respective Confederacies. He was for peace—in principle opposed to war. It was waste, destruction, dismay, and desolation to every hope for the good of his country and kind. It was unjust to all. Widows and orphans, the maimed and wrecked are its sad trophies. Its continuance would open the way for outlawry, murder and brutality in every form, to the destruction of all civilization.

In giving his reasons for peace, he said: "I am for peace, because I believe in one God and one family of man; because without peace there is no freedom. No amount of blood shed or treasure expended can ever settle the questions which lead to war; the slaughter of millions and the impoverishing of a nation settle nothing. War is the culmination of passion and frenzy, the dethronement of reason, alienating man from his brother, and blasting the idea of a common Father. Civilization has established tribunals for the redress of grievances, and if it is wrong for an individual to appeal to force and violence, how can it be right in a nation? I have laboured to Secure—1st, an *armistice*; 2nd, *negotiation*, which is another name, for national reason; 3rd, the free, unfettered voice of the people of all these States as to how this war shall cease."

Failing this, Mr. Ferguson said he had no hope but in the establishment of an International Congress, such as he had already proposed to the Cabinets of Washington, Richmond, and the two chief European Powers.,

General Hurlbut, who, acting under General Rosencranz, had given the order for his banishment, now permitted him to return to his family at Nashville, demanding of him no oath of allegiance, but, after a personal interview, giving him the following letter to the Federal Military Governor of Tennessee:—

"SIR,—This will be handed you by Rev. J. B. Ferguson, who was banished south of our lines some few weeks since. I have had a full, free, frank interview with him, and I am satisfied he is a man of both truth and character. He has very peculiar views of the nature and tendency of this revolution, worthy of any man's consideration. If permitted to remain at home or go where he pleases, he will do good and not harm. As his home is near Nashville, I send him to you, and commend him to your distinguished consideration.

"I have the honour to be, yours, &c.,

"S. A. HURLBUT, Major-General.

"Hon. Andrew Johnson, Military Governor of Tennessee."

Governor Johnson had long known Mr. Ferguson, and had been one of his most ardent admirers, though they were supposed to differ widely in their relations to the unhappy struggle which had involved their country. He received Mr. Ferguson courteously, however, and gave him every liberty he desired, and he was not from that time molested.

This reception and treatment by Governor Johnson caused a report to be spread that Mr. Ferguson had deserted the Southern cause and people. He was even, while residing quietly at his farm, some distance from Nashville, announced as the chief speaker at a convention called "to restore Tennessee to the Union." The following card, published in a Nashville paper the day following this unauthorized announcement, was his sufficient answer:

"NOTE FROM REV. J. B. FERGUSON.

To the Editor of the *Nashville Dispatch*.

"Mount Hope, Tennessee, 17th Jan., 1864.

Your paper of yesterday was handed me to-day, in which I

find the following sentence, closing a notice of a 'Meeting at the Capitol:' 'The chairman announcing that at the next meeting the Rev. J. B. Ferguson would make a public recantation of Rebel principles!' Allow me to say, that I have not at any time authorized or in any way sanctioned such an announcement. There must, therefore, be some mistake on the part of the chairman or that of your reporter, and you will, I think, do me the justice to publish this, my disavowal of the report.

"Quietly pursuing my daily toil on the farm, I knew neither of the meeting to which you refer, nor of the one at which it is announced I will make a 'recantation.' I only add, therefore, that I have no recantation to make either in public or private. The stormy era in which we are actors, I had for years anticipated, and, consequently, all lay actions connected therewith were deliberate, and the result of my most solemn and best matured reflections. I have not in the past, nor do I now shirk, any legitimate responsibility therewith connected; and, although desiring no public notoriety, I hold myself ready, at any proper time and place, to give a full and frank avowal of my estimate of the grave and weighty questions that now press themselves upon every well-wisher of his kind or country.

"I am, very respectfully, etc.,
"J. B. FERGUSON."

It was naturally expected that the publication of this card would cause Mr. Ferguson to be again arrested, and perhaps banished, but conciliation happened to be the policy of the hour, and he was not molested.

It has been mentioned that Mr. Ferguson, after the capture of Nashville, went to Canada, and thence to England, to lay his views before the Confederate and European diplomatists on several important subjects, and especially on the interesting and important one—the relations of the Confederate States to negro slavery. Educated a Southerner, advocating Southern independence in the interests of peace, he advocated it no less in the interests of the African race, for whom he has a true and generous sympathy, which is found, as every one

acquainted with America knows, more commonly in the Southern than in the Northern States.

The views of Mr. Ferguson on this subject are so original and striking that we give, entire, the memorandum or brief which he prepared on his first visit to England for the purpose of bringing the subject to the notice of the British and Continental Governments:—

"There has been no legitimate legislation in the United States on the subject of slavery for forty-five years. The reason, so far as the Southern section is concerned, is obvious. The agitation of the question in the National Congress, a common theatre, has served to divert attention from the condition of the African population to a question of State rights, and the necessity, supposed or real, of resisting a fanatical interference with national and constitutional rights, which has now ended in a dissolution of the Union and a fratricidal and most desolating war. Fear for the safety of both races has thrown the South upon the defensive, and all that development of Southern statesmanship which in the early history of our country was directed to the rapidly-increasing number of the coloured race, to the amelioration of its condition and its ultimate emancipation, has not only been diverted, but a forced legislation has taken its place. Prior to the agitation in the National Councils—a common theatre, which, constitutionally, had nothing to do with the question of slavery—the subject was one of investigation and free discussion, alike in our legislative halls and at every altar of thought and service throughout the country. The proof of this statement may be found in almost every book, pamphlet, and speech of abolition literature; from the Jays to Helper; from Lloyd Garrison to 'Uncle Tom's Cabin.' Each of these publications abounds in quotations from the speeches and writings of such men as Washington, Jefferson, Madison, the Pinckneys, Marshalls, Randolphs cum multis aliis [with many others], all of which were written, or spoken, anterior to the national agitation of the question. The South has ceased to discuss at home, because it felt threatened abroad, and endangered in the dearest national rights by an unconstitutional, not to say impudent, intermeddling. Had she been let alone, we insist that she would, ere this, have legalized the marriages of her negroes; passed laws to prevent the

separation of mothers and children of tender years; established civil umpires to decide and effectually prevent cases of cruelty; and, I solemnly believe, in the natural and unrestrained course of events, made umpires to decide cases of freedom; or rather, capacity for the enlargement of the privileges of such as were capable of taking care of themselves. To appreciate what we mean, allow us to state a few plain principles and facts.

"We can never abolish slavery by civil enactment. We but change the condition from one of dependence upon the superior civil development of the white man to that of dependence on the bounty of chance, amid the fierce and intense rapacity which the vast rewards of skill and industry of modern material conquest have organized over the whole area of so-called civilization. To free without provision for his enlargement, is but to victimize the negro, and send him down to a deeper barbarism than any now marking his worst condition in slavery.

"Again, it is capacity, not resolutions of Congress or emancipation proclamations, that gives right. My right to see is an eye, and not a law of human enactment. The law can but recognize the right, and provide for its free and full exercise. Among our negroes, individuals do arise every way capable of a higher condition. Prior to the national agitation many such were freed by Southern masters; but since the step has been justly considered impolitic, and not even humane. The reason is clear. In all our vast territory, the gift of Heaven for humanity at large, despite the agitation of abolitionism, not a county, not a township has as yet been set apart for the enfranchised negro—not a place where he can enjoy social equality—not one where his ignorance and even colour does not expose him to enormous trespass. And the strange anomaly presented to-day is, that the negro—the only innocent party in the terrible conflict in America—he who has felled our forests, reaped the abundant harvests of our grain for our use, and woven, so to speak, the very fabric of our greatness, has not a place in all the territory we have wrested, in many instances from another and a savage race, for the safety of the sole of his foot.

"We ask, then, in view of these patent facts, is it strange that our own heritage is becoming a wide and deep desolation? And it is well to inquire, where is the remedy?

"Grant a Southern nationality. The South becomes but one

member of the great family of nations. She becomes so beneath the full blaze of the intellectualism of all nations now rife with opposition to her peculiar institutions. She at once must take and feel the responsibility and dangers, if there be any of her social system. She must provide an outlet to unfolding capacity; but as she cannot do this alone—as she never could do it while the Union existed, because the question was so urged as to destroy all right, all freedom of thought and action—she will rejoice to have the question considered internationally, as the nations alone can say where the free coloured man may find a place free from trespass.

"Grant her nationality. She is but one among many. Every advantage is on the side of freedom. She cannot hope to exist free from the common influences of national relationship. Having her rightful position recognized, she must and will feel its responsibilities.

"Forty-five years of national agitation has not benefited the negro. It has often only placed him between the upper and nether millstone. It has made him a fugitive in a foreign and, to him, inhospitable clime. It has intensified sectional prejudice, and brought on a fratricidal war of unprecedented malignity and desolation. And it has revealed the blunder, not to say curse, of American statesmanship, in that, with all its cry against slavery, it has made no provision for the outgrowth of the coloured man's capacity. Moreover, it has anew demonstrated that the slavery of a tribe or race cannot be abolished, because, like childhood, it is natural. It may be outgrown, is so outgrown in individual instances, for which outgrowth all just governments will and must make provision. This could not be done in the Union. It will be done in a Southern nationality, because the rights of the Southern people to their own dangers and responsibilities being granted, as in any case of a just distribution of responsibility, they must provide for them. I end, therefore, all I have said in one sentence, which the experience of the whole world confirms: Slavery cannot be abolished—it may be, and will be, outgrown. It cannot be abolished, because it is natural to a lack of civic development; it may be outgrown, because any condition under nature or providence is but the promise of unfoldment into a higher.

"The South will give up every negro rather than yield in her struggle for independence from what she considers the tyranny of

the North. It is for the world to say how or in what manner this should be done. If done ruthlessly and suddenly, the interests of Europe, nay, of humanity at large, strangely connected with the products of slave labour, must suffer, and untold misery, with no near approach to a better condition of the coloured man, will be the inevitable result,"

These statesmanlike views were not unappreciated, but the time had not come for their acceptance, neither were the nations ready for an international congress which should be potent enough to secure universal peace, and he was forced to find other work.

But business was prostrated, his home and his state desolated by the scourge of war, and every avenue of usefulness being closed to him, he came to New York to seek the means of providing for his family. There he was soon offered responsible and sufficiently lucrative positions, but a path of duty seemed to him to open before him, involving much of sacrifice certainly to a man who had so long been honoured and applauded, but a path he did not hesitate to pursue with unfaltering courage and trust. In the spirit of faith and obedience to the highest sense of duty, he accepted a mission to make known to the people of England, and to the world, some of those supramundane facts which are the present and tangible evidences of immortality.

It would have been easy, from the materials before me, to have very much extended this sketch of the life of Mr. Ferguson. I might have copied many eloquent and suggestive passages from his published sermons, essays, lectures, and political addresses, which would have illustrated the character of his mind, his genius, and shown something of the basis of the position he has occupied and the popularity he has enjoyed. Few men in America occupied a more enviable position, were more trusted, or more worthy of trust, than Mr. Ferguson. His testimony to any fact within his observation or knowledge

is not to be lightly questioned. His opinions or deductions from those facts are entitled to as much respect, as his character may warrant, and I believe there are few men whose opinions, judged by this standard, are entitled to more consideration than those of JESSE BABCOCK FERGUSON.

CHAPTER II.

EARLY OBSERVATIONS OF PHYSICAL AND PSYCHICAL PHENOMENA.

SOME of Mr. Ferguson's earlier observations and experiences of supramundane facts were published at Nashville, in 1854, in an octavo volume of some 300 pages, entitled "SPIRIT COMMUNION: a Record of Communications from the Spirit-spheres, with incontestable evidence of personal identity, by J. B. Ferguson." In the introduction to this volume, various objections to the credibility and utility of spiritual communications are answered with force and pertinence; but these answers, however needful they may have been at the time and under the circumstances, do not now seem necessary. The first question to be answered respecting these manifestations and communications is, *do they really exist?* Let the fact be established, and its use will appear in due season. The believers in what is called Spiritualism have no occasion to explain its uses, or defend its morality, until its genuineness is acknowledged. It is nonsense to say a thing cannot be or ought not to be, while it can be proven that it is. The true method is to settle the fact, and then look to causes and consequences.

A writer in *Blackwood*, February, 1865, ridicules and denounces the facts related in the life of Mr. Home, and of the Brothers Davenport. They are humbugs, impostures, absurdities, and rubbish; but before we get to the end of the article we have a solemn warning against the awful wickedness and danger of such manifestations. "The facts are utterly

denied, and in the next breath we are told that they imperil our eternal salvation. In the first part of this article the writer hunts with the hounds; in the last he runs with the hare. When it has been fairly and philosophically settled whether the phenomena to which has been given the name, "Spiritualism" are real, other questions will be in order.

If these apparent manifestations are the results of imposture or delusion, affecting some millions of honest people, wise and good men can scarcely engage in a more important work than demonstrating the imposture and dispelling the illusion; but this cannot be done by ridicule or denunciation.

If, in the progress of their inquiries, learned and scientific investigators who are too wise to be imposed upon, and too strong-minded to fall into any delusion, should, by possibility, become satisfied that the facts of so-called spiritual manifestations do really occur, then they can teach us as to their uses, or warn us against their abuses.

Our business at present is with the facts; and we have no fear that any fact, element, force, or action, in nature or above nature, mundane or supramundane, will be found without its proper use.

In giving an account of his earlier experiences, Mr. Ferguson says:

"In the years 1842-3 we prosecuted, in the privacy of family relationships, a thorough investigation of what was called animal magnetism, in which, under repeated experiments—alone and in the company of respectable witnesses—we fully established the following facts:—

"First. The possibility of mind acting through the outward senses of other bodies besides its own.

"Second. Of its acting apart from its own and all external senses; and of holding communion with disembodied mind.

"All who witnessed our experiments were fully satisfied of the truth of our first conclusion, of which they, had evidence—solicited and unsought—of a nature and amount that did not admit of a

question. Of the second conclusion, myself and the individual through whom our new demonstrations were made were alone satisfied, for the evidence was of a character that did not admit of a clear or satisfactory statement. Still no sooner did the recent developments of modern spiritualism command the popular attention, than every witness to our happy experiments was led to say, If these things to true, Mrs. F. (the subject of those experiments) is a medium!

"Years had passed away, bringing new relations to almost every member of our social circle, and the subject had ceased to occupy our attention. Yet, when oppressed by any serious event, Mrs. F. would manifest a degree and precision of intuition that would always astonish and sometimes overwhelm our attention.

"I wrote in my portfolio, in the year 1844, and published in the 'Christian Magazine,' in the year 1849, as follows:—'If we may be allowed an opinion, where an opinion is scarcely allowable, we would say that from the invisible world there will be such a manifestation of the saints, that the veil of flesh and sense will be rent away and the connection will be permanent. The cherubim, or "living creatures," will appear upon the earth. The angels of God will ascend and descend as Jacob saw, and as Jesus promised, and the tabernacles for which Peter asked on the Mount of Glory will be granted to all.'

"We confess that our experience and observation so deepened and confirmed our faith in the reality and nearness of spirit presence, that it gave a character to our ministrations that was marked by all.

"When the spiritual manifestations of Rochester and other places were claiming popular attention, I was so occupied in pastoral, editorial and other duties, that I passed them by for the most part, and was disposed to regard them as the minglings of fanaticism and imposture. There was one exception to this statement. When attempting, in company with a medical friend, to relieve a case of physical suffering, finding the subject in the state usually called clairvoyant, I asked her in relation to the Rochester manifestations, and received this response: 'The manifestations are from spirits, many of whom lived before the present nations of the earth existed; they are seeking access to the world by the agency of spirits recently departed. This is true, and you will find it so.'

"This remarkable declaration did not pass from my memory;

and I made a note of it among my records, but I was disposed to attribute it to a mesmeric reflection of the mind of my friend upon that of the patient. He always protested, however, that I was mistaken. This was in May, 1849.

"Time passed on with its changing influences, and I found myself with its every advance more and more confident of the reality of man's spiritual relations—so much so indeed that my statements from the pulpit and the press frequently required explanations to my friends. So full, so positive, and so unmistakeable were they, that the opponents to ray heresies pronounced me a spiritualist, and with the usual confidence of men who never doubt their own decisions, stated that I was in correspondence with spiritual mediums. This was not true in any sense in which they used the word.

"I allude to these things that I may mark my own progress in the details that follow, with reference to place, time, and event, and not to create any combative opposition, such as I have from the beginning avoided as alike incompatible with the claims of humanity and truth. My subsequent experience and observation are detailed in the following letters and communications, which I now offer to the public as an imperative duty I owe alike to truth and right, and to the responsibilities that grow out of privileges I regard as the highest and holiest ever granted to man.

"Springfield, Ohio, Oct. 24, 1853.

"Mr. W. D. M.:

"MY DEAR FRIEND,—In accordance with my promise, I proceed to present you, in as concise a form as possible, my observations on spiritual manifestations.'

The chief object of my present visit to Ohio was to secure the privilege of personal observation of these strange phenomena. Much to my disappointment~ I was informed upon my arrival that the excitement with respect to them had died out, and that it would be difficult, if not impossible, to prosecute my designs. So frequently was this fact stated to me, that I had well-nigh given over the search, when, quite unexpectedly, I introduced the subject in the house of a worthy friend, who informed me that himself and his brother were mediums. They had not been exercised for eighteen months; had just come in from the corn harvest to pay their respects to me; and, though anxious to gratify me,

evidently wished I had sought some other gratification. By persuasion, however, they consented, and we sat down seriously to the 'table.' We had not been seated long until we had the 'raps,' the 'tipping of the stand,' and decided changes in their nervous systems. We received, also, responses by the aid of the alphabet, and the name of an aged and deceased preacher-companion of mine was spelled out. The manifesting power answering to this name gave answers to audible and mental questions, somewhat remarkable in their character, but by no means satisfactory as to the degree of intelligence in the replies. There was enough, however, to excite all my powers of inquiry, and to command my most serious attention. I had not thought of the deceased father in Israel; but having loved and honoured him in the flesh, had no objection to communing with him in spirit. The afternoon, however, was wearing away, and my friends were expecting me at the house of a relative. I persuaded my friend, the best medium, to accompany me there. We opened the examination again at night, with like results. Spirits that had departed in the room we occupied were said to be present; and among many strange things revealed to us was that I myself would receive unmistakable manifestations shortly, and manifestations of some degree of palpability during the ensuing twenty-four hours. Those who witnessed the proceeding concluded that all we had seen and heard were involuntary effects produced by the medium. We retired to rest, dismissing the subject. Late in the night I awoke from a most delightful dream, when I recognized distinct 'raps' upon my right shoulder and breast. Of course I was all attention. Satisfying myself that I was entirely awake, I directed mentally several questions to the rapping power, and received not very remarkable answers.

"I arrived in Springfield at ten o'clock at night, and found all ray family were gone to Madison County. On Sunday a gentleman called and assured me we could have a meeting with a medium at night. The meeting was arranged to take place in my room; and after tea at another house, I returned, and found quite a number gathered, and three mediums present. I mention these particulars, because there was much at this meeting that, to say the least of it, revealed remarkable coincidences. With the exception of one individual—a Methodist clergyman, formerly

from Tennessee—I was a total stranger to all present. They neither knew me, nor knew of me. Some of them had come in, they scarcely knew why; and one of the mediums was a total stranger to us all, who came, as he said, under the impression that he 'must come to this place to-night.' The coincidences of desire and unexpected meeting were so remarkable, that, but for my knowledge of all that had been done towards the meeting, I would have feared collusion. On this point, however, I was fully satisfied.

"The meeting was opened by prayer, at the suggestion of my clerical friend. All the company were professedly religious—one of the mediums a Methodist preacher, and a majority, members of that Church.

"We were soon seated around a table, and joined in a good old song of Zion, as they said, to produce passivity and harmony of mind. Our clerical medium stated to us, what we had previously heard, that he was a man of embarrassing timidity in the presence of strangers, and had been so all his life; that he enjoyed spiritual communications best alone, and that in company, even when he felt the influence most powerfully, he hesitated to act. We encouraged him, and did all in our power to make him feel at ease. Soon his arm was singularly agitated, and, taking a pencil, he wrote what seemed to be an admonition to himself, as follows:—'You should do your duty at all times, and under all circumstances. What if you are in the presence of strangers? You are also in the presence of heavenly messengers, who are ever ready to help and assist you. We know the state of your mind. Be passive. We will think; you must write. Say to all who look on, God is present by His messengers, and we wish to show that writing may be done intelligibly by one who is not willing to do his duty. You cannot be made to write now. You are too much excited.—R. F. MILLER.'

"This gentleman continued nervously agitated, occasionally wrote, but would not allow us to see his communications. He folded them up carefully and put them in his pocket, and could not be prevailed on to exhibit them. He is an amiable, timid man, of the most respectable character, universally beloved; and, though thought to be demented on this subject by some, he is auditor of the county, and a man of information. The name to the above communication

is that of his son, deceased, with whom, he says, he enjoys daily communion.

"Our stranger medium, whom we shall call Mr. S., was all the time nervously agitated. He evidently passed into the state called clairvoyant, when, in a very collected and pleasant manner, he gave us the following, which I took down from his lips.

"The spirits will speak. Mortals are too anxious. We can communicate, but our communications take the cast and colouring of the instrument's mind. The instrument cannot always connect the words as we impress them; and a very slight alteration, made by the bias of their mind, causes error instead of truth. We must therefore be cautious. The "truth is mighty and will prevail." Were we possessed of perfectly passive instruments, we could overpower all minds in the body.'

"At this moment another medium commenced speaking, who had responded to all said by Mr. S. We will call him Mr. L. He seemed to take up the last remark of Mr. S., and proceeded as follows, in the German language, which was translated for the benefit of all present:

"Love in the heart, and a strong desire for wisdom, connected with a going out of the mind towards God, the all-good, unites all present in a chain of sympathy, by which spirits in the body come in contact with spirit-minds. If supreme love of God were in you all, and reverence for His will over you, a perfect chain of sympathy would be established with you and all spirits throughout the universe, whether in the body or out of the body. Then why will You not submit to His will in the flesh, that your progress may be increased when you leave the body? Why waste so much of your precious time and privilege? Why not progress towards the Great Centre of the wisdom and the love principle?

"We do not know everything; nor can we do everything. We do all that can be done with the mediums we influence. Spirit's Out of the body are often not much further advanced than those in the body. Many spirits are, also, unwilling to reach forward. But wherever they do desire to advance towards the great perfection, there are ever those who will assist them. Be cautious. Believe not every spirit that purports to come from the Spirit-world. Believe no spirit that bears not the impress of Gods, character.'

"Mr. L., in the natural state, cannot speak German at all.

"After another address from Mr. S. of a useful and impressive character, Mr. L. sang us a most beautiful German song, music and poetry purporting to be composed by a German ancestor, deceased more than a hundred years, for the occasion. The ideas were certainly good—the music very good. What made it remarkable was, that all his acquaintances declared that he knew not, in his natural state, one word of German.

"After singing, the Spirit again spoke:—

"The medium's mind is difficult to impress. He resists our power, owing to his fear of the criticism of superior minds present. The thoughts he tries to express are the views and experience of many spirits. We wish to say, through him, that whenever you seek spiritual communion you should divest the mind of all prejudice, and fill it with a desire for progress in wisdom. If you come with idle curiosity, your good friends in the Spirit-world leave you to inferior spirits, who will also have sympathy with you, and perhaps gratify you, but deceive you. It cannot be otherwise. Like loves like. With a good object spirits everywhere have sympathy.

"Think not that your good friends, at death, go far off. Give up the false idea. Look not to the grave. There is neither father, mother., brother, sister nor friend there. They are around you; and could they express their happiness and their interest in you, you would never look again for them in the dark grave. Your Borrow and grief would pass away.

"Bear up under your lot. In every trial you have Spirit-friends who sympathize with you. Many honest men will not receive this truth, because of its simplicity. They will ask for greater manifestations. When they receive these, they will still ask for greater. But remember the weakness of our instruments, and keep good objects before you. Live right, and your eyes will be opened to heavenly visions.'

"Here Mr. S. said he desired to speak to me. He said:

"You are often under spiritual influence. We direct you in many things. In your daily walk and private devotions we are near you. We whisper things to you, contrary to your former convictions, and we see the growth of your mind. We

have led you from the beaten path, you think at times, too far. Look not back, we pray you. Fear not. Press onward and upward.'

"Thus they continued alternately, speaking in German and English, singing and gesticulating, till the evening had grown quite late, when what purported to be the German Spirit sang a parting hymn through the medium, bidding each of us good night, and assuring us we would meet again.

"The whole proceeding was to me strange and remarkable. I was left without doubt as to the clairvoyant power of both; but as to the spiritual origin, you will allow me still to suspend the expression of my opinion for a short time.

"With assurances of the highest respect,
"Believe me, dear Sir, very truly, &c.,
"J. B. F."

In respect to this wonderful fact of supernatural use of unknown languages, Mr. Ferguson elsewhere relates that he once met on the Red River a pilot of the name of Wingard, well known on the Great Western rivers as Captain Wingard, Whom he saw write with both hands at the same time, holding a pen in each hand, sentences in different languages, of which he was entirely ignorant. He saw him, as did many other persons of undoubted credibility, write sentences in French, Latin, Greek, Hebrew, and Arabic. These manuscripts were preserved at the time by, and may still be in the possession of, Dr. Hyde, a physician of New Orleans.

Nor can this be set aside as a single fact of doubtful authenticity. Judge Edmonds, of New York, in a letter to the *New York Tribune*, July, 1859, gives the names of thirty-five Persons who have spoken, under what they believed to be spirit influence, languages with which they were unacquainted. He Says, "My daughter, who knows only English and French, has spoken in Greek, Latin, Italian, Portuguese, Polish, Hungarian, and several dialects of the Indian, sometimes not

understanding what she said, though it was understood by the auditor to whom it was addressed."

"Nashville, Tennessee, 10th November, 1864.

"W. D. M.:

"MY DEAR FRIEND,—While I remained in Springfield, Ohio, during a period of six weeks, I was regularly engaged in the examination of spiritual phenomena, under circumstances every way favourable to a calm and candid investigation. After witnessing what I have detailed to you in a previous letter, I requested the privilege of investigating what were denominated 'physical manifestations.' A meeting was immediately called for that purpose a large company of ladies and gentlemen of the highest respectability were present, and a circle of sceptics and believers surrounded a large dining table, weighing, I suppose, not less than fifty pounds. My attention was directed to a little girl of some fifteen years, perhaps more, very small of her age, who was declared to be the medium of these wonderful appeals to the outward senses. I learned that she was an orphan and a day labourer in a factory, for her own support and that of an aged grandmother. She was well known to two of my brothers-in-law who had accompanied me to the meeting, but who had never witnessed a spiritual demonstration. They spoke of her kindly, said she had been in their employ, was uncultivated, but worthy of the highest commendation for industry and kindness to an aged relative, and that they regretted to see her engaged in a work they regarded as deceptive and dangerous. She appeared awkward and timid when introduced to the company, and evidently manifested a desire to retire from the gaze of so many strange eyes. Her confidence was soon gained, and she took her seat at the table. We had been seated but a few moments, when I discovered a sensible agitation of the table under our hands, which I was ready to ascribe to the unconscious pressure of the party, or some person in the circle. Soon, however, our little 'Mary'—the only name of the medium with which we were favoured—evidently passed through a strange transformation, that gave regularity to her features, kindness of expression to her countenance, and exquisite grace to her general demeanour. She lifted her hands as if to catch some invisible influence descending from

above, and placed them upon the heads of several persons present, and among the rest that of Mrs. F. Her eyes were closed, and I was impressed by her entire manner that she was the most adroit deceiver, or was entirely unconscious of her movements. After completing this pantomimic anointing she again placed her hands on the table, and the following effects immediately succeeded. The table was thrown suddenly from her and against the persons opposite; it was tipped down on each side and again elevated with a rapidity almost inconceivable. Our hands were thrown above it by a power we could not appreciate, and several of the party present were made to clap theirs above their heads, among whom was one of the most confirmed sceptics present, who has since become a remarkable writing medium. I prescribed several movements of the table which were made as with the velocity of thought, and loud raps were heard under and upon it to the astonishment of all present. This character of demonstration was carried on for some twenty or thirty minutes, when 'Mary' said, 'Mr. M. cannot rise from his seat.' We examined the gentleman referred to and found him firmly seated, his feet and chair riveted to the floor. Several persons of great physical strength attempted to remove his chair and failed. A number of experiments of this kind were repeated, and repeatedly examined by all the scrutinizing powers our company could command. The company seemed confounded. At length, a Mr. F., a connection of mine, who was present, and an open denouncer of spiritualism, spoke and said, 'If Mary can have that table moved without our or her hands upon it, I will believe.' Of course I did not expect that this could be done. Immediately, with graceful gesture, she motioned every person from the table to a distance of not less than four feet. She seemed to examine—eyes still closed—to ascertain that neither human foot nor dress were near it. She sat down in her chair at the table, and was suddenly moved six feet from the table, her chair carried, as it were, by invisible hands. She then remarked that her chair was fastened and could not be moved. A gentleman attempted to move it and confirmed her statement. She ordered all to be seated and quiet, with an air of authority that would have provoked a smile on a less serious occasion, had it not been for the true dignity of her manner. Then pointing to the table she commanded it to 'come.' It moved more rapidly than any two men could have

moved it, over a rough carpet, no human hand nor any dynamic power, that we could recognize by the external senses, being near it. She commanded it back again, and it obeyed her order; when the alphabet was called, and a name, which Was said to be that of her deceased mother, was distinctly rapped, each rap answering to the letters as she called them. My sceptical relation spoke out and said, 'It is enough, I am convinced.' I need not describe the effect upon our company, as his honest conviction was theirs, and many who were then present are now avowed believers.

"I have since witnessed many similar demonstrations, at my own house and that of others, and could refer to gentlemen, who, with me, have heard distinct sounds, made at our request, upon doors, furniture, the floor and ceiling of rooms; have felt them upon their own clothing and persons, and under circumstances that admitted of no doubt.

"Allow me to say, however, that while we regard these physical demonstrations as intended to prove the existence and presence of spiritual intelligences, we never rely upon them for satisfactory information, and they seldom occur, perhaps never, in so remarkable a manner as detailed above, when you are engaged in receiving communications through more highly developed—that is, more mentally opened—mediums. You will readily see that a table cannot be made as intelligible a mode of moral and intellectual communion as a human mind and its bodily vocal organs, and it should not be expected. Much of the foolish questioning, such as 'fortune-telling,' &c., that, alas! characterize the highest standards of many human desires, we regard as entirely unreliable, and a silly abuse of a knowledge of a presence that might, were the mediums to go forward in their own development, be turned to the loftiest and holiest uses. We have found, also, that where naught else is sought than an idle pastime, in witnessing these unmistakeable evidences of spirit-presence, they cease to occur, or occur under such conditions as confuse those seeking them, and almost force them to go forward, or abandon their efforts.

"You will now allow me to sum up briefly the phenomena I have witnessed since my investigations began.

"First. I have seen tables and other furniture moved, with and without hands; heard distinct and sometimes loud raps on the ceiling, floor, and furniture of various rooms, which were changed

from one locality to another, as doubts arose as to any unobserved causes, to which we would have attributed them but for the transition; have had them upon my person, clothing, pillow, pulpit, and still have them in almost every serious hour of thought and meditation, and have them near me as I write; and I find this experience to be that of hundreds who, with me and others, believers and sceptics, have witnessed or realized all I here state to be true.

"Second. I have heard—in the presence of scores, whose names are at any man's command who may desire them for an honest reference—native Americans, who never spoke a word of German, discourse for hours in that tongue, in prose and poetry, in the presence of native Germans, who pronounced their addresses pure specimens of the power of their language. I see, daily, lengthy essays and books, written under what claims to be spirit-intelligence, above, far above the capacity and culture of the instruments through whom they are written. There is scarcely a day in which I do not receive such communications; and if a day passes without it, it is my neglect, not that of the intelligence, that seems ever ready to speak when a proper medium can be secured. At home and abroad, in the houses of strangers and acquaintances, such mediums have described the age, appearance, time of death, and the peculiarities of character of the deceased relatives of persons present, and where they could have had no acquaintance with them, and in many instances could not have known of their existence or death. I have had meetings of mediums who know nothing of each other occur at my house, and elsewhere, without their knowledge, and to which they were brought from a distance of miles, and which seemed as inexplicable to them as to me, until after some effect, for their benefit, was secured by their meeting, and explained by their spirit-monitors. To prove the identity of spirit-intelligences communicating to me through others, they have detailed private conversations held with me during their earth-life referred to incidents and events of which the mediums could have known nothing; described, accurately, occurrences taking place at a distance of hundreds of miles; answered questions that had been written in my private records for future investigation months after they had passed from my active memory; stated the state of my investigations of various subjects, with the folly or wisdom, as

they regarded it, of my difficulties; leaving me, on the whole, no choice as to whether I would regard them as what they claimed to be, save that of honest conviction, or the most shameless hypocrisy. Allow me to say, therefore, that there is no event of history, no fact in mental philosophy, no conclusions in logical dialectics, more fully and forcibly established, in my convictions, than the following:

"I BELIEVE, I KNOW, THAT I HAVE HELD, AND NOW FREQUENTLY HOLD, COMMUNION, INTELLIGIBLE AND IMPROVING, WITH KINDRED AND ELEVATED SPIRITS WHO HAVE PASSED FROM FLESHLY SIGHT.

"You will not be surprised, therefore, at my willingness to risk reputation, the dearest ties of friendship, and prospects of earthly gain and honour, if need be, in the avowal and propagation of this faith, and the results to which it must inevitably lead. God knows, and every intimate friend on earth knows, that I would hesitate, long and seriously, to avow a faith that was doubtful in my own mind, or of doubtful influence for good in my dim foresight, where so much is apparently at stake. I think I may safely appeal to my past life as proof, that the dearest personal and earthly considerations have often been sacrificed, where it was thought my action would affect the interests or happiness of others. Know, then, that it is from the maturest consideration of duty, and the obligation that every man owes to truth and right, and especially when truth and right are ridiculed and denounced, that I detail to you these results of a long experience and the most serious and solemn investigations of my life. Willingly, I cannot find it in my heart to disappoint a friend or injure an enemy. And with such friends as in the Providence of God have surrounded me, who have proved themselves true and enduring when every form of bigotry and animosity were aroused against my position, reputation and influence—with all this pressure of enmity and friendship upon me, you must know, and all will hereafter know, that nothing but loyalty to conviction and a desire to preserve privileges I have learned to esteem above what men call life or death, could induce me to lay these facts before the world.

"If it be asked what good we expect to effect by the statement of these facts, we answer, the spread of truth upon the dearest, purest and holiest relations of man, and the breaking away of the clouds that gather round the mind of man in view of death and

futurity, the darkness of which can nowhere be more distinctly felt than in the asking of such a question. The purity, angelic loveliness and divine holiness that such a faith, if firmly based, must secure, inspires the loyal soul, as with heavenly beatitudes, in the contemplation. Its power to restrain and reform; to soften the hard heart of evil indulgence; to expose the still harder heart of bigotry and religious denunciation; to moisten the eye of criminal effrontery, which the hypocrisies of the world have made stern and fixed; to bring the strong man of selfish apathy, as a child once more in company with his brother-children, at the feet of maternal or sisterly tenderness, whose earthly bodies have long since been entombed; to keep down the unnatural separations of families beneath the manly wisdom and fatherly affection of one who claims All as his, and still needing his care; to turn the scoff of Godless ribaldry into loving faith, and the shame of pulpit curses pronounced upon *human* brethren and by *human* beings, of eternal doom, into blessings of eternal help; to make all—yes, all, realize an inner religion, which worships at the altar of eternal truth and unchangeable love. With such aims and prospects before us, to ask what is the good of general, tangible Spirit-intercourse is to ask the good of Immortality, of Heaven, and of God.

"I beg leave to present you a brief reference to the character of the mediumship of the persons through whom most of the communications that follow were received. I believe you are personally acquainted with all, and are intimately so with three. And, sir, it affords me high pleasure, after our long and friendly intercourse, to hail one so candid, so truth-loving and so free to express his convictions, as yourself, as a believer in spiritual intercourse; and especially when I remember that this result is that of personal observation.

"Mr. Champion is both a writing and a speaking medium. He was developed as a speaking medium, very unexpectedly to himself, at my house, Sept. 25th, 1854. He frequently, by interior vision, sees spirits—is carried by them through a variety of pleasing and mournful scenes, and seems to live, for a few hours, in the magnificence of the spirit-state. His experience in this respect would make an interesting volume. The process of death; the re-forming of the spiritual body after its freedom; its rank and habits, its power and pleasures, are often presented before him;

and the effect of beholding their serenity, harmony, and elevation swells his heart with gladsome emotions, altogether inexpressible. Most of the communications from him have been given me without solicitation, and on occasions that neither he nor I provided. They seemed accidental, but were evidently arranged by his spirit-guides.

"Mr. C. has been associated with Mr. W. W. Finn, of this city, who has the high honour of first calling his attention to the subject, and to whose zeal and sacrifices the cause of spiritualism in Nashville is more indebted than to any other man. He is himself a medium.

"Mrs. Ferguson is a medium for visions as well as writing. She always sees the spirit while communicating, whether through herself or others. Frequently, while engaged in her household duties, she receives a request from some spirit-friend to give forth a communication. In such cases she sometimes refuses, and again, after her duties are over, will sit down, and in a few moments pour forth the wishes of her invisible visitants. She often recognizes them while engaged in ordinary conversation with her friends while visiting among her neighbours; at church, and in the street and refers to such greetings only in the sacred privacy of confiding friendship, and then with evident wonder that all do not realize their presence. She sees them come and go; marks their pleasure and disappointment; and were it not for the materialistic scepticism she meets, would, perhaps, never meet an earthly friend without calling attention to a presence near them they may still cherish in their memory, or may have forgotten. We would delight to give you many of her visions, but have failed to secure her consent. Nothing but the highest sense of religious duty, and that after repeated admonitions from her spirit-monitors, could induce her to allow even this brief notice, and the use we make of the communications that follow.

"Miss Agnes Morrison was developed under your own observation. She has felt the retarding influence of ridicule from those who knew nothing of the difficulties attending a development so extraordinary, and those who indulged it, now wonder why she has not advanced more rapidly. She is what we would call a pictorial medium, and presents at times the highest psychical and spiritual truths under symbols most beautiful and impressive. She has

never failed to convince all who have taken the time and pains necessary to an honest investigation.

"My daughter Virginia both writes and speaks under spirit impressions. Her manner, voice, and language are graceful and appropriate in the extreme. We had no thought of her as a medium till we were advised of her peculiar organization and capacity from the Spirit-world. She seems not as yet aware of her strange privileges when in the normal state, and is more interested in what she has been writing or speaking than even the astonished listeners who witness her happy and impressive transformations.

"To the honest objector we would offer a suggestion. Spiritual communication is a divine institution or appointment, or the foundation of every religion in this land is baseless. The Bible is a collection of spiritual communications, made through angels or spirits, extending over a history of thousands of years. If its claims in this respect be true, spiritual communications must be the result of *Eternal law*: the law of God, respecting the unfolding and perfection of mind. We are not surprised to find, therefore, spiritual communion marking the tablets of every age, reaching over the unsearchable past, and antedating all reliable history. Its altars stand, or moulder, in silent eloquence, upon the hill-tops of every land. Not a sacred book of any people that does not recognize it. Ever since death removed human beings from external vision, spirits have returned to influence and help those left behind. Hence, we find impressible persons, through whom spirit-messages of wisdom and love have been received, among all nations, and in all ages. All along the line of the centuries we see spiritual light striving to enter the institutions of the world. Avarice and selfish assumption first denounce its mediums, then flatter, and, alas! too often bribe them into the shameless purposes that characterize the superstition and tyranny of every clime. Now, the den of lions opens to a Daniel, and then he is seated among the nobles of the realm. Now, Joseph is a dreamer in prison, and then Viceroy of mighty Egypt. Now, Paul and Barnabas are mobbed by a rabble and then worshipped as gods. Now, Anaxagoras is followed by the most powerful Athenians as a philosopher, and then persecuted and driven into exile for impiety to the reigning divinity. Now,

Socrates is honoured as a moral philosopher, the wisest of men then ridiculed in a comedy for magical arts, and then doomed to drink the hemlock. 'But wisdom is justified of her children,' and the eternal laws of mind and matter make themselves known to all who desire to obey them. Except, sir, in periods of great and general corruption, such as have usually preceded some tremendous revolution in society, and the downfall of some world-encumbering State, whose vice has long exerted an unrestrained power, and whose hypocrisy walks unblushingly upon the high places of the earth, the mass of mankind never are Sadducees; never doubt of 'angel or spirit.' The reasoning head and the feeling heart everywhere admit that our claims to the sensual world are but temporary; that we belong essentially to a higher world, from which we have a divine birth, and towards which, through Dew scones of development, unfolding new powers of action and enjoyment, we are pressing towards that perfection and purity we call God—more in adoration than in comprehension. Our spiritual affinities are in everything proclaimed. The order and regularity of the universe, the wonders and beauties of nature find a response in every uncorrupted and cleansed heart, which utters its faith by day and by night. Faintly it is heard amid the monstrous creations of Oriental mythology, and its light steals through the veil of error and fable that swells the soul of the occidental hunter and warrior. The elegant and graceful forms of Grecian art proclaim it, and the rude Pagoda of Indus hides it not beneath its gorgeous trappings. It is the wisdom of the Old Testament and the faith of the New.

"But if it still be asked how it is possible for spirits to return, I answer, by the same method through which they leave the world. How do they leave? Let the sceptic answer. If it be asked, how can they converse? we answer, how can men converse on earth, thousands of miles apart, by an earthly telegraph? Are we told by the medium of electricity? You have then our answer. And we would press the inquiry by asking if men, by the knowledge of an eternal principle of nature, can daguerreotype a human countenance upon a metallic plate, think you it must be impossible for spirit-friends to stamp an idea, a thought, a sentence, a book, upon a human intellect? And which is the most reasonable, to suppose that God, in the constitution of His universe, left no means of communication

for His children, or that He has given to all the agencies of reciprocal approach and friendship?

"Yours, &c.,
"J. B. F."

Nearly two years later Mr. Ferguson made the following record:—

"21st May, 1856.

"Last night, amid the usual addresses and privileges of our regular meetings, our large piano was moved without mortal hands; its strings were repeatedly touched while the lid was down, and no mortal hand near the keys; our little altar, a small table, was carried over the room, no one present touching it; hard raps, confirmatory of important spiritual impressions, were made upon the table, several articles of furniture, glass, and the walls of the room, so hard as to be heard in the rooms above us; and all in the presence of eight persons, no one of whom had anticipated or thought of, though each was delighted with such evidences. An orphan girl, who was evidently the medium for these manifestations, had come in by spiritual impression, and amid some of these wonderful demonstrations, was carried to the piano, upon which she performed, improvising three very beautiful songs, although without an ordinary education, or the advantage of a single lesson in music. Her name is Miss Nannie West, a destitute orphan, whose father received his death by violence, and who has since been cared for by the kindly and truly Christian charity of Mrs. Lee Coleman, of this city, at whose house, whenever she is present in the circle, the same or similar manifestations have been made repeatedly during a period of months, and in the presence of hundreds.

"I seek only to give a plain statement of facts on these manifestations, and therefore forbear to offer a commentary. They are true."

CHAPTER III.

SPIRITUAL COMMUNICATIONS, CONTAINING PROOFS OF PERSONAL IDENTITY.

THE volume from which the letters contained in the previous chapter are taken consists largely of communications which were written, or spoken by, or through, various mediums, and which were recorded at the time with great care and fidelity. As it is the chief object of the present work to present illustrative facts rather than doctrines, I shall give only such portions of these communications, and the circumstances attending them, as will, in my judgment, aid the inquirer after truth—the first truth to be established in the matter—namely, that spirits, or disembodied intelligences, exist, and are able to give us proofs of their existence; that the so-called dead really do live, and have sometimes, and under certain conditions, power to communicate with their kindred in the earth-life.

These communications appear to have been given from July to November, 1854. In one of the first, from a relation who had died a few months before, Mr. Ferguson states that, aside from the evidences of genuineness and identity belonging to character, feeling, and expression, three distinct facts were given which were unknown at the time to himself and to the medium.—Mrs. Ferguson—which he afterwards verified.

A communication of a still more remarkable character, as giving numerous proofs of genuineness and strong evidences of identity, was received also through Mrs. Ferguson, from what asserted itself to be the spirit of O. F. Parker, who died at St. Louis, Missouri, August 5, 1854. The communication was

given on the following day, August 6, at Meryville, Kentucky. It is of so remarkable a character, in many respects, that I shall give the greater portion, omitting only a few passages, interesting no doubt to the relations of the deceased, but not important for the present purpose.

COMMUNICATION.

"I died young; yes, in the morning of life. Like a fresh flower my spirit was transplanted to a more genial clime; and I can heartily say, Glory to my Redeemer! who has provided for all the exigencies of human experience. As my hour of departure drew near, I looked inwardly and beheld three spirits near me. They came still nearer, and, oh, the glory they brought to my sinking soul! My father, my grandfather, and grandmother. Oh, that hour! What new wonders opened to me then! They spoke me peace as I felt the struggles of a wearying dissolution. They showed me that the time of my departure had really come. They remained with me till my spirit was freed. With them I lingered over my dying bed and heard Mr. ——— remark Thus died all this young man's hopes, talents, and promise." I replied, prompted by my now spirit-companions, but he did not hear me. No; all of promise I possessed is ready now to be carried where it shall have more free, and full, and happy development.

"My dear cousin, you doubt that the spirit now communicating is your relative, and you ask for the evidence of identity. I will give it, so that you cannot doubt. Did I not tell you, before my departure, that I had triumphed over all sexual temptations? You know I told you.'

"I replied, I remembered a strange conversation with him on that subject, but could not tell where or when it took place.

"It was between your house and Bosley's Spring, immediately after crossing the little bridge, as we were ascending the bill. You know what you thought. You thought it might be so, but you doubted me. I told you I had preserved a pure life. Many temptations in profligate cities and private walks had been set before me, but I triumphed over them all. I overcame and have my reward. You have desired some evidence by which to know me. I give you this, and you cannot doubt that I am your cousin. If

you object to the nature of the reference, remember you desired something that would remove all doubt.

"I need not tell you that I love you and all connected with you. With you I had a home of peace, such as I never had realized on earth. With you I found congenial associations, and it was like severing my heart-strings when I gave them up. You did not desire it—that I knew—but you consented because you hoped my happiness and usefulness would be promoted.

"But you shall have other evidence. My books I ordered to be sold to defray my funeral expenses; but it was not done. I am afraid, too, that there will be some flaw picked in my life policy, and if so, I wish you to order my books to be sold to pay my debts, and if they fail, do not fail from any delicacy of feeling to write my mother, and she will have all properly settled. The policy now is in the hands of Mr. Hitchcock.

"To show you further that I am he, I will remind you of the bill you paid Mr. Hough. The medium, I know and you know, knows nothing of that. I disliked, in your condition, pressed as I knew you were with your own obligations, to have you add that to your many kindnesses to me. You must pay yourself.'

"To this I replied, 'You owe me nothing. I did no more than you would have done under like circumstances.' He answered:

"Yes; it must be so. You and your children need it. You must have it; and more you ought to have. You were my friend in a strange land. "A stranger and—(you ill)—you took me in." You have won to yourself many spirits you have similarly served in huts of wretchedness, where no eye witnessed your ready relief, and I see them hovering around you. They will ever be interested in your progression, and they long to satisfy your longing for spiritual knowledge, and they do satisfy it to some extent.

"One more evidence. You remember what I said of Theodore Parker. You will recollect I told you often he was nearer the truth than any one. I do not think so now.

"Do you remember your dream last night? I was near you all day and tried to impress you. I wished to show you that I had no evil feelings towards my enemy, as you remember him to have been. No hatred, no malice, no envy here towards even the worst of mankind. Love, mercy, benevolence, and charity towards all. You dreamed that —— extracted a sound tooth for you

and wiped away the blood with his own kerchief, which was dark—unwilling to soil yours, which was white. That tooth represented me as your friend, dear as a tooth to the body. The blood, your suffering on my account. His handkerchief received it all, which foreshadows an event that will come upon him and his family. Remember I have told you. Do not forget this. I have withdrawn all feeling against him and every human being. But I tell you this, that you may know it is your cousin-friend now communicating.

"To my friend, W.M., I would say, let me address you as one desiring to come into close spiritual communion with you. Did you not hear a loud rap upon your wardrobe and on your floor on last Wednesday night? Did it not arouse you from your sleep?

"I would address you as regards my indebtedness to you, but I can see you would not like it. But I have ordered my friends in St. Louis to attend to that matter. Oh, that I could have spoken a word to you before I departed, to tell you how your many kind favours had cheered my heart! I found you a stranger, but more than a brother. I know now that you loved me because I appreciated you. I still admire your noble benevolence and charity. You, my dear sir, have cheered many a desponding heart. You have helped forward many a soul that would have wept many bitter tears in the straits of poverty. "God ever loveth a cheerful giver." Your means and advice have been contributed to build up man as man, and for so doing, already you are repaid tenfold. Your mind and heart are clear before me. You will not thank me for saying both are noble. Here is a word for your mother, as the medium is becoming fatigued. She will soon receive a communication through a departed brother—not a fleshly brother. I could say much to her. Oh, the joy and brightness of this land! Take courage, my good mother (if you will allow me so to call you). Take courage in your spirit. Believe more in spirit-communion.

"Oh, the brightness of this glorious abode! Your weak imagination could neither imagine nor anticipate what you often see. Why shrink and startle at the approach of death? It is as though our spirits were advancing from a dark and gloomy dungeon into the glorious sunshine. Do not sorrow for my early departure. Bright, bright is my future.

"But before I close this, I must say to those I have left behind,

God has designed us for longer life than I lived. Violations of the laws of nature; inherited disease from our parents, brings upon man premature death. God does not will it, as many suppose. But He provides for it when it must follow. By living longer on earth we would make much more rapid advances in this state; that is, our experiences on earth would help us readily to appreciate what otherwise we have to be taught. This I say, therefore, "Be prudent. Live out all your days."

"I will ever visit and love my earth-friends. Love and cherish me, and I can commune with you more easily. Never forget your spirit-friends, for in so doing you will lose their influence. I see my presence will be appreciated; therefore I can take possession of those who will place themselves under and desire a spiritual communion.

"And now have your minds open for a brighter day, when all mankind will receive spiritual light, leading to the union of nations and individuals, both for this life and the one to come. *More Union* is the cry of the spirits—MORE UNION. How deficient are all Christian bodies in a rational and an improving union. When now I view them from my spirit-home, my soul almost sinks within me at the shameless hypocrisy of their professed love for all mankind.

"The medium is fatigued, and I must not weary her. By so doing I might injure her health. Adieu! adieu I my dear cousin. Preach! but I can say no more. Peace! peace!"

"Meryville, Kentucky, Aug. 6, 1854."

To the record of this communication Mr. Ferguson added the following remarks:—

"Truth and candour require me to state that the evidence of identity presented by the above communication was overwhelming. At the time it was received the only account we had respecting his death was a brief telegraphic despatch. We have since had every particular confirmed, and I will also add that his statement respecting my privileges in Spiritualism, which at the time I did not and could not understand, is now literal truth, as scarcely a day has since passed in which I have not received from every variety of mediumship clear and inspiring spirit communications,

enabling me to bear an amount of care, and perform labours, I would then have regarded insupportable.

"His life policy to which he refers was, from some neglect, without an endorsement of the payment of his premiums, which fact was not known to any of us till six weeks after his death. It was allowed, however, by the generous justice of the company, without difficulty, and without the knowledge on their part of this fact.

"At the time Mr. P. gave us the spiritual communication, I supposed the policy to be in the hands of Mr. W. Merriweather, of Kentucky, for whose security it was issued. In the last conversation with respect to it with Mr. P. in life, he informed me it was his intention to leave it with Mr. M., and on his way to St. Louis he stopped in Kentucky for that purpose. I mention these facts and leave them to make their impression, which no honest man can resist.

"It should also be stated that at the same moment, upon my return to Nashville from Kentucky, where the above was received, some eleven days after the death of Mr. P., when I handed it to Mr. M. C. C. Church, he handed me letters from St. Louis detailing the circumstances of Mr. P.'s death and the state of his effects, confirming the particulars given from the Spirit-world. Of course no language could express our gratification at the incontrovertible evidence of the reality of our intercourse with the spirit of our worthy relative. There are no less than *eleven distinct particulars* stated in the communication, which could not have been stated under the circumstances by any other than the spirit of our cousin friend."

A few days afterwards, a communication was given through Mrs. Ferguson, purporting to be from the same spirit, in which, besides some personal matters, he gives the following account of his spiritual condition:—

"How we desire to communicate with you, but we find the mind of the medium hard to impress. Did I not say to you in life I would come to you again? I will be with you and your house. I have just come from a large assembly of spirits. We meet in immense congregations. We ourselves undergo spiritual

training, as much necessary as physical training in your sphere. But our advancement is much more rapid than you can possibly imagine. We desire to come near and communicate this morning as regards our spirit-home. Its brightness, beauty, and glory transcend the loftiest imagination. But I cannot impress your mind so as to attempt a description. We are constantly urged by the higher spirits to press onward. The lower seldom desire to visit the higher. I have again received a visit from my three companions. They have opened to me many mysteries They have carried me to those moving congregations referred to above, where we receive necessary instruction. Here I see many advancing with great rapidity, while others remain almost stationary. Still all advancement is more rapid here than with you.

"Could my relations view each other as I view them from my spirit-home, they would soon learn to meet in love, and the more advanced would instruct the less advanced, and all feel pure sympathy together. I would speak to them all, peace, comfort, and progression. They must be true to each other, or they cannot inherit the higher spheres together....

"How many a rude savage have I met here, whose condition is far more advanced than many who made large boasts of their position and advantages in your sphere. We are advanced here according to the use we have made of our opportunities yonder....

"My duty will be to visit the lower spheres, and help others upward. It is my inclination and pleasure, and in so doing I shall advance my own spirit.

"Peace be with you. All is well. We will guide, comfort, and protect.

"Look at a small whirlwind, rapidly passing round and round, gathering up a few sticks and much dust. Notice, all falls to the ground. So with the movement of your enemies. They cannot harm where angels protect.

"Commune often with the spirits. Place yourself under direct spiritual influence. Read and meditate upon spiritual things."

The following, of a similar character, is extracted from a communication from P. W. Martin, in respect to which Mr.

Ferguson has addressed the remarks which will be found below:—

"Man is the creature of God. God has created in man a nature which desires the pure and immortal life. He has it within his mortal body. It cannot die. And in proportion as he overcomes the trials and imperfections of his life, his immortal spirit goes on to enlarge itself beyond anything he can imagine. You know not how spirits in our state are held back in their onward progression, owing to the abuse of their gifts in yours. Therefore we come to those we can best influence that they may point out the wrong and instruct others....

"It will be some time before we can so develop the medium as to utter what would be satisfactory to your enlightened aspirations. Mediumship has its degrees. The atmosphere around you has a great deal to do with our communications. We need spirit atmosphere. Therefore, when you have a thought not congenial with your spirit nature, cast it to the swine. It is only fit to be consumed, as all imperfect things will sooner or later

"Dr. Martin was a physician of Nashville, to whom I was often indebted for kind professional services. A few months before his death, he asked me for a candid opinion as to the probability of his recovery. I informed him that I believed him on the verge of dissolution. He at once said: 'If I die before you, and it is possible, you shall hear from me in the Spirit-world.' This was our last conversation, and occurred before my investigations of medium spirit manifestations. It should also be recorded that his excellent widow, in the above and subsequent communications made in her presence, received such assurances of his identity and continued interest in the welfare of his family, as left her without doubt, and gave unspeakable consolation."

Through the same medium, an Indian spirit gave an account of his experiences in the Spirit-land:—

"You desired to know somewhat of our employment in this spiritual life. Immediately after leaving this world we go to that society we are best prepared to enter. We are placed tinder spiritual teachers. God has thus provided. If we have not the proper training in your life, we are not driven off front the face of the

Father, who created and sustains all. He places us under spiritual guides. If they fail to influence and instruct, we pass into other circles, to receive a training, such as we can best appreciate. Our employment is to learn spiritual things. We are trained by those above us. We have various amusements, differing according to our advancement. As we sow, we reap. But, then, we do not live upon the death of other animals, as in your state. When we enter bore, we leave all desire for fleshly things. Some of us, dying undeveloped, and having degraded our privileges in your life, are not so happy as those who have been true to their spiritual nature. It is so with the red man and with the white man. Oh, could we so impress the medium as to better give you instruction! Perhaps it would have been better to have left off our savage appearance, but we desired to appear in the red man's costume, that you might know us as we once were."

On the same subject, and on the desire of spirits to influence mortals, we have, through Mrs. F., the following communication:—

"Men think were they to embrace spirit intercourse, it would dethrone their reason; it would do away with the inspiration of the Holy Bible; breakup their churches; and disorganize society. We see that these are the fears of large and benevolent minds around you. To them We Say—NOT so. We would build up all that is noble in man, pure in the Bible, and useful and improving in all organizations of society, religious or otherwise. We would have even those who think thus of our teachings cast off much of their fleshly nature. We would search the inmost depths of their thoughts. We would make them familiar with their own souls. We would ask, Do you believe in the spiritual communion of the ages past? Is not the mind of man the same? Is not God the same now as then? Are spiritual intelligences degenerate in their interest in their human brethren, that they will not impart light to any age, or people, or man that will receive it?

"You may well fear for the position of many churches. They stand upon a trembling foundation—the foundation of arrogant assumption over free thought, and action, and aspirations. We would not destroy, but rather purify your communion. We would not tear down, but build up your churches. We would enter them,

and make your Worship a true and holy worship. We do not desire to create a new Church. We have sects enough, in humanity's name. But if you cut off from your church fellowship the men we have enlightened for your good, what is left for them but to form other societies? We will elevate man. We would inspire his teachings with heavenly aspirations. We would enlarge his mind and spirit; and if your churches are too narrow, or too fleshly to permit this God-ordained work, rest assured the present generation will look upon their fall. They need elevating thoughts, duties, hopes. They need more; they need communion with the divine influences that lead the upward way of an infinite universe to its great centre—God. They must have it, or no power of money, ministers, or fleshly energy can prevent their ruin.

"Can the supply of this need of spiritual communion destroy the mind of man? No, sirs; it alone can, make and preserve the mind; it points out and exposes the insignificant mummery that destroys all free and inspiring association. But, do you say, you cannot believe. Then we would say, Do not ridicule. The time is not far distant when you will have to embrace it. Your teachings are so fleshly, so low, so unworthy, they must be, and they will be displaced by the pure embodiment of spiritual truth. The high-born spirits—flesh once of your flesh, and spirit still of your spirit—now call to you from their elevated homes, saying, HEAR US! HEAR US! Do not denounce us till you have investigated what we say. You doubt us from the influence of your fleshly and not your spiritual nature. Throw this off, and you will appreciate our teachings. We call upon you to think of your departed ones. Think of those God made you to love with an everlasting love, but who have gone from earthly vision. Think you they ever forget you? Think, rather, they are ever near you, and learn to bear their remembrance and image within you. These loved ones are now trying to communicate with you. These loved ones are now trying to communicate with this people. Let your desires be purified, Your thoughts devotional, and you will realize this truth. Could You see how calmly your best thoughts are wafted to the Spirit-world to give hope to our longing desire, that we may yet create Within your minds more noble and spiritual power to correct the fleshly and imperfect, you would often think of us.

"Were we to thunder with the terrific power that opens wide

the flaming jaws of a volcano, and amid the darkening smoke and burning lava titter our voices of alarm, you would believe. But would you be improved? We call upon you peacefully, and say, Give play to your own nature. We want a willing mind. The voice of thunder would alarm and degrade you. We desire your best and dearest power of examination. It would relieve you of dread superstitions that have darkened your earthly path; and it would come as with the sweet breathings of angel voices to relieve your declining years. You have lost fathers and mothers, husbands and wives, brothers and sisters, helpers and friends—each has lost some kindred spirit. Would you deprive that one, bound to you by eternal ties of existence, and to the Father of all, from renewing that kindred made sweet in death? Ah! yes. Ask yourselves if you would deprive these cherished ones of coming into close communion with you. It is our right—we demand it of you. We are the only ones who can speak you peace, when you feel the wearisome burdens of life upon you. We hold the power that can calm the sinking soul, and will ever use it where we are allowed. Will you reject us? Could, oh! could you desire to reject us, were you to realize the pure and holy mission we have to this land and people?

"We come to enlighten and make you as one band of brothers. If we fail in this, we fail in our most cherished and blissful objects. We desire to bind together all mankind, that they may feel and act as one brotherhood. Instead of separating, as you suppose, we have come to draw together. Look at a large diamond encased by the smaller ones, cemented inseparably together. Each has its light of never dimming beauty: so would we have the race of man; so would we have you, so that all who come within your atmosphere, however humble or exalted, would feel the heart of a brother. We would not insinuate that we would make all minds as one mind. Man must allow of difference. We were made to differ, and should expect to differ. Without this, all progress would stop; the mind would become dwarfish, and God would be robbed of His ends in the human creation. The rarest power and beauty of mind is called forth by our differences. Let us differ, then, in love. We differ in this life, but love rules the spiritual spheres.

"Allow us, while this idea is before you, to present you an earthly view of death. You have witnessed the opening of a

panoramic painting, combining scenes of nature, imagination, and history. You enter the ball; you wait with patience the opening of the scenes. One enters, and extinguishes light after light, till you are involved in darkness. You see nothing but a dark curtain. Perchance you hear a strain of sweet music. You wait; you listen; your anxiety increases. Suddenly the curtain is lifted, and your eyes rest upon a lovely landscape. So in death; but we do not call it death. As you approach near the close of life, your vision becomes dim—dim with age, with care, and fear—dim as it regards your heaven-born life. You rejected the heavenly influences that would have opened your minds to the bloom and glory of the, to you, far-off Paradise; and now your hope sets in darkness, and your feet tremble, where you should stand firm to behold the glories of eternal day.

"Let me assure you, you can make your declining days brighter than any picture we can draw. You may so commune with your own soul and the kindred souls around you, that you will feel the welcome that awaits you in the glad home of spiritual and undying affection. You will feel and embrace their presence. If you will now live a life of self-sacrifice, you will feel more than all we, your holy visitants, could bring before you.

"But, reluctantly, we must close this communication. Oh, could we speak to you without raising your selfish prejudices, how the darkness of your minds would clear away, and the shout of joyful triumph re-echo through all the vaulted courts of an unfolding universe! Do you believe in God, and yet believe not in the communion of His holy spirits? It cannot be. Reject not what alone can ennoble and hallow your desires. True, much that professes to come from spirits ought not to be countenanced. But is this our fault or yours? Rest assured you must judge; but how can you judge when you are not true to the, purest and deepest thirst of your own souls? Remember spirits have to use imperfect Mediums. Remember your own imperfections, of which you need no better evidence than your unnatural and sinful prejudices against what you know ought to secure your highest good. Be true to Yourselves, and you will know how to discriminate. Know that nothing but the pure can come from God and His holy messengers. We come from Him to invite you to brighter thoughts, hopes, and visions, than have ever blessed the walks or ways of the most

enlightened mortals. And now may the Spirit of God rest upon this American people, and bind them as one congenial band of brothers.

"From the presence of Emanuel Swedenborg, to all who are alarmed at the thought of spiritual communion.

"September 26th, 1854."

CHAPTER IV.

MR. H. B. CHAMPION AS A MEDIUM.—INDIAN SPIRITS AND SPIRITUALISM.—IDENTITY OF SPIRITS.—MODES OF SPIRIT INFLUENCE.

A LARGE portion of the recorded experiences of Mr. Ferguson in his investigations of supramundane facts consists of either the spoken or written communications of Mr. H. B. Champion, or accounts of the modes in which he appeared to be subjected to spiritual influences. Before giving such brief notices of these as may be practicable, it may be well to copy Mr. Ferguson's account of the medium as written in 1854. The facts here stated are of a very extraordinary character, and they are of a kind not very difficult to verify. Admitting the facts to be genuine, upon what hypothesis can we deny their supramundane origin?

"It is known to the spiritualists and many others of Nashville, that Mr. Champion has been developed, in the past two years, as one of the most remarkable mediums of the age. The nature of his development will be fully presented in a volume now preparing under the direction of the spirit of Dr. Channing. The volume referred to is a commentary upon the Bible, critical and expository, and is regarded by all who have examined it, as a volume worthy of the highest commendation. He has already reached some one thousand six hundred pages, and it will be published so soon as the spirit communicating it shall direct.

"Mr. Champion was some two years since informed that he was a medium, at a time when he regarded the pretension of spiritualists as an unmitigated imposture. He makes no pretension to literature—had not read the Bible for fifteen years, and scarcely

ever looked into any book. When he received a communication from the spirit of Dr. Channing, he did not know that such a man had ever lived. Under his influence, he frequently sent me, contrary to his own desires, for we were strangers to each other, but by an almost irresistible impulse, communications, criticisms upon my sermons, and details of my investigations of various metaphysical and theological subjects, conceived in a comprehensiveness of idea, a beauty and force of style, and an appropriateness of application, that would compare with any documents ancient or modern. Of course I sought him, and to my astonishment found him able to converse with me, when under spirit direction, so as to appropriately and forcibly answer questions, and offer criticisms upon treatises he had never seen nor heard. I have held interviews for hours at a time, without uttering a syllable, writing my questions at one table in a room, and receiving answers from him at another, in the presence of the most respectable witnesses, that left me without a shadow of doubt as to the reality of his claims. Questions as to why he was selected—for he had been unfortunate in business, and lay under the censure of many; whether justly or unjustly, it was not for me to say—were answered with a force that no honest mind could resist, of which answers he knows nothing to this day. I could publish a small volume of communications received from him, but as the great work upon which he is engaged will be given to the public, it is not necessary. The following, as making a part of my records, is presented as worthy of the attention of all honest and candid men. I ought also to say that Mr. C. will write in two hours, more than any ordinary clerk can copy in two days. I regard him as the most remarkable psychological phenomenon of the age. After making his acquaintance, I found, to my astonishment, that he could, and did quote whole chapters of the Bible, and critically examine every phrase, fact and bearing of each verse without the book before him; that he could, and did the same with the ancient classics of Greece, Rome, and the Primitive Church; and when not under the influence of what purported to be the spirit of Dr. Channing, he could not converse intelligibly upon either. Indeed, he did not know their names, much less their statements and opinions. I do not hesitate to make these statements, because there are numbers of respectable men who know them to be true, and to their truth would be willing to make

the most solemn asseverations. Besides, the evidence is open to all who will take the pains impartially to investigate it.

Among the remarkable phenomena of what is called Spiritualism in the Western, and therefore more recently settled portion of America, is the frequent influence or possession of persons called mediums by what claim to be the spirits of the Indians, who a few years ago owned and peopled the forests and prairies of that vast region. Many mediums, susceptible of such entire control, give their communications in the Indian languages, of which, in their natural state, they are entirely ignorant. Others, in air, gestures, manners, and customs, show the influence of the controlling spirits, whose thoughts, however, are translated into English.

Mr. Ferguson records that while standing in the twilight near a rail fence he was startled by a sound which seemed that of a blow from a hatchet cutting into the top rail close beside him. No person was near, nor was there any apparent cause for the sound. But a little later, a medium, seemingly under the influence of an Indian chief, addressed him with a wonderful power and eloquence.

On another occasion, when the circle had assembled, after a few minutes waiting Mr. Champion said, "I am impressed that we should remain quiet and see what will follow."

In a few moments Mr. Champion's head was moved gently to the table. His hands, as if under irresistible, yet pleasurable power, were crossed upon his back. His body was then turned into a graceful and commanding attitude; his hands and head released. A loud sound was heard upon the door, when he was moved into the highest attitude of the orator, his eyes closed and his whole nature entranced. After a few moments of breathless silence he commenced an address which filled its hearers with admiration.

Mr. Ferguson says of one of these addresses:—

There was not a sentence that was not uttered with a power

of voice and manner superior to any oratorical display I ever heard. It frequently drew tears, and commanded our full, almost wrapt admiration."

While adverting to the fact of the frequent appearance of Indian spirits to those who occupy their former earthly residences—and manifestations of this kind may be found in the early records of the New England colonies—it may be interesting to learn that the Indian tribes still living west of the Mississippi are spiritualists, and familiar with the phenomena of spirit manifestations. On this point Mr. Ferguson gives the following curious testimony

"On the night of the 7th May, 1856, Rev. James Tanner, a native of the forest, and a member of and missionary to the Chippewa tribe of North American Indians, visited me under very peculiar circumstances. We had met for our usual spiritual communion, when he came in, an entire stranger to us all. He modestly introduced himself, and when informed of the purpose of our meeting, consented to remain. We had not been seated but a few moments, until another stranger gentleman present came under spiritual impression, and addressed our Indian friend, recognizing him as a spiritual medium, and detailing the circumstances which led to his coming among us, many of which could not have been known to any other heart but his own. He was then addressed by each of our mediums, in most pointed, eloquent, and impressive orations. He sat in unmoved silence, apparently deeply absorbed in meditation, and no one could judge from his manner or countenance what was passing in his mind. The meeting adjourned about midnight, and he left us for his hotel, refusing to remain with us overnight, and promising to call upon us on the morrow. He had never been in a spiritual circle among the pale faces before.

"On the morrow he called again, when he informed us that all that had been said to him on the night previous was strictly and to the letter true, and that he had realized then, and afterwards, the presence of several spirit-friends, although for years he had been struggling in his mind to overcome all such experiences as inimical to the views of his Christian missionary brethren and

fellow labourers, and as tending, in their opinion, to the destruction of the hopes of his people.

"We gave him all the information on the subject we could in an interview of four hours, and found, to our astonishment, that we were but detailing an experience coincident with those of his nation from time immemorial. Not a fact, principle, or distinct point in spiritual philosophy could we state as ours, or the result of our experience or observation, but what he either anticipated or confirmed by a simple and lucid account of the usages of his people. He remained with us several days, during which time we had constant interviews, he receiving, and we receiving through him, the most inspiring and consolatory communications. He spoke to the experience of every one of our circle, confirming to them truths they had been led to doubt, and showing, under the high and pure influences that seemed ever to attend him, a familiarity with the duties, difficulties, trials, and prospects, of all he met.

"We found him a most interesting and well-informed man, of large and varied experience, and devoted with apostolic zeal to the elevation and interests of the off-cast Indian. He had been for many years a missionary in co-operation with the Baptist Mission; had become fully satisfied that the sectarian policy of that and other missions tended rather to the injury than the help of his nation. He had secured a treaty with the Government of the United States, by which his people had the privilege of citizenship opened to them for the future, and the moneys appropriated for the education and civilization of his tribe were taken from the direction of the Baptist Board, and placed at the disposal of the chiefs of the tribe. He was now engaged in finding mechanics and agriculturists as teachers to establish shops and farms, instead of churches of sectarian strife, and for his praiseworthy work in this regard, was suffering the reproach of denunciation for heresy his former brethren were heaping upon him. We had every assurance of the purity of his motives, and the sublime and patriotic purposes of his life, and now feel that he was brought to us that the slumbering customs of his people, which by a slavish and ignorant priesthood had been denounced as devilism, might be revived and purified, to open a new hope to a despairing and persecuted, but never cowardly or forsaken people."

At this period (1854) Mr. Ferguson and Mr. Champion made a visit to several families of Mr. Ferguson's former acquaintance in Kentucky, to whom Mr. Champion was a total stranger, he being in equal ignorance of the persons he visited and of their relations. Yet we are told in this record that Mr. Champion, when he fell into the state—called trance, addressed them as from deceased relatives, whom he so dramatically personated as to leave no doubt of their identity. In a note appended to the record made by Mr. Ferguson of their visit to the family of Mr. W. M. Merriweather at Meryville, Kentucky, he says:—

There were other descriptions of attending spirits, and personal recognitions by those present. But we were at a loss to recognize the spirit that represented itself as kindred to the family, and as having served in the councils of the nation. While discussing his probable name, several having been suggested, Mr. C. came under spiritual influence, and after describing most accurately Dr. Merriweather, President Thomas Jefferson, and delivering a noble speech from the latter, and appealing to a gentleman present, who was the only one of our company who knew him in life, for a recognition, he told us that W. H. Crawford was the relative the family were inquiring after. It was not known to any one save Mrs. M. and Mr. W. D. Merriweather that he sustained any relationship to the family.

"To sum up what was remarkable in those recognitions of deceased kindred, we would have the reader observe—1. Mr. Champion had no acquaintance whatever with this family. 2. He arrived but a few hours prior to this interview. 3. He met persons here whom he had never seen, from places of which he knew nothing. 4. The meeting was as unexpected to the family as to himself, and he was induced, by spiritual impression, to accompany me there, neither of us knowing whom we would meet, or what would be the nature of the demonstrations. And yet he accurately described deceased relatives, their peculiar relationship to the strangers present, the time and place of their death, and gave appropriate messages from each. In addition to this, he gave a description of Mr. Jefferson, and his relation to the republic, represented him as an associate of

Dr. M., not knowing, what we afterwards learned from the family, that Dr. Merriweather and Mr. Jefferson were intimate acquaintances in life, and greatly devoted to each other. He gave the name of Mr. Crawford as a relative, and his speech above, when I, though I had resided in the family five years, had never learned till this interview that he was a relative.

"Are we not warranted, then, in saying that no honest mind can put these facts together—and of their verity I refer to the family, and am ready to furnish the names of many respectable ladies and gentlemen who were present, and will never forget the impressiveness of that occasion—and not admit the reality of spirit intercourse?"

"But the demonstration did not stop here. On the next day Mr. C. came under the direction of an Indian chief, and commanding me to follow him, wended his way directly to the family cemetery, and there pointed out to us the tombs of many whose spirits, he said, had greeted us the night before. Some of the graves he designated had no marks; and yet he gave the sex, the relationship, and general character of each, with an accuracy of description that was irresistible. When he had finished here, he again commanded us to follow. He sought a spot, which he bid me mark, and then, taking a distinct survey of a forest some distance from us, followed a line, not varying a foot, through fields and over fences, and then or through a dense wood, till he came to a mound I had never previously noticed, whereon he stood, and delivered a description of the habits, power, and disappearance of the aboriginal tribes of this country, that was commanding and interesting in the extreme. I had no materials with which to preserve the oration, as the whole proceeding was unexpected, and could not have been anticipated. When he had completed an address, sentences of which are still imprinted upon my memory, he was released, feeling much invigorated, and seemed as unconscious of what he had been doing as if he had been in a dream. He knew not where he was; knew not the way back to the mansion we had left; and such was the difficulty of a return, even to myself, that, losing sight of the marks I had made by his direction, we found ourselves, when emerging back again from the wood, several hundred yards from the point where we had entered it. I record these wonderful demonstrations of spirit-presence, alike for the

gratification they afforded me at the time, and as a duty I owe to truth. I leave them without a comment, believing they will make a proper impression upon all sincere men.

"At night Mr. C. addressed the venerable lady of Meryville, from her deceased husband, and also her son, making reference to incidents known only to them, and leaving them without question as to the reality of the presence and interest of him whose noble form they laid away some twelve years before. The scene was beautiful, hopeful, almost heavenly, and I feel it one that I should not record in its particulars, at least for the public eye. It will never pass from my memory while I have mind to appreciate the high thoughts of wisdom, or a heart to move to the pure emotions of undying love; for there was a calm spiritual meeting that revealed the inseparable union of kindred souls in undying affection."

In the very interesting and remarkable account of certain manifestations witnessed by Mr. Ferguson during a visit to the Shakers, Chapter V, will be found further examples of the character of Mr. Champion's mediumship.

"The evidence of a supramundane intelligence influencing different persons at the same time, although widely separated by distance from each other, I have had demonstrated beyond a shadow of doubt.

"With Mr. Champion I sustained the most intimate and confiding relations. We were together in the recognition of these evidences in all that makes united life sacred and confiding. We were so from our mutual attraction, and by direction and guidance which we both recognized as the brightest assurances of divine alliances, making and guarding the highest forms of fellowship upon earth. He often gave me communications that claimed the presence of an individualized intelligence that had passed from earthly visibility. At the same time there were others who did the same upon similar subjects and for similar purposes.

"Among these there were none whose supramundane reflections to me so much commanded my respect and interest as

those of George W. Harrison, a young gentleman who had resided in my family, and with whose parents I enjoyed most delightful relations. They had recognized with me these evidences in various forms, and took deep interest in them, and especially in those reflected through the elevated nature of their own son. With the father, Captain H.H. Harrison (an officer of the United States Government), I arranged that at the same hour of a given day, he with his son in Nashville, and I with Mr. Champion on a visit to Kentucky, should seek some evidence of communication, and both record the result. We did so, and we were both compelled to admit that through two organizations—Mr. Champion's and Mr. G. W. Harrison's—a similar or the same intelligence was reflected, at the same time, and when they were separated a distance of forty-five miles. This was not contrary to my conception of the subject, but was so to his, and led to much thought and discussion on the phenomena, with him, myself, and many others.

"Some months afterwards, Messrs. Harrison and Champion were with me on a visit to Kentucky. One night we were seated in the drawing-room with the family we were visiting, when both Mr. Champion and Mr. Harrison were deeply entranced. Very appropriate addresses were delivered by each, and the meeting became one of inexpressible interest, when Mr. Champion, still entranced, left the room and house, peremptorily refusing the company of any one or to tell us where he was going. When he had gone, and the company became again composed, Mr. Harrison, still entranced, directed me to get pen and paper and take down what he would deliver. It was eleven o'clock at night, and very dark. He described all Mr. Champion's movements with the utmost particularity—also his mental reflections—and, finally, the place at which he would stop, and when he had reached it. Then he said that the spell on Mr. Champion would be broken at a given minute, and directed that our host should go or send a servant to guide him back, as, in the dark, being a stranger, he could not find the way. This was done by the host, who

brought him back, to confirm all that had been stated to all present; while Mr. Champion, not knowing what had been said in his absence, seemed confused by the recognition of the company. He had passed through the family cemetery, over the garden walls, through a thickly-planted orchard, and into the centre of a large wheat-field just denuded of its harvest. He had, under the spell which held him, marked the spot, where his walk terminated in the field, and while marking it he was brought into his normal condition.

"Next day, Mrs. Ferguson and Miss King came to the same spot under a similar spell, and took Mr. Champion to show him his own mark. It was remarkable that both ladies walked to it backwards as if to convince us that they were directed by another intelligence than their own, and that it was the same as the one which directed Mr. Champion in the dark, and that revealed through Mr. Harrison in the house at the same time the course he had taken. The spot became one of interest to the family, and neighbours and many foolish persons insisted that there was buried treasure there, and were with difficulty prevented from digging. What was proved to myself and Mr. Champion in the premises was

"1. That a supramundane intelligence can guide two or more persons at the same time.

"2. That it can guide to the same mental and physical results."

Mr. Ferguson has related to the editor the following incident, not contained in his records, but which is a fact of so curious a character that it deserves to find a place in this volume.

During the residence of Mr. Ferguson in New Orleans, Mr. Champion left Nashville by steamboat to join him. The river was low; the boat was detained by grounding on sandbars, until Mr. Ferguson became anxious for the safety of his friend. While in this state of mind he called upon a gentleman of New Orleans, whose wife happened to be a medium.

She knew nothing of Mr. Ferguson, or of Mr. Champion, or of the anxiety of the former respecting the latter; but, sitting at a table, she wrote a letter to Mr. Ferguson, dated on the steamboat on which Mr. Champion was expected, at a place twenty-four hours distance up the Mississippi, stating that the writer was well, and expected to arrive in New Orleans the following day. The letter was signed "H. B. Champion," and was apparently in his handwriting, and contained several of his peculiarities. The next day the boat arrived, and Mr. Champion confirmed the message, of which, however, he had no consciousness, except that at or about the hour it was written he was thinking of Mr. Ferguson, and had a strong desire to relieve his anxiety.

This fact may be considered as a form of clairvoyance; but if so, it must be allowed to have been a singular manifestation of that faculty; besides, we are not very much enlightened as to the *modus operandi* of clairvoyance. It is also to be observed that those who attribute professed spirit communications to the clairvoyance of the medium, were probably engaged not long since in denying and denouncing the very facts by which they now seek to explain others of a perhaps more difficult character.

CHAPTER V.

SPIRITUALISM AMONG THE SHAKERS.

THE editor looks upon the following narrative as one of the most remarkable and instructive to be found in the literature of modern spiritualism. In the exercise of the trust reposed in him, he has suppressed the name of the Shaker village, one of fifteen or twenty similar communities existing in the American States.

The Shaker communities in America were founded near the end of the last century by Ann Lee, an emigrant from Lancashire, England, who is believed in and worshipped as a female Messiah, and fourth person, or incarnation of the feminine principle, in the Godhead, sent to open a new manifestation, form the true Church, and gather the saints into religious and industrial communities. The costume of the Shakers is like that of the primitive Quakers. They live in societies, having all things in common, like the early Christians, and profess to live in perfect chastity, increasing their numbers by conversions and the adoption of poor children and orphans, whom they take from dissolute parents or overseers of the poor. They are governed by elders, and are under a strict rule and rigid discipline. Selecting large tracts of fertile land, which they cultivate skilfully, carrying on also many lucrative manufactures, and having no expenses beyond the bare support of their members, they are prosperous and rich, and seem to have solved, at least, the practicability of communistic associations. In their religious worship they sing hymns to rude and lively tunes, with energetic, though not graceful dancing. They

profess to have spirit communications, with prophetic and other miraculous gifts. They are very hospitable to strangers, and use every means to attract them to their society. Their industry, sobriety, economy, neatness, and the honesty of their dealings with the world are most commendable. Their domains are models of good culture, and their stock of horses, cattle, sheep, &c., the best that can be procured. Their products, from their excellence, bring the highest price in every market. A Shaker village is plain, neat, cleanly, and in perfect order; but the aesthetic element is entirely omitted. There are no flower gardens, shrubberies, fountains, pictures, statues, or musical instruments. The only music is the singing of hymns, and the only dancing is that which belongs to their fantastic worship. On the other hand there is no poverty, no intemperance, or appearance of any vice. There is no tavern, grogshop, pawnbroker, policeman. They live together in large buildings, professedly as brothers and sisters; and when married men and women join them, they are obliged to separate, and conform to the Strict rule of chastity.

With this explanation the reader may be better able to appreciate this wonderful narrative, which is evidently a careful record of facts down to its minutest particulars.

"On the night of the 25th December, 1855, a member of the Shaker communion, from the village of ———, visited our circle, under circumstances of a very remarkable and interesting character. We became much attached to friend ——— who, so unexpectedly to himself and us, was developed as a medium at his first visit to our home. That visit led to quite an interest both on their part and ours in each other, and we frequently enjoyed the privilege of extending hospitable attentions to our Shaker friends. In return, they invited us to their village, and we became, before the waning of the summer moons, quite anxious to see them in their Own quiet homes, and rather agitating worship. Both Mrs. Ferguson and Mr. Champion, under spirit impression, were directed to go, and it was said to us that the time, circumstances, and purposes

poses of our visit were arranged by the highest influences attending us.

"I cannot say that I had of myself any distinct purpose in the visit, other than a retreat to the quiet of the country, and a desire to see what of spiritualism these singular people claimed. As a people, from their plain habits, their skilful and industrious husbandry, their meek and humble demeanour, their freedom from vice and from poverty and destitution, the evidences of plenty and comfort surrounding their societies, and above all, their profession of purity above the degrading sensualism of married and single life in our own civilization, so called, we were more than ordinarily drawn to them. Indeed, I do not hesitate to say, that from our experience of the hostile prejudices of our immediate acquaintances, and the general irrational opposition to the spread of pure spiritual communion, with the many harassing annoyances we had met in the unworthy, not to say selfish and sensualistic, tendencies of many who claimed spiritual light and mediumship above the commonalty of religious sects, there was no one of us that would not readily have accepted the retirement of Shakerdom, could we have been assured that its forms, habits, and character would tend to the greatest good of mankind generally. In a word, we were ready to become Shakers, if Shakerism could establish the divinity of its origin, the spirituality of its intentions, and the humanity of its manner of life, and so far as our feelings were concerned, they were more in their favour than against them.

"Accordingly, when my connection with Nashville, Tennessee, was dissolved, we turned our faces towards Kentucky. While at Meryville we proposed to pay the long projected visit to the Shakers. We were encouraged to do so by learning that several of that people had, while engaged in selling their fowls, seeds, &c., among our friends and relatives, expressed much confidence in our spiritual guidance, and anxiety that we should fulfil our promise to visit them. But as our meeting with them in the first instance was the result of spiritual direction, and our chief desire was to understand their claims to the same, we waited for spirit intelligences to arrange the time and the number of persons for the occasion. We had been at Meryville over two weeks, and at every spiritual meeting we were told that we would have no manifestations, save as they related to our preparation for a meeting with the

Shakers. This, of course, tended somewhat to arouse our interest, but we waited patiently for the time and persons to be selected.

"On the 17th of June, Mr. Champion, Mr. W. D. Merriweather (the gentleman whose hospitality we were enjoying), Miss Frances King, my daughter Virginia and myself, were taken to the orchard and woods, where the following evidences of spirit-presence were given. Miss King, Virginia, and Mr. Champion were seated, as was afterwards observed, so as to form the points of an equilateral triangle, while each seemed deeply entranced. Impressive and interesting addresses were made by each, calculated to awaken the spiritual nature and aspiration of all men; at least so I esteemed them. We were then carried to the woods near by, where the mediums again formed their triangle, and knelt in solemn prayer. They changed their position, and called me to them. I was requested to kneel with them; *i.e.*, with Miss King and Mr. Champion, who were deeply entranced. I did so. Then speaking in the most measured and direct terms, I was asked to pledge myself, beneath the unobstructed dome of heaven, near to the silent trees as divine witnesses, to take both mediums under a care that would prove paternal in any trial; and they assured me a severe one was before them, Mrs. Ferguson and myself. I could not imagine what the proceeding meant; but as nothing unreasonable was required, I gave the pledge. It was repeated thrice, and I never witnessed a more solemn scene.

"On returning to the house, Mrs. Ferguson, who had remained there during our absence, came under spiritual influence, and detailed what had occurred in the orchard and forest, and gave its general import. She said that on the morrow we—*i.e.*, Mr. Champion, Miss King, herself, and myself—must set out for Shakertown; and that while there, and after leaving there, I would see and realize the purport of my pledge—the meaning of the triangular position—and we would all witness among the Shakers much to inspire the noblest sentiments and hopes, and also much to render our common humanity low, degraded, nay, 'infamous.' She peremptorily forbade any one from joining our company, although several were ready to do so, alike for the pleasure of the visit and the interest awakened by her communication, which was all that any of us disclosed of the events of the orchard and woods.

"Carriages, by the kindness of our host, were in readiness on

the evening of the next day, and our company of four set out. It should be said that for one week previous to our starting, Mr. Champion had not tasted food, nor did he taste food of any kind on the way, or at Shakertown, until the end of our visit there, which embraced three days. Although a man of most delicate physical organization, he was, to my knowledge, without food for ten days, and during that time seemed to possess the strength of three men, when under direct spiritual influence; but when not, he was as feeble as an infant, and needed all the care I had promised in the *forest pledge*.

"When within five miles of the village we stopped to bait our horses, I was taken alone into the woods again by Mr. Champion, and under similar circumstances asked to renew my pledge. It was then told me that at Shakertown spirit manifestations of a novel character would attend us in the streets, in the gardens, in the fields, and in the houses, and that I must not manifest surprise, but give myself wholly to the protection of the three mediums committed to my care, whose health and life were intrusted to my instrumental protection. I was assured that by impression unmistakable I would be guided, and I renewed the pledge.

"Towards the decline of the day, covered with dust and wearied with heat and fatigue, we arrived, and received a most hearty greeting from the elders, sisters, and brethren, who seemed fully aware of our coming, and were ready to receive us into their hearts and homes. Our greeting, and the kindly and yet not officious attentions that followed, made a happy impression on our mediums, and would have done so on me but for the warnings I had received. As it was, I felt free and cordial, but was constantly impressed to watch as well as rejoice. As the shades of evening came on, amid pleasing and cheerful conversation, maugre a little of flattering compliment that did not comport with the unworldly aspect of the 'believers,' as they called themselves, in the '*region of God upon earth,*' quite a company—but, as I remember, mostly of aged persons—came together as by concert. They formed themselves in the large hall, where we sat in a sort of semicircle, not unlike in shape to an extended horseshoe. There were, perhaps, fifty beside our company. To my surprise, I found our little band forming the triangular position in the seats they had chosen, and myself seated much as I had been in the orchard, where it was first formed. I say surprise, for it was

without concert on the part of either, and was unobserved by all till the close of our protracted interview with the Shakers.

"A song of much animation was sung, all joining in its easy flowing strains, and all keeping time to the music with rather elegant gesticulation on the part of the women, and not very ungraceful on that of the men. A rather striking and constant motion of the hands and feet was kept up. At its close several addresses were delivered by the leaders of the society bidding us welcome, recognizing the gifts attending our circle, and their hope from the spread of such, long known to their society, while it was stated that the song they had sung had been given them for us in anticipation of our coming. From a most deeply inspired condition Mr. Champion responded to their welcome in most happily chosen terms, and assured them we were there for purposes of high and holy meaning. He besought them to be free, and assured them he would be so. He was followed by addresses from Mrs. F. and Miss King, of a very affectionate and generally consolatory character, in which the personal appearance and character of several of their Spirit-brethren were given with marked accuracy. The night was thus passed till a late hour, much to the satisfaction and apparent edification of all. Our own party seemed carried away, when in their normal state, with the kindness, apparent unworldliness, and spiritual atmosphere of Shakertown, and not unfrequently expressed their opinion that they were finding a heaven upon earth in miniature there.

"In the morning came eight of the brethren and sisters, two for each of our company, to conduct us through the spacious buildings and neatly kept grounds, gardens, and fields, of their 'retreat from a sinful world.' We had passed through one of their most commodious homes, built, as they told us with an air of gratified hope as they looked upon and spoke of the spiritual manifestations of this time, for those who were soon to be brought to their Zion, when we were conducted into a very humble, though quiet, neat building or buildings, called the Dairy. While there, amid the many evidences of plenty and tidiness, much interested in the regularity of their allotted and, to all appearance, pleasant tasks, there came running from the harvest field, covered with the sweat and dust of his labour, a stout athletic man of youthful mien, leaping the fence at a bound, and devouring the ground as a swift

courser. He came as if in the highest glee, and embracing Mr. Champion, they commenced a regular Indian dance, which was kept up for some minutes, interspersed with a song and conversation, in what seemed to us an Indian dialect, and which was an unknown tongue. At its close, assuming a solemn air, this Shaker youth addressed his fathers and mothers around him, and pointing to Mr. Champion, said, '*Behold the prophet selected and sent to you from on high. See that you regard the message he brings!*' The whole proceeding struck our Shaker-friends with surprise, and made upon us all a profound impression.

"We were next carried to a large culinary room in the basement of an extensive building, and while making an observation there, Mr. C. was entranced and delivered a very forcible address upon the unitary interests, duties, and privileges of man, and at its close, with an air of authority, demanded of our kind Shaker attendants, '*Where is Clarissa? We must see Clarissa!*' As we were ascending to the higher rooms of the building, the elderly Shakers drew near me and asked, '*What shall we do?*' 'Have you such a person among you as *Clarissa?*' I asked. They said, 'Yes; she is sick and blind.' When we had passed through the spacious corridors opening into neat and airy chambers, where we saw many infirm and aged women, all of whom gave us happy greetings, and many expressed, what had become to us from its repetition rather an officious desire, that we should cast in our lot with them, we were conducted into a room where we found Clarissa in the person of a woman of fifty, with rather a noble-looking face, bearing many traces of patient suffering; feeble she was, and blind. Mrs. Ferguson, under spiritual influence, advanced and embraced her, and made to her in kind and sisterly accents a most beautiful and affectionate address. The tears from sightless eyes coursed freely down her furrowed cheeks, and she very timidly invoked a divine blessing upon us all. Mr. Champion, at its close, delivered a stern rebuke to the aged persons accompanying us, closing it by saying, 'Had you been true to the nobler instincts of your souls, this suffering, had not been!' The scene became painful, and I was relieved when he closed an address that seemed to contrast strangely with the hearty welcome everywhere greeting us. Among other things he stated that there were twelve persons in their village he must see, and appointed three o'clock of that day as

the time to meet them and the leaders of the society, when he commanded, as it were, that at half-past six the whole village should be called together for the purposes contemplated in our visit. When he came from under the influence attending, he seemed wholly unconscious of what had occurred since the meeting with the medium at the Dairy, and our usual friendly conversation and proposed walk were resumed.

"Meanwhile I was taken on one side in consultation as to how I was in the habit of acting when appointments such as had been delivered through Mr. C. were made. I answered, 'I always obey, for they are generally agreeable, and always profitable.' But I assured them we had no disposition to dictate their movements, and they must feel free either to make or refuse the proposed meetings. Besides, it was mid-harvest, and labourers were scarce. The meetings were, however, appointed, and at three o'clock we met some thirty aged Shakers, with the twelve mediums Mr. C. had named, all persons whose names neither he nor any of our company had ever heard. They were gathered soon around a table, where our company, again as a triangle, took their seats.

"Mr. C. was again entranced, when various descriptions of spirit-friends, acquaintances, and associates of the aged men and women present were given, acknowledged, and gratefully, though somewhat fearfully recognized. Mr. C. then informed them that he was made to see their system in all its departments, of which he said there were four. With almost breathless interest they heard him describe the ceremonies of the first, second, and third; but when he came to the fourth, there was manifest uneasiness, with much muttering among the more prominent members. The medium proceeded. He described a strange and secret ceremony. He spoke of himself as being carried through a subterranean passage till he came to a door. 'Shall I open that door?' demanded he in tones of authority irresistible. Consternation seemed to seize one or two of the company, but deathlike silence prevailed. One less wise than the others said, 'We know not what thee means by a door, which is not a door.' 'It is a *vault*,' said the medium; 'do you know what that means? Shall I enter it?' he sternly continued; 'for here is that which sickens the soul, and blights the fairest flowers of Immortal planting!'...He continued his address in most affectionate but pointed appeals, and all he

said was sanctioned by their own mediums, under a deep entrancement, and the meeting, Much to the relief of all, closed.

"As it closed, the cleanly dressed companies of women in one band, and men in another, followed by children, arranged according to size and age, were passing to the general meeting at half-past six. Mr. Champion informed me in our private room that a work had now been done that had stirred the feelings of the leaders and aged sinners of that people, and excited their fears. He besought me, as I valued his life, and that of those I had solemnly pledged myself to protect, to be cautious, calm, and prepared for any emergency. We must regard ourselves as in danger from that hour. Our meeting with the village would be prevented if it were not too late to countermand the order. 'Their only hope now,' he said, 'is that you did not understand the descriptions, and that my mind was made unconscious of what was disclosed through it. They will do all they can to magnetize us, with a view to an obliteration of the whole from our memory, or to gain us to their society, which is now the blinding hope God bestows upon them for our defence. Let us be true, if we die in our duty.'

"With such assurances we met the whole village in their capacious meeting-house or chapel, upon their backless seats, and in their strange costume. Our triangle was again unconsciously 'formed, and Mr. Champion and each of our mediums became fully entranced. I addressed the company, by request, for one hour and a half, and was heard upon the general philosophy and aspects of modern spiritualism with marked attention by young and old. Mr. Champion then addressed them in their four divisions, recognizing the fourth as a secret order, but so recognizing it that novices would not understand what was meant. He called by name for the leader of the society, who came forward, and was seated by his order. He delivered to him a most extraordinary address—extraordinary in that he administered rebuke and stern, yet kind, reproof to a man who was an autocrat in that assembly, where strangers never spoke, and were seldom admitted. Each delivered addresses. The scene was solemn, not to say awful.

"When a farewell warning had been delivered, the elders approached me, and asked the privilege of engaging in their usual worship. Of course we had no right to object, and were curious to witness it. I was at once informed privately by Mr. Champion

that their object was to magnetize our mediums, and that as they were the most expert magnetizers in the world, they would succeed if we were not very careful; and, if they did succeed, the most disastrous results would follow. While their benches were being removed, our little company, by spirit-direction, was formed into its usual triangle, my seat being placed a little in advance of it towards the assembly. In regular files of two, four, and six abreast, the whole assembly was soon formed, with a few in the centre to lead in the singing, when, by singing, marching, dancing, and a constant gesticulation of the hand, the whole company would pass by us with an effort to concentrate all their magnetic power upon us. By every effort they sought to change Our position, and bring us into the centre of the room, but they failed. They laboured in this way for a full hour, and I never felt such an amount of electrical or vital magnetical influences in any assembly of any kind. But, strange to say, and almost incredible to believe, whenever they would approach our little band, Miss King, a fine, delicate lady of twenty-five, who made the apex of the triangle, with one wave of her hand would send that whole company reeling backward to the opposite wall. They at length became wearied with their efforts, and proposed an adjournment.

"We retired, but when we had reached our room, I found our mediums, who had manifested such immense power when under spiritual influence, feeble as puling infants, perfectly exhausted, and requiring my unremitting care for the whole night and the next day and night. Mr. Champion had not tasted food in the Village, nor for seven days preceding. Imagine my condition—I will not say anxiety, for how could I be anxious under such evidences of supreme power as had been given to us in word and deed that day? Our Shaker-friends—*i. e.*, their leaders—slept not. They were officious in their kindness. Women and men came to our rooms, and at each visit, under pretended spiritual influence, sought to magnetize our mediums. They often succeeded in making them deathly sick. They brought the key of the vault Mr. Champion described, and sought by some superstitious use of it to obliterate the memory of what he had spiritually seen. In little and troubled conversations they gathered, all day and for two nights, but could agree upon no plan. They suggested brandy as necessary for Mr. Champion's feeble condition, but when they

sent it, it was found to be drugged with a view to his further prostration. They sent their best mediums into our room with a view to induce us to join them, but they became spiritually affected by the sad condition of the *Secret or 'Holy Order.'* On the morning of the third day we were able to leave, and did so, much to the relief of all concerned. It was more than a week afterwards before our mediums recovered from the effect of Shaker-magnetizing efforts to drown their memory or unite them to their society."

In recording the above facts in my experience, I owe it to truth to say, that I know nothing of this people that would warrant such a reflection upon their manner of life as was so unexpectedly to us and all them given. The intelligence making the reflection is alone responsible. Of its truth or falsity it is not my right, but theirs to judge. Neither of my companions in the normal state, nor myself, feel that we or any one has a right to judge of the life and character of any man or people, save from facts brought under our own observation. And so far as this people is concerned we know nothing to their disparagement, and much that commends them to the highest esteem and consideration.

CHAPTER VI.

SUPRAMUNDANE FACTS CONNECTED WITH THE BROTHERS DAVENPORT AND WM. M. FAY.

THE arrival of the two brothers, Ira E. and Wm. H. Davenport, with their companion, Wm. M. Fay, in England, accompanied by so able and distinguished a gentleman as Mr. Ferguson, opens a new era in the history of what some have preferred to call "the supernatural" in this country. These young men, already known for eleven years in America as the mediums, so called, of wonderful physical manifestations, differ in some striking respects from any previously known to the British public. They differ in that the manifestations never fail under any tolerable conditions. Out of hundreds of *seances* in England, only on one occasion, when they were exhausted by contest and confusion, was there a partial failure, which, however, extended only to what is called the dark *seance*. In every other instance the usual manifestations have taken place. This does not, of course, include the cases in which they have been prevented by violence, as at Liverpool and Huddersfield.

The manifestations in presence of the Davenports and Mr. Fay, it is also to be observed, have been but little, if at all, affected by the numbers, the character, the incredulity, or even the conduct of the auditors and spectators. They have been witnessed by hundreds, and some eases, thousands of persons, and at the University of Oxford, which can furnish the noisiest congregation ever seen or heard on this planet, when it was as

useless to talk as in a typhoon, the manifestations proceeded without the slightest interruption.

In a biography of the Brothers Davenport, by the present writer, an account is given of the whole period of their marvellous history. In that work Mr. Ferguson gave his testimony to the reality and character of the phenomena he had had such excellent opportunities for observing. At my suggestion he has prepared for this work another and, in certain respects, a more particular statement, which also contains facts of a more recent date. Every word of this statement is literally true, and all the important facts can be attested by the sworn testimony, if required, of hundreds of intelligent and honourable Englishmen, who cannot for an instant be supposed either so weak and ignorant as to be deceived, or so wicked as to lend themselves to a base imposture. Mr. Ferguson says:

"The Brothers Davenport and Mr. Wm. Fay have in my presence been relieved, without any action of their own, or the aid of any mortal, from every form of fastening which could be devised by hundreds of persons, sailors, riggers, skilled artizans, and others, in the cities of New York, New England, Canada, and England, and I am fully warranted in saying that there is no *method* of fastening ever devised, from which they cannot be relieved, without the slightest active effort on their part, or by any one present.

"In hundreds of instances, after being so loosed, by a force and intelligence sufficient for the work, they have been again bound, without mortal aid, and usually in a more thorough and perfect manner than by the most skilful committees chosen for that purpose.

"While thus bound, hands and feet immoveable, without the possibility of any action on their part, and enclosed in a cabinet in full view of the spectators, and without the possibility of deception by confederates or otherwise, I have heard in the cabinet as many as six musical instruments playing together a succession of five tunes, while at the same time two hands were displayed at an opening, and heavy blows were heard upon the sides, back, and floor of the cabinet. The doors of the cabinet have all been thrown

open while the Music Was still sounding, the instruments were seen to be thrown out with force upon the floor, while the young men were instantly examined and found to be securely fastened, so as to remove all doubt of the fact that they took no active part in the concert to which all had listened. It would take three or four pairs of hands, at the lowest estimate, to play upon the various instruments. The only hands belonging to living human beings in the cabinet were two pairs bound together too firmly to allow them to participate in the performance.

"In these cases the time occupied in opening the doors and examining the young men bound in and to the cabinet, does not exceed two seconds from the full action of the instruments, so that there is not the shadow of a possibility that if they could have got out of their fastenings they could have returned to them. More than this, it has occurred hundreds of times, that when they had been bound with the utmost care and skill, before the doors had been closed, or a second had elapsed, when only the shadow of the door fell upon one of the Davenports or Mr. Fay, hands would be shown, or heavy instruments thrown from the cabinet. I have witnessed the same facts in kind, though less forcible, when but one person was bound in the cabinet. To place this matter beyond a doubt, I have on numerous occasions invited gentlemen well known to the audience, and of the highest character in England in various departments, to enter the cabinet, and be seated between the persons bound within it, with a hand resting upon each, so that they could detect the least Motion. These gentlemen have testified that they felt the pressure of what seemed to be human hands, from head to foot; that the instruments were carried and sounded all around them; that their requests were instantly complied with, the instruments being played near their feet, in their laps, or on their heads, as they desired. Finally, when the doors were opened, the audience has seen the tambourine upon the head, and the other instruments piled upon or behind them, while it was evident to all that neither of the persons in the cabinet, nor any other in mortal form, could possibly have done what they saw and heard. This placing a witness in the cabinet removes the last reasonable doubt respecting fraud, jugglery, or collusion. Of hundreds of persons who have had this test, only one has ever expressed a doubt of the perfect passivity of those who were bound with him in the cabinet.

A gentleman at Eastbourne said he thought the hand he felt must have been that of Mr. Fay—*because it couldn't be anybody's else!*

"In hundreds of cases, when the Brothers Davenport, or one of them and Mr. Fay, were bound in the cabinet, in the most thorough and complicated manner, I have witnessed perhaps even a more satisfactory test to the spectators than the one last described. After the knots and fastenings have been examined I have placed flour, coins, or other substances in both hands of each. The doors of the cabinet are closed; sounds are made which denote the presence and action of intelligent forces; ropes are heard rattling; and in a few moments the two are seen completely freed from their bonds. They open their hands, and show that the flour, coin, shot, or whatever had been placed in them, still remain; proving that they had been entirely passive in what had taken place.

"In the presence of from two or three persons to two or three hundred, and on hundreds of occasions, when two of the young men, usually Mr. Fay and one of the Davenports, have been bound to their chairs, and all the other persons present so held or secured as to remove the possibility of collusion, I have seen and heard musical instruments moving through the air over areas of from five or six to thirty or forty feet diameter, sometimes with immense velocity, producing strong currents of air, making circular or eccentric movements which have been compared to the flights of bats or swallows, sometimes passing high above the heads of the company, sometimes playfully gambolling at their feet, often gently tapping, and in a few cases violently striking persons present. Two guitars often fly in this wavy manner in different parts of the room, both twanging rapidly as they go, while a bell and tambourine are sounding. The flight of the instruments can be clearly seen by placing upon them a little phosphorated oil.

"More inexplicable and astounding than any fact I have yet mentioned in this connection, perhaps, is the following, which I have observed hundreds of times, and in which I cannot by any possibility be mistaken. The young men are fairly tied, their wrists being tied together, and also to the chairs in which they are seated. The knot at the wrist is sealed with sealing-wax, to place the slipping or untying of the rope beyond a suspicion of possibility. Then, in an instant, in the twinkling of an eye, with the velocity of thought, in no appreciable time, the coat of Mr.

Fay is removed from his body, it (the coat) and the knots and seal remaining intact. Here is what natural philosophers will call a physical impossibility, yet I have seen it hundreds of times, and it has been seen by thousands, I may say hundreds of thousands of persons. By the flash of a match in my hand I have seen the coat flying through the air, and the coat and the knots and seals have been instantly examined. To remove any doubt of the marvellous character of this fact, the coat of some person present, lent for the purpose, has been put on in the same way, under the same circumstances, and with a lightning-like rapidity, which of itself would not be humanly possible if there were no ropes or sealing-wax. On several occasions, not only have coats been removed or put on in this manner, in defiance of all ordinary ideas of possibility and the laws of matter, but the waistcoat of one of the Brothers Davenport has been instantly removed while his hands were tied together and his coat remained upon him. In this case there could be no question of the fact, since the light was struck instantly, and his coat seen in its place.

"I have seen the rope removed from the wrists of Mr. Fay and W. H. Davenport, while the knots remained unloosed and the seal unbroken. This rope, with the knots and seal, is still kept as a curiosity at one of the hotels of the great American watering-place, Saratoga Springs. In England, as related by Mr. B. Coleman, in a statement published in the Biography of the Brothers Davenport, a rope, tied and sealed by an officer of the British Navy, had every knot untied, except the one which was sealed, and which, being towards the ends of the rope, was the key to all the others. To understand this, take a rope or cord, and, beginning at the middle, tie a series of knots, such as would confine Mr. Fay's wrists to each other and the chair in which he was seated. Seal the last knot, and imagine all the others untied without the seal being broken. It is, like the removal of the coat, inconceivable, Yet it was done in the presence of many witnesses.

"I have also witnessed the movements and playing of the musical instruments while the faces and persons of those present were manipulated, while the Davenports and Mr. Fay were not tied but firmly *held* hand and foot by men chosen from the company, and when the doors were locked, and every one so secured as to make deception impossible. This has been done many times, in the

presence of hundreds, and also of three or four persons trying the experiment—myself, in that case, making one of them. I have also witnessed similar operations when these so-called mediums were asleep, and no one with them but myself.

"Furthermore, I have in their presence had articulate and audible conversation with a voice which was not theirs, nor that of any living person. With this voice, or the intelligent power of which it was the expression, I have conversed as a man talks with his friend, while the power or being from which the voice proceeded made its presence and reality known to me by other physical manifestations.

"I have seen large dining tables, with all the dishes for dinner, raised from six inches to two feet in the air, no one aiding in the slightest degree, and not a dish being removed from its place, while all present were touched by hands while the table was elevated, and before and after.

"In railway carriages, when in company with the Brothers Davenport and Mr. Fay, in passing through dark tunnels, I have been manipulated all over my body by hands seemingly human, sometimes unexpectedly, at others at my request, when no one present could have touched me without my knowledge.

"It would require a volume to describe the various tests applied by myself and others, which have proved to me and them, beyond the possibility of doubt, that all these occurrences were without the active agency of these young men, but that they were the work of dexterous, intelligent powers, usually invisible and impalpable, but who could, under certain circumstances, make themselves heard, seen, and felt. In the full exercise of all my senses, I have heard, felt, and seen all that I have stated, and much more of a kindred nature.

"From as good testimony as I have for any fact that I can accept without personal knowledge, I believe that these young men have been raised into the air to the ceilings of rooms, and have been transported a distance of miles by the same force and intelligence, or intelligent force, that has for eleven years worked in their presence so many marvels. I have heard and considered every doubt and denial that scepticism has urged wherever it has been my duty to present these facts, and I can say that not one of them is founded upon accurate observation or philosophical deduction, or

can Weigh the weight of a feather against the thousand times demonstrated reality of the facts above stated.

"There are some other facts, not often observed, of perhaps a more remarkable character than any I have yet given, and which may at some time help to throw light upon the mode in which certain manifestations are made by the intelligences producing them. No doubt the unseen world has its laws, or modes of action, as well as the one with which we are better, but not too well, acquainted.

"I have seen, with my natural vision, the arms, bust, and, on two occasions, the entire person of Ira E. Davenport duplicated at a distance of from two to five feet from where he was seated fast bound to his seat. I have seen, also, a full-formed figure of a person, which was not that of any of the company present. This spectre, which appeared in the flash of a match which it caused to be struck, seemingly for that purpose, was seen in the house of an English nobleman, by himself and four others, his friends, as well as by me. The form appeared for a moment and faded while we looked at it. That this phenomena was not of a subjective character, or an illusion of the senses, was proven by the number of persons who saw it, when nothing of the kind was expected.

"In certain conditions, not yet clearly understood, the hands, arms, and clothing of the Brothers Davenport and Mr. Fay are duplicated alike to the sight and the touch. In other cases, hands which are visible and tangible, and which have all the characteristics of living human hands, as well as arms, and entire bodies, are Presented, which are not theirs, or those of any one present. In both cases, the presentation, or manifestation, may be considered a projection made by an invisible intelligence, by such a power over matter or forces which are by some considered as the essence of matter, as in the present state of physical science cannot be clearly conceived, much less definitely stated.

"For twelve years these young men, now about twenty-five years old, have been before the public, subjected almost daily, and often several times a day, to tests the most intelligent and scientific, and also to those of a boorish and barbarous character, and they claim that they have triumphed in all, and have never been detected in any fraud, and have never been tied, by all the appliances

of human art, so that the 'power' attending them has not been able to untie them.

"The theories which have been formed respecting the philosophy of these exhibitions of power are as various as the minds that have formed them. I have not heard any that seem to me fully explanatory of the facts. I have my own theory, but it may meet with the same objection. Still I will state it.

"1. Spirit, as it ascends, or in its progressive development, holds subordinate all the conditions through which it has passed.

"2. Every condition has its alliance with one higher, and is in its measure a reflection thereof; consequently

"3. Spirit, ascended above fleshly form, is capable of all of which it was capable in form and more; and in association with certain convenient or kindred conditions called mediumistic, makes known its superior power alike in thought, expression and action.

"It is not, and has never been, pretended that the physical manifestations which are given in the presence or by means of the Brothers Davenport and Mr. Fay are peculiar to them. There may be scores, perhaps hundreds, of persons in America in whose presence similar manifestations are given, and there is little doubt that as many might be found in this country in whom such powers exist, or will become developed. One such case may be given as an illustration.

"Mr. Edwin Woolford, of South Clifton, for seventeen years a churchwarden of the parish of which Rev. George Harper is curate, having heard of the Davenports in London, and read an account of the manifestations, retired to his room, and had the following experiences, which have been witnessed by his family and neighbours, who in unqualified terms testify to their reality.

"He laid a violin on his table, which, without contact with any one, was moved back and forward upon the table, and then raised from it and placed upon his arm, when a sudden flash of light from the fire stopped its motion, and it was left resting upon his arm. On the next trial it rose from the table, floated around the room, was raised to the ceiling, and touched all present, frequently moving as requested by one or other of the spectators. These marvels were repeated on other occasions, and paper and a pencil being laid on the table, plain, intelligible writing was found on the paper, no one present having touched either pencil or paper, while all distinctly

heard the process of Writing. The table was lifted three feet from the ground, and was moved back and forth, touching all present. Sparks of light were seen falling from the ceiling sufficiently brilliant to show the position of each one present, with other manifestations of a similar character.

"These experiences induced Mr. Woolford to visit the Davenports and Mr. Fay in London, and observe the manifestations in their presence."

While travelling in the North of England, Mr. Ferguson became acquainted with a blind collier, residing in or near Huddersfield, who, he was assured by many witnesses, was accompanied by manifestations of a physical character, similar to some of those attending the Brothers Davenport. He had allowed himself to be tied by the wrists, and the cords carried through holes bored in a plank and fastened on the other side, of course beyond his own reach to unfasten. This was done while he was in a trance state, and consequently insensible, and curious and incredulous persons had taken such a cruel advantage of his helplessness as to produce wounds on his wrists, in tying them, which had required weeks to cure. It was beyond question that he had been freed by some power not his own, or that of any being in the flesh.

The manifestations usually given in the presence of the Brothers Davenport in their public and private *seances* are by no means the most remarkable which attend them. In their hours of relaxation or privacy they are not unfrequently accompanied by very extraordinary phenomena, and often when nothing of the kind is expected.

For example: in a Mr. Dixon's billiard-room at Milwaukee, Wisconsin, where the young men were amusing themselves, the proprietor, who had witnessed the public *seances*, proposed that the room should be darkened, and that all who were Present should place their hands on the raised border of the table and await the result. After a few moments the balls

were heard to roll and click against each other, as if propelled by expert players. The cues moved, the game appeared to be regularly played, and it was marked and counted. No person moved, and in the darkness no mortal could have played the balls as they were played, or have marked the game. This experience, first had at Milwaukee, has since been often repeated, and several times in London. Even when playing themselves, in the full light, the game is often accompanied by audible signals.

In a private room of an hotel in Manchester, in the presence of Mr. Ferguson and a gentleman from London, there occurred some curious evidences of the powers of invisible beings. The poker was taken from the fire-place and carried across the room, and placed upon the canopy over a bed. A small closed box was placed under the table at which they were sitting by the gentleman above referred to, and on opening it, after a few moments, an inscription was found written on the inside of the cover which had not been there previously. To be sure that no trick had been practised upon him, the gentleman went immediately to a shop and bought another box, which he securely fastened and placed under the table. On opening it a similar and more startling inscription was found written.

Willing to experiment further, the gentleman poured a glass of spirits into a tumbler and held it under the table. The tumbler appeared to be touched, and moved as if some one were drinking, and when the tumbler was brought into the light the liquid had vanished. The closest inspection of the carpet did not show that a drop had been Spilled. This experiment was repeated three times, with the most careful examination in each instance, the tumbler also being held by different persons. The room was lighted, and the falling sides of the table-cover were repeatedly raised by what seemed to be hands beneath.

It does not follow from this fact of the disappearance of

liquids that invisible beings drink, any more than that they are nourished by earthly food, because, as related in the Biography of the Brothers Davenport, they seem to eat. It has been abundantly proved that substances, both solid and liquid, are apparently created by invisible forces, and they as certainly cause them to disappear. Heat changes solids into liquids, and liquids into gases or invisible vapours. There is needed only a suspension of the attraction of the atoms of matter to each other, or an increase of repulsion—in other words, a change in the action of certain forces—to cause the instant disappearance, or seeming annihilation, of all visible objects.

But no manifestation connected with the Brothers Davenport, and others similarly gifted, has seemed to the editor of this work so remarkable as the fact that the intelligences which attend them are able to speak with a human voice, and hold conversations in articulate language. This fact has been attested by Mr. Ferguson, by Mr. Coleman, and many others. Such conversations have been heard by scores of persons in England, and by hundreds in America.

The case in which I heard such a conversation between men in the flesh and an invisible intelligent being was of a character that deserves to be carefully recorded, and in the interests of science I wish to make a faithful record of my observations.

On the evening of Feb. 28, 1865, I received a telegram from Dr. Ferguson, asking me to come to Room 120, Great Western Hotel, Paddington. I took a cab, found him at the place appointed, and heard from him an account of the riot at Leeds the night before.

The two Davenports and Mr. Fay came into the room, but the latter, being ill, soon retired. An English gentleman of Property residing in the hotel, interested in a scientific examination of the phenomena attending the brothers, was also present.

When the matter of the riots and outrages at Liverpool, Huddersfield, and Leeds had been discussed, and we had consulted on the steps proper to be taken in view of so violent an opposition, the brothers, Ira and William, proposed that "John"—the name by which they designate what seems to be the chief of the invisible intelligences attending them should be invited to take part in the council.

The conditions necessary to an oral converse with the invisible "John" were darkness and a speaking-trumpet—horn-tube of pasteboard—in short, a small, hard tube. The gentleman above mentioned, whom I will designate as Mr. X., volunteered to go in search of such an instrument. In his absence the window was darkened, and the fire in the grate extinguished. He returned with the only thing of the kind he could find, a common tin funnel. This was placed upon a small table. The two brothers, Ira and William, sat on each side, Mr. X. reclined upon a couch, and Mr. Ferguson and I sat fronting the brothers some six feet distant. The door had been locked, and the light was extinguished.

Observe that here was no question of money, and no interest to deceive. The brothers, for their own sake, wished to ask about the riots, and to be advised respecting the course to be taken in an emergency. Mr. Ferguson had the same interest, while Mr. X. and myself were the only other persons present, and neither of us had any interest but curiosity. I would observe, also, that I was thoroughly acquainted with the peculiarities of the voices of every person present. As a physiologist, and as an elocutionist and musician, I have studied the voice and its capabilities. I also understand ventriloquism, and can produce all its illusions.

The light had not been extinguished twenty seconds when the tin funnel was heard to rattle on the table, and a voice, at first coarse and indistinct, came from it. Mr. Ferguson said that he was touched several times, both with the funnel and

what appeared to be the hand of some person, and two large soft finger ends, as they seemed to me, were pressed deliberately upon the back of my hand.

Then commenced a conversation between *the voice* and Mr. Ferguson, and sometimes Ira. The voice was formed in the funnel, for its metallic ring could be distinguished, but it seemed to be formed not at the small end, but where it begins to broaden. The words were well formed and clearly articulated, but as if by organs somewhat thick and soft, a little like those of a fat person or a negro. Statements were made, questions answered, and advice given. I do not care to report the words. The persons interested, Mr. Ferguson and the two Davenports, were told that they would probably meet with more difficulties, but that they would be protected as they had been.

The voice was not that of any of the persons in the room. It was not the ventriloquial voice. Every voice has its own character. Every observing person can distinguish an educated from an ignorant man, a well-bred from a vulgar man, by the tones of the voice and modes of enunciation. Many shades of character are revealed by the speech. Many think the ear judges better than the eye. The blind are thought by some to be as well able to judge of character as those who see. For my own part I can never form a satisfactory idea of a person until I have heard him.

This voice, then, was that of no person I had ever seen. It was that of a plain, sensible, common man, rather below the middle class in culture, but earnest, and, if one could so pronounce from a voice, honest. If, the room being dark and the door unlocked, a stranger had entered and spoken in the same way, I should have considered him a plain, practical, earnest, well-meaning man, who might be a master mechanic, mariner, or man of business in any similar occupations.

I watched carefully not only every tone and inflection of

this voice, but the place from which it seemed to come. It was not more than four feet from me, in front of Mr. Ferguson, and not above a yard from the floor. When the last word had been said, and a candle lighted, Mr. Ferguson sat still with his hands clasped together resting on his knees, and the funnel was seen placed over them. It is very certain that not one of the five persons present had moved from their seats. It is as certain that the funnel was brought from the table by some force and volition not belonging to either of them, and I am as certain as it is possible to be of any fact whatever that the voice, distinctly heard in a conversation of ten or fifteen minutes' duration, was not that of any one of the only five persons present.

Many hundreds of persons have observed the tying and untying of ropes, and the tuning and playing upon musical instruments, by forces which must be intelligent to perform such complicated operations. They have seen also the exhibition of hands and arms during the cabinet *seances*, and the removal of coats while the wrists were tied together in the dark *seances*. The production of a voice and its use in speech, to my mind, go beyond any of these operations. It is probable that most persons will avoid the difficulty by denying the fact. It is a fact notwithstanding, but one for which I will offer no explanation. I must say, however, that the usual theories of sympathy, transference of mental impressions, involuntary and unconscious action, duplication of spirits and bodies, do not, in my view, present or even give a cue to a satisfactory solution.

Mr. Ferguson, since he has been in England, wishing to offer to a friend a test of what he believes to be spirit power, placed a sheet of white paper in a cigar-box, without a pencil or any means of writing upon it. The box was then covered, and paper carefully fastened over the whole box. In five minutes the box was opened, and a legible inscription found written upon the paper, apparently with a lead pencil, and of

a character beyond the intelligence of either of the four persons present.

Many other cases could be given, and there is no doubt that these evidences will soon be so many and so overwhelming as to shame, if anything can shame, those who from cowardice, or bigotry, or mere stupidity, have denied their verity.

"The distinguishing characteristic of the Brothers Davenport and Mr. Fay," says Mr. Ferguson, "is that they are able to give their palpable and unmistakable demonstrations of supramundane power before promiscuous audiences at all times and in all places where the requisite conditions can be attained. Others have, as a rule, been able to exercise or enjoy this gift only in select companies; have been liable to failure, and were never able to meet the buffetings of the storm of opposition which so strangely rages around every manifestation of supernal power.

"The Davenports and Mr. Fay, on the contrary, never fail, and their extraordinary powers seem at times even to increase with opposition; and in the degree in which timid or inconsiderate friends tremble for their success, and obstinate opponents seek their defeat, they rise to the occasion, and give more powerful and triumphant evidences of truth. This may be, in fact, the effect of long experience, reaching from their childhood to the present hour; of such an education or training on their character, and the calm and solid faith in a Power which guides and governs supramundane manifestations, and which has made them equal to every occasion and every emergency.

"They have met and have triumphed over every form of opposition. The boorish demands of the vulgar, the absurd tests of the conceited and presumptuous, the affectations of pretended science, the moanings and fearful forebodings of the would-be conservators of morality and religion, the pretensions of jugglers, and the jargon of those who talk of *low* forms of spiritual manifestations,' and the benighted brutality of those

who would appeal to the law and revive against them some antiquated statute against witchcraft, and so revive the horrible persecutions of past centuries; all these they have successfully encountered, and the character of the evidences of supramundane power given through them has been made so evident that only the wilfully blind can fail to see in them solid and unquestionable proof of its existence and action, and beneficent purpose.

"I can truly say that I have never seen these young men disconcerted before any form of opposition. They have shown under the most trying circumstances a manly resolution above all praise, and whether the intelligence by which they are guided be considered high or low, good or evil, vulgar or refined, I have found in them abundant evidences of wisdom and inspiration. It has not unfrequently happened that those we might expect to be their friends, professed spiritualists, have repudiated or denounced them or their manifestations, and not only from prudential reasons avoided all responsibility, but attempted direct opposition, when a sudden and unexpected, triumph would fill their papers with the praises of the Davenports from the very men who had deserted them in their severest trials. Often their success has been attributed to adventitious circumstances. Many have tried to flatter me with the idea that some ability of mine had brought the manifestations to a successful recognition. It was not so. If I did my duty, or in any way secured attention to the facts presented, it was the reality of these facts and the evidence they gave of the power attending the Davenports which gave the basis of all success. I learned to act in union with their impressions and experience, and the most delightful assurance I have to-day in connection with my relation to these evidences, to these men, and to the cause they represent, is, that a Power Supreme has directed and overruled in all that we are and in all that we meet. Nothing but this assurance could sustain

either of us a single day or in a single exhibition, and all knowledge and ignorance, passion and prejudice, folly or wisdom, our own or that of others, we had to encounter.

"My association with the Brothers Davenport and Mr. Fay, and my relation to the manifestations, is of a very remarkable character in this: that such has been the unconscious adaptation of my experience to the recognition of these evidences, we have never found it necessary to consult together in respect to a single exhibition, or even an incident of such exhibition. From the time I first witnessed the manifestations I have been impressed with their nature and purpose, and I feel bound to say that since my connection with them we have never been placed in any emergency for which there was not a manifest supramundane adaptation. Formerly, the Davenports had been perplexed by the inability of the well-intentioned persons occupying a position similar to mine to receive invisible direction; in my own case there has been no such difficulty. Every experience of my past life has been brought into requisition, and in no part of that experience do I see a more perfect ordering of a supernal Power and Providence than in this perfect adaptation of my past life to my present work, of my powers of intuition or capacity for receiving impressions, to the daily demand for the exercise of such powers, and of this harmony of present action to what I believe will be its result in the divine unfoldings of the future."

Since the most of this chapter was written, the Brothers Davenport have been subjected to a series of extraordinary outrages in some of the provincial towns of England, which show that the spirit of opposition manifested by a portion of the public press is ready to take more violent forms when it falls into a lower stratum of society. The facts connected With the riots at Liverpool, Huddersfield, and Leeds are very clearly stated in the following address of the Brothers Davenport

to the British public, which, as a portion of the history of the movement, deserves a place in these records:—

"THE BROTHERS DAVENPORT TO THE BRITISH PUBLIC.

"We appeal to the free press and the enlightened and fair-dealing people of the British Empire for a candid consideration of the following statement, and for the even-handed justice usually given in this country to all persons, rich or poor, citizens or strangers. We ask, also, as a matter of justice, that journals which have published accounts of the recent riots at Liverpool, Huddersfield, and Leeds, of which we were the victims, should also give the facts contained in this statement.

"We beg, furthermore, most respectfully to commend to the consideration of the Right Honourable Sir George Grey and the magistracy and police authorities of the United Kingdom, the fact that within two weeks, in three of the most important provincial towns in England, without any fault of our own, transgressing no law of the realm, and offering no violence or injury to any person, we have been made to suffer in property, and have been menaced with extreme personal injury, with apparent danger to our lives, as will appear by the following statement of facts:—

"After having given over two hundred public and private *seances*, or exhibitions of physical phenomena, such as have been described in all the leading journals of Europe and America, and in our published biography, at the Queen's Concert Rooms, London, and the mansions of the nobility and gentry of England, we visited Liverpool on the 13th of February, and, as is our custom, gave a private *seance*, to which the members of the press and others were invited, who reported the satisfactory character of the exhibition. February 14th we gave two public *seances* at St. George's Hall with like results; a private *seance* at a gentleman's mansion and a public morning performance on Tuesday were alike satisfactory.

"On Tuesday evening we were proceeding with another exhibition, when two persons, a Mr. Hulley and a Mr. Cummins, acting as a committee from the audience, in attempting to tie our wrists, caused so much pain that we were compelled to protest against the torture they were inflicting. We were willing to be tied with entire security, as we have been many hundreds of times by riggers, sailors, engineers, and other skilled persons, or to give any

reasonable test in proof that we have no active part in the phenomena witnessed in our presence; we had no fear of a 'Tomfool knot,' or of any mode of fastening that did not inflict unbearable torture. We declined to be bound by a committee whose unfairness and even brutality were soon manifest. Hulley and Cummins refused to retire and give place to another committee; the audience was made to believe that it was the form of a particular knot, and not the cruelty of its application, to which we objected, and we were compelled by an unappeasable tumult to return the money taken for tickets, and postpone further proceedings.

"On the following evening printed regulations were given to every person entering the hall, and read from the platform, in which we distinctly claimed the right of rejecting any person on a committee whom we should find acting with unfairness. This would be our right were we criminals on trial for felony. Before commencing, we invited all persons who were not satisfied with these regulations to retire from the hall, and receive the money they had paid for entrance.

"Messrs. Hulley and Cummins, backed by a crowd of their friends, came again upon the platform, and, from their previous unfairness, were promptly rejected by us as a committee. They insisted upon tying us, and appealed to the audience to support them in their demand. They refused to leave the platform when requested, took possession of our cabinet, and in various ways excited violent manifestations in the audience.

"We were then assured by a gentleman of Liverpool that unless we submitted to the demands of these men there would be a furious riot. He promised that they should not be permitted to injure us, and we finally yielded to his assurances. But they had no sooner placed the cords upon our wrists than they inflicted a degree of pain which could not be endured. We protested against this violence, but in vain, and, refusing to submit to it longer, had the cords cut from our wrists, and left the platform, which was instantly invaded by the mob; our cabinet was broken in pieces, and Hulley and Cummins, the heroes of this assault of some hundreds of brave Englishmen upon four unarmed, unoffending, and unprotected foreigners, were borne from the hall upon the shoulders of their friends, apparently proud of their triumph.

"Our cabinet destroyed, and our business interrupted, with heavy pecuniary damage in Liverpool, we returned to London, had a new cabinet constructed, and on the following Monday repaired to Halifax, where we gave our usual public and private exhibitions, without interruption.

"Our next engagement was at Huddersfield, February 21st. On our arrival we were informed that Hulley and Cummins, the heroes of the Liverpool mob, had been telegraphed to, and were coming with a strong deputation from that town, to break up our exhibition. The infuriated mob was the common talk of the town. We appealed to the police, and we are happy to say that, in this instance, a sufficient force was promptly sent to the hall for our protection. The crowd that assembled gave many indications of being prepared for violence. When our representative had stated the regulations adopted, and that we proposed simply the presentation of certain facts', without any theory, and asked for the appointment of a committee, two gentlemen, instructed, it was said, by Hulley and Cummins, came upon the platform and commenced to tie our wrists together behind us, which they did with needless severity. We bore the pain, however, until carrying the ropes through the hole in the seat, they drew the backs of our hands down upon it with such violence as to threaten dislocation, placing their knees upon the seat, and in one instance upon the hands of one of us to give them greater purchase. This torture, deliberately, and to all appearance maliciously inflicted, we of course could not bear, and at our demand the cords were instantly severed. We exposed our livid wrists, in which every strand of the cord was visibly imprinted, to the audience, who, to the credit of their humanity, cried out 'shame!' But the mob organized to break up our exhibition had no such feeling, and made a simultaneous rush for the platform, where, however, an efficient police force saved our property from destruction and us from a violence, which, under the stimulating addresses of the heroes of the Liverpool outrage, expended itself in hootings and howlings.

"We had engagements for two nights at Hull, but on our arrival we were informed by the gentleman who had engaged us, the chairman of the hall committee, and the police superintendent, that there were such indications of a violent mob, that we could not be permitted to give our exhibition, and we received from the gentleman chiefly interested the following note:—

Music Hall, Jarret-street, Hull,
 "22nd February, 1865.

"SIR,—As I believe there is reason to apprehend a disturbance at the hall this evening, if the *seance* of the Davenport Brothers takes place, I have come to the conclusion that it would be advisable to postpone the *seance*. I am sorry to do this, particularly as yourself and the Messrs. Davenport have arrived in Hull, and are ready to fulfil your engagement; but I am driven to do so by the *organized attack* which I am given to understand is in preparation. I am also urged to do so by the proprietors of the hall, who are alarmed lest their property should be damaged by any disturbance,

"I remain, yours faithfully,
 "ROBERT BOWSER.

"Rev. Dr. Ferguson, Royal Station Hotel, Hull.'

"Failing to find at Hull that protection in our legal rights which we had supposed was extended to every man on English ground, we went to meet our next engagement at Leeds, where the scenes of Liverpool and Huddersfield were re-enacted with increased violence. We were met by an organized mob, and were refused the protection of the police when it was demanded. When the ringleaders or agents of the mob, taking possession of the stage, had subjected us to the same violence that had been planned and practised upon us at Liverpool and Huddersfield—the mob again destroying our property, smashing the cabinet and breaking up or purloining our musical instruments, and we were protected from personal violence, amid the smashing of door panels and the howling of an enraged populace, by the tardy arrival of a detachment of police and the brave and firm conduct of one of its members—our agent, contrary to all justice, was compelled to order the return of the admission money paid by those who had come for the very purpose of making the riot from which we suffered. On the same day we had given a public *seance*, attended by the members of the press and some of the most respectable citizens of Leeds, in which the famous 'Tom-fool knot' was used, and in which, so far as we were able to judge, the phenomena exhibited gave entire satisfaction.

"It remains but to state two or three facts which may throw further light on these proceedings.

"In Liverpool, as reported in the *Mercury*, Mr. Hulley, when

accused of acting unfairly to, and being an enemy of the Davenports, said, 'I avow it. I am a bitter foe to the Davenports.' After such an avowal, what right had he to act on a committee whose duty was strict impartiality?

"We wish to be just to the police. At Huddersfield, though they could not give us order, we were protected from actual violence. At Leeds such protection was withheld until too late to save our property.

"At Liverpool the *Mercury* says:—

"The appearance of inspectors Valentine and South well, with a force of thirty men, did not stop the process of demolition. The police, indeed, *did not attempt to interfere so long as only the property of the Davenports was threatened.*'

"The *Leeds Mercury*, reporting the violent proceedings against us at Huddersfield, says:—

"Mr. Walker, not considering that his hands could pull the rope tight enough, *used his knee to assist* him, and the brother he was operating on again protested. Several persons had at that time gone to the cabinet, and Davenport showed his wrist to some of them. *It had a livid mark fringed with red, about the breadth of a finger, and in the hollow of this mark there were the marks of the individual strands of the rope.*'

"Yet some have been found to insist on inflicting this brutal torture upon us, with howling mobs to back them, as if we were malefactors or wild beasts. It may be doubted if such an amount of violence, wrong, and outrage has been inflicted on any unoffending man in England since Clarkson was mobbed by the slave-traders of Liverpool, and Priestly by the mad bigots of Birmingham.

"And for what reason? What evil have we done? of what wrong can any man accuse us? How have we offended the public or any individual? If there were anything immoral or unlawful in our exhibition we could understand the feeling which has prompted so much lawless violence, which has been so largely excused by the press and tolerated by the police authorities. We are called humbugs, but if every humbug in England is to be mobbed, it may be well for both the Government and the people to consider the possible consequences. But we solemnly and earnestly

deny that we have ever deceived any man in this matter, or made any false representation, and we can appeal to many thousands of intelligent persons on both sides of the Atlantic who will testify to the reality of these manifestations. It was said to us at Liverpool, 'Admit that you practise deception, and we have nothing to say against you.' How could we admit what is not true? For eleven years we have constantly asserted that the physical facts exhibited in our presence are not produced actively or consciously by ourselves, nor by confederates, nor by any trick or deception whatever; and we have submitted to hundreds of tests, and are ready to submit to hundreds more, to satisfy any reasonable mind of the truth of this declaration.

"It is utterly false that we have refused to be tied with a particular knot. We have simply and only refused to be tortured. We have been covered all over with the most complicated fastenings that could be devised; we have been held hand and foot by persons above all suspicion of fraud, and tested in every conceivable way, without affecting the manifestations which occur in our presence. In eleven years we have never been fastened so that the 'force' attending us, whatever it may be called or considered, has not released us. We do not believe we can be, unless placed in such pain as to destroy the conditions under which this 'force' is able to act. With or without fastenings this power attends us; single or together, awake or asleep, bound or held, and in whatever way our passivity is procured, the manifestations alike in kind, if not in degree, attend us. There is no fraud, no trick.

"Were we mere jugglers we should meet with no violence, or we should find protection. Could we declare that these things done in our presence were deceptions of the senses, we should, no doubt, reap a plentiful harvest of money and applause. As tricks they would transcend, according to the testimony of experienced observers, any ever exhibited in Occident or Orient. The wonders of the cabinet, or still more of the dark *seance*, surpass all pretensions of conjurers. We could safely defy the world to equal them, and be honoured for our dexterity. But we are not jugglers, and truthfully declare that we are not, and we are mobbed from town to town, our property destroyed and our lives imperiled.

"What is the possible motive for these outrages, which some of the enlightened organs of public opinion have incited and excused?

Breaking no law, we claim the protection of the law, which, we repeat, even were we criminals, would save us from illegal outrage. If we, asserting physical facts interesting to every man of science, and doing our best to demonstrate their verity, and satisfy a laudable curiosity respecting them, are to be treated as we have been this past fortnight in four large English towns, who can be safe from similar outrages We have ventured to appeal to her Majesty's Secretary for the Home Department, and we appeal also to every member of the British Parliament, as we do to the whole British people, to give our case a proper investigation.

"If, in spite of our solemn declarations of entire good faith, and all our efforts to demonstrate the reality of the phenomena which attend us, we are disbelieved, every man in England has the right to absent himself from our exhibitions. We do not ask the attendance of any person who is not ready to give a fair and candid examination to the tests to which we submit and the facts presented. There is no reason for excitement, and no excuse for violence. There is as much call for riot against electricity, or a mob to put down oxygen. We have not even an opinion to support or a creed to promulgate; only certain curious, or, it may be, important facts to exhibit.

"Shall we be allowed to do this? This is the question now to be decided. The riots at Liverpool, Huddersfield, and Leeds have excited and alarmed all England. In scores of places where we have engagements, involving many thousands of pounds, our agents or those interested have become frightened, and their and our interests are placed in jeopardy. Shall they be sacrificed? It is for the people, the press, and the Government of England to determine.

"It is our intention to go on in the work in which we are, in perfect sincerity, engaged. We are ready to give in every town in the United Kingdom the proofs that we have given in London of the reality of the phenomena we exhibit, and with which the tying of ropes, on which so much stress is laid, has so little to do, that they might be entirely dispensed with, substituting many other tests of an equally or more satisfactory character. We are ready, in good faith, to fulfil every engagement; but we demand, as we think we have a right to demand, the protection of the laws under

which we have voluntarily placed ourselves, and a little more of boasted 'English fair play,' of which we have heard so much, and, in a few cases, experienced so little.

"IRA ERASTUS DAVENPORT.

"WM. HENRY DAVENPORT.

(Known as the Brothers Davenport.)

"London, Feb. 27, 1865."

CHAPTER VII.

FORMATION OF MATTER BY SUPRAMUNDANE POWER.

WHEN we pass out of the range of the common operations of nature, to which we are accustomed, at which we have ceased to wonder, and for which we have discovered causes, or to which we have given names, which seems to answer nearly the same purpose, we find phenomena surprising or astounding in various degrees. A rapping on the wall is comparatively simple. The raising of a table from the floor requires only the exercise of a force sufficient to overcome that by which it is usually held in its place—the force or fact called gravitation. We have such an invisible force in magnetism, and are, therefore, better able to conceive of a similar force being exercised by unseen intelligences. But it is more difficult to conceive of the production, formation, or apparent creation of matter where it did not exist, and apart from any conceivable sources from which it could be derived. Mr. Ferguson has given an example of such production in the following narrative:—

"Among the numerous remarkable displays of supramundane power I have been called upon to note, there are none more worthy of intelligent regard than those in which substances are produced in the presence of persons of peculiar organization and under special conditions, without any possibility of deception or mistake as to their origin.

"In the summer of 1854 my daughter was on a visit to our friends at Meryville, Kentucky, the country seat of Dr. Charles

Merriweather. She had been there two weeks prior to a proposed visit by her mother and myself. She was a favourite of the family but was not then recognized, either by them or us as a medium for any form of what they called spiritual manifestations. When we arrived we were surprised to learn from the venerable matron of the mansion and from Mr. W. D. Merriweather that our daughter had exhibited a fact more astounding than any we had recorded or witnessed, Her mother heard it with evident pain, for it was the desire of her heart that no one of her children should be called upon to bear the reproaches attached to mediumship before an ignorant and prejudiced people. I heard it with grave suspicion that all my friends were trying to deceive me. I had told them such strange experiences, that I feared they were disposed to set off my truthful representations with an effort to see how much I could believe. Indeed, I was offended at their story, and felt that I was not treated as I deserved, or as was their wont in all matters of truth and honour. So seriously did I feel this that I determined not to remain even with tried friends where there was a trifling with great truths, and especially as I had gone to them for a respite from the foolish and distracting jargon of the city upon this great subject.

"They saw and felt my condition of mind, and assured me they were never more sincere. Their manner confounded but did not convince me. It served, however, to relieve me from all idea of trespass upon my serious method of treating the subject, and I remained.

"These persons averred that my little daughter, standing in the centre of the drawing-room, in the presence of eight or ten members of the family, came under a deep and strange spell, which imparted a beaming expression to her countenance, and gave a womanly self-possession to her manner; that she ordered a clean tea-cup and silver spoon. When brought she subjected each to the scrutiny of every individual present, and required each to examine and pronounce them clean. Then selecting Miss King to stand by her side, she resumed her place in the centre of the room, and in gleeful spirits commenced stirring the spoon in the vacant cup. All of this seemed meaningless enough, and she joined them in their playful remarks respecting it, all the time, however, exhibiting a manner clearly not her own. Suddenly she

claimed to be acting under the direction of an invisible chemist, once the head of this family, and deceased some ten years, and an Indian chieftain; and required, as with authority, that all remain unmoved in their places, and said that a power of spirit over form would be presented, such as no one present had ever witnessed.

"She continued the stirring of the spoon in the cup, and again subjected it to the observation of each one present. Then returning to the centre of the room, in what they supposed was about five minutes, she presented the cup with over a teaspoonful of an ointment, dark in colour, and distinctly odorous all over the room, with which she anointed the face of the gentleman of the house; he was suffering from neuralgia and professed to have received immediate relief.

"She then demanded to see every patient on the plantation, young and old (in a negro family of over one hundred souls), for each of whom she prescribed as if with a full knowledge of the art of medicine. Among the number was a lad of fourteen, who in some encounter had dislocated his arm at the shoulder joint. They were on the eve of sending for the family surgeon, a distance of six miles, when she replaced the dislocated arm, bound it and fastened it securely to the body, with professional skill, and was then relieved from the spell or trance in which she had acted, with every evidence that she knew not, save in some indefinite vagueness of impression, of anything that had occurred since she came first into the drawing-room.

"Again, I must record that her mother seemed deeply pained in hearing the circumstantial narrative of these facts, and said to me, 'I would rather bury our dear bright child than see her a medium.' I felt all the mother said; but as in all true experiences in life I had learned to know that a Power Supreme directs our destiny, I accepted the strange experience. The child seemed to feel this, and nestled to me, when again she became entranced, and produced before me and four other persons the same result. In this case she prescribed also for a man who happened to come in at the time, and was much emaciated from loss of blood caused by a terrible wound inflicted upon him by an enraged negro some months before. She directed that he should seek and make free use of chalybeate water, and as there was none near, she ordered a glass of rainwater to be brought, which she stirred for some minutes with a spoon, pronounced

it chalybeate, and gave him to drink. He also pronounced it such, but we had no other evidence of the fact. He is a physician to-day in that neighbourhood, and has often avowed his belief that what he drank was as distinctly chalybeate as that which he afterwards sought and by which he was benefited.

"These facts, with all our efforts to conceal them, became generally known, and were treated with ridicule or respect, according to the character of the journals that gave them circulation. They were, of course, inaccurately stated, and I was appealed to by scientific men in many parts of the Union for a true statement. This I made, and it was published in the New York Spiritual *Telegraph* over my own signature and with the attestation of all who witnessed the manifestation. It is due to truth to say that this manifestation was repeated but once afterwards, and then when no one was present but myself and an invalid friend. It was never given upon demand, and in each case it was evidently the result of a care and direction superior in every respect to that of either parents or friends.

"One day, some months afterwards, when this daughter was at school in the Academy of Females at Nashville, she was found by her teacher weeping inconsolably, and was sent home, refusing to give to any one but myself a reason for her grief. I was sent for, when she said with deep sobs, 'It is gone!' 'What, my child?' said I. 'The power!' she replied. I soon understood her trouble, and assured her hope and confidence, more perhaps by my manner than by anything I said, for I never felt more at a loss than in the strange and now sad experience of a most lovely and dutiful child. A week passed, and all noticed that she seemed as one who had lost a parent or friend. My residence was near the academy. One day returning from the city on foot, my little girl came running an alive with joy, and on taking her in my arms she exclaimed, 'I have got it again, pa!' 'What?' was my question. 'I can't make the medicine, but I can write,' said she. 'To-day I was called on in my class for a composition. I could not write one. I thought I would ask you to do it for me, when the teacher required that each one of the class should retire and bring a composition to her. I went away, and while grieving that I could think of nothing to write, my hand felt just as it did when I made the medicine, and I wrote a composition, which Miss S. says is beautiful, and she asked me if I had not committed it to memory from some book.' This power of writing

continued, and its blessing to myself and to us need not be further described.

"I have never personally met this experience since; but a similar kind of manifestation through other mediums I have witnessed, as have many others. The parents of the Davenports relate many facts quite as remarkable, and going to show that real substances are generated in the presence of mediumistic persons; articles are carried from room to room with no perceptible avenue opened for either ingress or egress, and whatever may be our philosophy or lack of it, our faith or unfaith, the facts I have stated are true. If it be asked, how can these things be? I can only answer—*they are*. I believe upon accepted principles of so-called science I can give as good, perhaps a better, philosophy of them than that which commonly is resorted to; but I prefer as yet to give the facts without respect to theory, my own or that of others."

In the chapter on healing will be found an account of the production of a caustic substance in, to say the least, a very extraordinary manner.

In cases which are beyond our powers of belief, or for which we cannot find some plausible reason, the simplest and, to many persons, the most satisfactory proceeding is to deny the facts, and assert that the witnesses are deceiving or were deceived. There are, however, in the case of this class of phenomena too many facts of a similar character, and too many witnesses, to make such an explanation satisfactory.

In a curious recent work, entitled "Mary Jane," written by a well-known resident of the British metropolis, the author gives a circumstantial account of the production of numerous drawings and coloured pictures, fac simile copies of several of which are given in the book, which were produced without visible agency, and the colouring matter, and, in some cases, a varnish covering it, came from no known source. In some instances these drawings, which resemble coloured crayons, were produced on sheets of white paper laid under the table around which the author and his friends were sitting; in others, the

papers, brought and marked for the purpose, were placed in a box, which was itself wrapped carefully in paper and sealed up, to remove any chance of deception. Yet the pictures were produced in seven colours in some cases, with no known substances even in the vicinity from which they could be made. The author of "Mary Jane" is well known to Mr. Ferguson and to the writer hereof, and there is no reason to doubt his testimony, which is also abundantly confirmed by other witnesses.

There was in New York, some years ago, what was called a "miracle circle," several members of which are now residing in London, and some occupying distinguished positions. At this circle, pictures of a remarkable character were produced, the materials of which seemed to have been condensed from the elements. While these works of art, created with a wonderful rapidity, were taken from beneath a table around which the members of the circle were seated, letters, addressed to various persons, were seen to float down from the plastered ceiling of the room. Doors and windows were dosed; there were no opening through which they could have come; they became visible near the ceiling, and as they came to hand were found to contain letters addressed to members of the circle in the handwriting of their deceased friends. The production and the dissolution, or apparent annihilation of matter of various forms, though not among the more frequent supramundane manifestations, are yet frequent enough, and sufficiently authenticated, to leave no doubt whatever as to the facts, however they may be accounted for.

CHAPTER VIII.

PSYCHOMETRY.

DELINEATION of character, without seeing or knowing the person whose character was delineated, has been a very marked and frequent fact in my experiences. To show what I mean I will give a history of a few instances, and I select those that relate to myself because they were more distinctly noted, and became no small aid in whatever may have distinguished my observations in this department of psychological marvels.

When, despite all our efforts to prevent the knowledge of the facts heretofore related, they became very widely circulated, among many letters of inquiry I received respecting them, there was one from Rev. Mr. H., of Chattanooga, Tennessee. This gentleman wrote me that he had witnessed with Judge Edmonds, of New York, much of what was called spiritualism; that he believed the manifestations veritable, but generally from "evil spirits;" but that could I give him an evidence like that of the formation of substances, he would believe.

Not being much disposed to enter upon a correspondence that promised so little with a man who, because he did not understand a fact or find it consonant with his conceptions of good or evil, must ascribe it to evil spirits, and feeling in myself that there could be no greater absurdity than the idea of evil as attached to any spirit, I replied very briefly, and stated that if what he had heard of our experiences were true, he must see that they did not depend upon our wish, and,

therefore, however happy I would be in affording him or any one the evidence I had received, as it came from above and beyond me, I could not command it. Would he visit me as he proposed, and if it were given, I would rejoice; if not given, I would not be disappointed.

After writing a letter politely embracing the above thought, I was pondering whether to send any reply or not, seeing that a plain statement of the truth would only involve such a mind in further doubt, and leave him to think I only wished to evade the responsibility involved in what had been reported as having occurred under my own observation, when there came into my study a young man, who, without recognizing me, took a seat opposite me at my writing table, and was almost instantly entranced. He directed me to take my pen and paper and write down, word for word, what he would dictate. I did so. He commenced by describing a house with great minuteness of detail; then a man with similar particularity, even to his exact weight, his physical, mental, and moral characteristics. Closing his description, without the slightest knowledge of any fact here detailed, he ordered that I send my letter to Mr. H., with what he had given added. I did so, appending the description as a postscript, and requesting if there were found any application that Mr. H. would be kind enough to let me have the evidence.

A week or two brought another letter, in which the reverend gentleman informed me that his friends thought the description of himself very accurate; that he himself admitted that his house, person, and general mental tendencies were truthfully described, but that morally he certainly was not the person "the spirit" portrayed. But he also enclosed a letter, very carefully sealed, and so marked, that no one could open it without defection. If that letter, he said, held in the hand of "the medium," would bring forth a description, the gentle

man who wrote it was well-known, and the truth would be acknowledged.

Again I felt that I did not desire further correspondence with a total stranger who seemed to appreciate so little the proper methods of arriving at truth. But again, almost precisely as before, my medium friend came in entranced. I handed him the sealed letter. He placed it on his forehead, and commenced another minute description, first of a house, then of a person, very different from the first description. I confess I had not the remotest suspicion of the person he was describing. At its close he came up to me, took me by the hand, and asked me what I thought of the picture. My reply I do not remember. "Send that to the preacher," said he, "with the same letter as you received it, as all the answer it deserves." I did so. One year elapsed, and I never in all that time heard from Rev. Mr. H. Then he wrote me that the sealed letter was my own, and that truth and candour compelled him to acknowledge that the evidence was perfect. He came to Nashville to visit me. But when there I was absent at New Orleans. I never saw him; nor did the "medium" ever hear his name until his descriptions were given, and then with marked indifference. The following is the description given while holding what Mr. H. said was my first letter to him, sealed and returned.

H. B. Champion, holding the above-mentioned sealed letter, said:—

"I do not know why I am disposed to recognize in the writer of this letter *a friend*. He is a man of strong proclivities, and not easily discouraged. He is in the full vigour of mental health. He sets great store by axioms of faith, and would like to outgrow them. In this conflict he is firm, but not exactly comfortable. I esteem this letter highly from some cause. I feel there is an interior nature in what this man says—an essence about this person which is heartfelt and sympathetic. His best and noblest efforts have failed to accomplish what he most desired. I know of no

man whose association I would esteem more highly than this man's and I am judging from a deep interior heart, and not from the world's ephemeral estimate, although I feel that even the world would bend beneath the power of his mind and heart. He is whole-souled, universal. He has met with many reverses, but will come out untarnished from them all. He is subject to deep, poignant depression, but he keeps all such feelings to himself. I hesitate to speak my full impressions, for I see no application. Indeed, I am a little perplexed, and dislike to go on. I feel like I must stop to weigh an expression, and such effort always confuses me. But I will describe him. He is tall; rather slender; quick of speech; thinks a great deal, and would rather have ocular demonstration than hearsay. He does not see things from the direct side of the picture. He is honest, and capable of much good. He has a high sense of right; is free to think and act on all subjects. He is ever guided more by right than by external appearances. Still he has excessive pride. It was this impression that confused me before, and now I doubt it, but I will speak it to get rid of it. He is kind, sociable, free. Something says to me, 'I don't know why you do not see who it is.' I love him any way, and do not care whether I know him or not. His letter is to me more pleasant than any letter I ever held. There is, Mr. Ferguson, but one objection to it, and that is, the secrecy of sealing. The man who did that did not know the writer. I prefer its secrecy, however, where the motive is good. Send this to the man who sent the letter, as the response it deserves.

"Nashville, Tennessee, February, 1856."

Again, at a time when all that man can cherish in his life upon earth was placed in jeopardy by the position I was supposed to sustain to what the world called spiritualism, and what I myself regarded as the brightest evidences of divinity in and to man, my heart sad and every earthly hope threatened, a true friend of mine, to whom the trying condition my public avowals had exposed me was unknown, introduced a sealed and enveloped letter, in a *seance*, near Memphis, written by me, some two hundred miles from where I

resided, which was placed in the hand of a person who had never seen me, and who was to me equally unknown, when a communication was given, which is copied below. There are feelings no language can describe, and all efforts at description are but mockery. Such were mine on receiving and reading this strange document; for however it may appear to others, to me it was a picture in symbol of my highest aims, my holiest endeavours, and my saddest realizations, amid the vain adulation and equally vain denunciations of men, I only at that time too much felt.

The communication was as follows. Others must decide, and the future must show how far it may be considered truthful or prophetic:—

"The letter enveloped is like thyself—child of the strong hand. Like a gem of brilliant lustre is the prisoned soul of the writer. How eloquent is the silent appeal of this soul for some master hand to break the iron casing of cold, formal life, and permit the cramped wings a free flight.

"Flutter on, caged eagle with the dove eye; thy bars shall yield, and thou shalt yet perch on high. Thou art an individualized centre in the plastic human mass about thee. Every impulse, act thought, and word of thine bears distinct and strongly marked features of thy peculiar individuality.

"There are two cardinal points in this character—childlike susceptibility to kindness, and indomitable opposition to wrong.

"Language finds in you a full and beautiful exponent of her mystic symbols, but speech is your weakest mode of expression when inspired by sympathy for human suffering. The magnetic power of your eye is most efficient. For brief and energetic action in emergencies I see not your equal. This mind has a lightning rapidity in mental action, and should be regulated by the consciousness that the multitude do not fly, but toil laboriously along by-paths and ill-made roads.

"There is large development of conscientiousness and a corresponding smallness of self-esteem, which produces unequal action. By following the strongest mental proclivity, you may establish

a fixed point, to which the scattered, tangled, and broken threads of life may attach themselves, as the sun is the centre of the Planetary system within the circle of its rays. But so long as you respond to the call of every child to come and put its playhouse in order, you will feel the divine impulse goading you with needed pain towards the laying of the corner—stone, even in one human soul, of a house in which the Father may meet His children.

"To your interior vision earth's mutable and heaven's immutable laws have been revealed, whilst they are a sealed book to those around you.

"The maimed, robbed, and spoiled of earth await the eloquent advocacy of your newly-baptized soul—await the appeal of a living heart to a living God—await an appeal not for mercy, but for justice to the servant who buried his talent for fear.*

"Estimate what you must be by what is.

"He who would stand as a beacon light to every vessel upon the dark tide, must bury deep in his soul the casket containing the jewels of affection. He must lock it therein, and give the key only to the sovereign good of the universe, the Eternal God.

"Thus only can he become a centre with power to transmit the harmonic law, by which diverse individualities of men and nations become the union of brotherhood. From the altar of this unity incense shall arise, and fall again a dew of blessing upon the bloody fields of passion. Prone, bleeding, headless to-day lies the universal child of the Father."

The faculty of describing the physical and mental conditions of persons from an impression produced by or coincident with contact with their writing closely enveloped, or a look of hair or other "relic," is not very rare, and its exercise has received the name of psychometry. But there are facts of this kind which show either that the human mind has powers of

* The fear that hath torment, and which perfect love casts out, is no more sin than the imperfect utterance or the tottering steps of the infant.—ED.

its own little suspected, or that it is sometimes aided by superior intelligences, or those in superior conditions. The power of prevision most certainly exists, but where or with whom? Either foreknowledge must be attributed to the mundane mind, or it is the result of supramundane enlightenment.

These delineations of character and life are very much extended in Mr. Ferguson's records, but they are couched in a language of symbolism which would require extended observations to make them intelligible to the general reader. They fully justify all he says of them; but at his suggestion we copy only enough to present the fact that character and purpose in life can be reflected through a mind entirely unacquainted with the mundane history of the person whose state and condition are delineated.

CHAPTER IX.

SPIRITUAL INTELLIGENCE—SYMPATHY AND TRUST.

THE following narration of facts in the life of Dr. Ferguson is full of marvels of a very interesting character, some of which can be verified by the testimony of others, while others will find their support in the experience of many readers:—

"In the month of May, 1859, I accepted an invitation to deliver a course of lectures in Memphis, Tennessee. One of the largest halls of the city was procured, and a suite of rooms secured for me at the Worsham House. In a word, everything was done to make my visit agreeable, and by parties with whom I had no personal acquaintance. To a very large and highly-respectable audience I delivered an address, not allowing myself a thought as to its matter or manner. I yielded myself literally to the occasion, and whatever influence my nature and condition might spontaneously reflect. My theme opened in my mind as I ascended the rostrum with a depth and beauty of imagery which was alike novel and unsought. It took the form of a proposition—*The Unity of Man in the Diversity of Human Manifestation*. The audience heard me with unabated interest for over two hours, when I retired to my rooms at the hotel, exhausted physically, but in a serene flow of spirits that was to me ample compensation, whether what I had uttered were appreciated or not. I had scarcely recovered from my physical feebleness when four gentlemen entered my room and introduced themselves: Chancellor Scott, of Mississippi, Judge McKearnon, of the Criminal Court of Memphis, Major Penn, the Cashier of the Planters' Bank of Tennessee, and W. J. Worsham, proprietor of the hotel. Chancellor Scott, after the formalities of the meeting were over, inquired—

"Mr. Ferguson, are you a Mason?"

"F.: 'No, sir, in no technical sense of the word.'

Ch. S.: 'Did you never read any work on Freemasonry?'

F.: 'Never! Why do you ask?'

Ch. S.: 'Because your speech to-day was a most able and lucid exposition of the grand principles of Masonry—equal, sir, to any I ever heard, and in some respects superior. We are Masons. I have taken its thirty-third degree, and have written several books upon the subject, and I assure you that you have surprised me by your speech, and now surprise me much more when you say you are not a Mason.'

F.: 'I am not, only so far as I may succeed in being a man in nature born. I find myself threading the ways of many forms of human development, though I have never found it necessary to be confined by any. With me God speaks in all, but is confined to none.'

"Mr. Worsham then proposed that we all visit a lady two miles from the city, who, he informed us, had given spiritual communications to many of the craft—himself included. He was lavish in his encomiums upon this lady, and all seemed especially anxious that I should see her. A carriage was soon ordered, and our party drove from the hotel to the house of the 'spiritual medium.' It was a plain log-house in a beautiful grove, and amid vines, arbours, and summer blossoms, it seemed a delightful retreat from the dusty city. Here we were met at the door by the lady of the house, who at once addressed me by Dame, and with every mark of hearty welcome.

"As I had never seen her before, nor she me, this recognition surprised my Masonic friends very much. She took the company into a large room she called, for some reason, 'the world,' and me she took into her own room, called by her 'the east room.' Here her action was not only that of an acquaintance, but it was as if we were one in thought, confidence, and mutual understanding. In a few moments she took my hand and led me into the presence of the Masonic Brothers, and introduced me as a *Natural Mason*—the only one, she averred, that had been brought to her. She seated the Chancellor in what she called the east, and addressed him with deep irony as Grand Master. She placed Major Penn in the north, Worsham in the west, and myself and Judge McKearnon in the east. Then she addressed all, and I am free to say I have never heard an address from mortal lips which I considered its equal

either in thought, language, or manner. The Masons asked many questions. All were answered; but I could not say how appropriately, as I knew nothing of technical Masonry. When we were about to leave she invited me to visit her house again on the following Tuesday, but gave no invitation to my good company. This they noted.

"On my way to the city all were for some time silent. When I inquired of the Chancellor, 'What of the address?' his answer was, 'None, sir, but lips inspired could make such an address.'

"F.: 'Was it consonant with Masonic symbolism?'

"Ch. S.: 'Yes; I never read or heard anything as much so, and it transcends all the imagery I know anything about.'

"Each expressed himself in high praise; and the Judge, who had received a most severely rebuking speech from the medium, and who had maintained a profound silence ever since, said, 'Gentlemen, this day I shalt remember to my grave. I never heard such a lesson on judicial clemency.' My own opinion was asked, when I said, 'There is nothing in this proud city comparable to the evidences of wisdom, truth, and good I met there, and that independent of the Masonic symbols. The one is a gilded semblance of greatness; the other, what we saw to-day, is reality—God speaking to man.'

"On Tuesday I returned to the log house in the woods, and there met Mr. James Hart, the artist, and Mr. Watson Freeman, of Nashville, both friends of mine; but we all met without any intention on the part of either. We had not been seated many minutes when Mrs. W., the medium, came in, and falling on her knees before me, under deep entrancement, she gave in form her whole earthly estate to me, and called solemnly upon both these gentlemen to be witnesses to the fact. Then I learned for the first time that it was this lady who had been the medium for the delineations referred to in another chapter. When relieved from the trance, she did in her natural state formally, and, as time has since proved, really, give me her entire material estate, which consisted of one-third of one of the largest landed estates of Tennessee. She was the widow of Major Marcus B Winchester, whose father, in conjunction with Judge Overton and General Andrew Jackson, President of the United States, were the founders of the city of Memphis, and who had been the State senator of that county, and for most of big life held responsible offices under the general Government. He was

a man noted for his intelligence, large and practical charities and liberal sentiments. He had died three years previous to the time of my meeting with his widow, and for some years prior to his death he and his children, by a former marriage, had been the recipients of these supramundane evidences, mostly through the mediumship of his wife. So many and varied were they in their forms of presentation to them, that at one time hundreds and even thousands of people were drawn to visit him, all of whom heard her remarkable addresses, and they are remembered to I his day. The shrines of the old saints were not more places of resort than was this quiet woodland home, where all, of all classes and conditions of life, from the most eminent Statesman and clergyman of the nation to the humblest slave, received the bright evidences of human hope and man's immortality.

"I visited at this place every day for two weeks, and I must say that in all my wonderful experience I have met nothing that transcended what I here witnessed. The associations of persons on our continent for so-called spiritual evidences were called circles. I wish to describe the circle at the house of Lucy L. Winchester. It consisted at the time I was so strangely called there, of herself and a daughter of Major Winchester, Miss Louisa M. Winchester, who acted as scribe to the circle, for which she was admirably qualified by superior intelligence and high educational culture; James E. Chadwick, an English gentleman; Erasmus T. Rose, M.D., nephew to President Madison, a distinguished physiologist; Young Allen Carr, professor of chemistry in the Memphis Medical College; Arthur K. Taylor, professor of anatomy, &c.; James Hart, an artist of national reputation; and Andrew J. Wheeler, clerk and master of one of the courts of law.

"To these men, and the company they brought, Mrs. Winchester had discoursed regularly from this abnormal trance condition on all the questions of recognized science, physical and metaphysical, on government, society, and, in a word, almost every theme that interests mankind; and that without interruption to her household responsibilities or their regular duties. Large manuscript books of her records were presented to me then for examination, and since her death placed at my disposal. Here, after the death of her husband, she set apart the room referred to above, and no person for over three years ever entered that room who did not receive some

evidence of spirit power. Here men and women of fashion and men and women of poverty's lowliest vale resorted; and here, without money and without price, they received what no one of them will ever forget. I will not mention the evidences given me there, as they were not of that character that admit of a formal record. Suffice it to say, that I received there a preparation for all that can be called by the sacred name of duty that may have since marked my life, and it is to me a most grateful thought that no time, no conditions of mortal care or immortal behests can ever efface the memory and living power of what I then, and through that noble, God-like woman, received.

"The material estate committed to me at her death she gave by will to me as sole heir and executor; but I received it then, as I did when spiritually given, as a trust for those who were likely to be defrauded out of their natural rights, which I trust I may be able to protect.

"From the day I met Mrs. Winchester till the day preceding her death, which took place November, 1860, there was scarcely a man that did not bring me a letter; and with some acquaintance with the literature of the world, I can say I know nothing either for depth of thought or classic beauty of expression, to say nothing of their high spiritual tendency, superior to these writings. Since her death, which was revealed to myself and Mrs. Ferguson spiritually, just one hour after the event, and that at a distance of 200 miles, by her appearance to us, there has been no serious trial or experience of my life in which evidences of her presence are not given; not always as often, indeed, as I would wish, but always as I have needed help for a life that few can lead."

It may be proper that I should here give a more particular account of the manner in which this lady gave us an intimation of her departure from this mortal Sphere.

"Mrs. Ferguson, who held Mrs. Winchester in the highest esteem and affection, had been very anxious as to her condition, and felt that a woman so gifted and useful ought not to die in the prime of life. On the morning of the day of her death we had all conversed freely and most feelingly of her disease and its probable issue. At three o'clock Mrs. F. went into the city of Nashville, and on her way

was met by Mrs. Winchester, who said to her, 'I shall live to bless you all.' Such was the effect of these words coming from the apparition, that she returned all joyous to tell us that Mrs. W. would get well. We believed her, for her power in these recognitions was very accurate. The next morning a telegraphic despatch from Marshall Ferguson, Esq., Mrs. Winchester's brother, announced that she had died at about two o'clock on the very day in which at three she had appeared and said to Mrs. F., 'I will live to bless you all!' Mrs. F. was heartbroken in the event, and for some weeks refused to understand the announcement of the apparition as one of life beyond and after death. But so it was.

"During the life of Mrs. W. she constantly reflected to me from the interior condition, that a revolution was impending in which I would have to take an active part. Nothing could have been more contrary to my taste and habits than to be forced to address the masses of impassioned people on questions that involved the sundering of all political and social bonds, and threatened the deadly strife of fraternal armies. She had ever associated these events with her own death, and often uttered in solemn cadence the warning that I was being prepared for a day of battle, when my pulpit would be in the forum and the fields. It was not more than one week from her death till my whole State was calling on me to speak upon the crisis of the revolution. As I went up the hill upon whose summit the capitol of Tennessee stands, to address the leaders of the people in the Hall of Representatives, lit up for that purpose, with some feeling, of trepidation, growing out of the new position I was called upon to fill, just as I entered the long marble hall she appeared to me, holding an emblem of strength and a shield of brilliancy that gave to me a power of thought and action no language can express. I have since addressed senates and mobs—have met every class and condition of society—but no time or occasion has been without that living power of divine administration to me and my work since that night. And I feel it the brightest evidence of an intelligent care transcending all earthly estimate, that my acquaintance, friendship, and spiritual recognition connected with this great and noble woman, in life and in death, was so formed in purity, trust and confidence, that no vibration of distrust can ever be felt. In life she was ever admired as the soul of truth, and her moral courage was equal to any emergency. In every truly moral reform requiring the action of

moral principle against custom, she was stronger than any professed servant of Christ it was ever my lot to meet; and I feel it an honour to say I have met and acted with many whose nobleness of self-sacrifice no changing vicissitudes of human association can ever efface from my memory; while of course we all meet many who seem desirous to speak and do the right, but who take great care not to offend the eye of mammon or fashion in so doing. The place where she dwelt was humble and unpretending, but no one ever entered it after her consecration to the spiritual pod of all mankind, who did not feel that an Almighty care overshadowed it. Her altar might be considered lowly, but an Eternal Spirit ever administered there. And before men and angels, I believe to-day that but for the inspiration of this woman, long since I at least would have bid my little lamp beneath the accumulating cares and sorrows that swept away all of earthly hope in the mad struggle that now lays waste a continent of unequalled bounty and blessing to man! Let my life and not my words record my gratitude.

"When I was engaged in public speaking in most of the chief cities of the Southern people, and my life and labours were subjected to great trials and dangers, I ever felt that some undefinable connections secured by my association with this woman before her death, and, indeed, by her death, gave me wisdom, knowledge and power I had never before realized. Certain A is there was nothing of a purely external character that sustained me. And there was no realization of the state of our people, of the progress of the revolution, the new and trying events that attended the arousing of a mighty Confederacy of States to determined war, or in my individual or social relation to them, to which there was not often a direct interior reflection given, and always some guiding direction that could not be attributed to mortal wisdom."

CHAPTER X.

SUPRAMUNDANE POWERS OF HEALING.

IF it can be shown that the extraordinary powers to which we have given the designation of supramundane, not only make raps, move tables, write messages, paint pictures, play on musical instruments, &c., but also heal the sick and comfort the afflicted, those who ask, "What is the good of all this?" have to this extent an answer. The experiences of Mr. Ferguson in this respect have been remarkable, and to some extent peculiar; but it must also be remembered that what are called "healing mediums" are to be found in considerable numbers wherever there has been a development of what we may call supernatural gifts.

At the age of fifteen Mr. Ferguson was affected with the disease commonly known as white swelling—periostitis—of the tibia, or larger bone of the leg.

The form and virulence of the disease indicated a scrofulous diathesis, and threatened in its progress consumption and premature death. When relieved of pain by medical treatment he suffered from ulcers near the knee joint, from which spiculae of bone were frequently extruded. His grandfather had died of a similar disease, and he was naturally affected by the general belief that his own life would not be of long duration.

At this period he was studying the classics at an academy in Virginia, and at the same time superintending the printing establishment of an elder brother, who was the popular editor of a political journal. One of his friends and class-mates was

the son of the family physician. Reflecting on his diseased condition one night, when his lessons in Greek and his business occupations were finished, he fell asleep, if sleep it could be called, in which his mind continued to be oppressed with anxiety and filled with prayer.

He awoke in the morning with a strange and unaccountable assurance that he would be cured, and with a strong impression that he must not communicate his hope to any one, not even his brother or his mother. This state of secret hope continued for weeks, when, rising one morning full of cheerfulness, he told his brother that he must be absent from school a few days. His absence brought his friend, the physician's son, to see him, and young Ferguson, directed as by an inaudible voice, asked his companion to inquire of his father what article in the *materia medica* [a book of remedies] would produce the same effect as a burn. The answer brought him was, oil of vitriol—sulphuric acid. He procured an ounce of this article, and was then told in his sleep to ask for an antidote, which his friend told him was sweet oil or cream. He procured both, and then, unknown to anyone, he applied the potential cautery to the seat of his disease, bearing the pain as long as possible, and then suspending the operation of the acid by applying oil and cream. He was confined to his room three weeks, repeating the cauterization until he removed all signs of the old ulcers, guided in his diet and regimen by the voice which came in his sleep, and keeping the whole matter a secret from every one, and at the end of this period the ulcers were all healed, and he had no returning symptom of the disease for fourteen years.

This is not claimed by him as a miracle of healing, but as a scientific care wrought by natural agencies under the wise direction of unseen intelligences.

Of the later experiences and observations of Mr. Ferguson in this important branch of supramundane evidences, he has

given the following statement, which may be worthy of the attention of the most scientific inquirers:—

During the years 1854 and 1855, while sustaining the relation of pastor to a large and highly-respectable congregation in Nashville, Tennessee, my mind was constantly exercised in experiences and observations upon the evidences of an unseen power attendant upon human effort for good. There was in that city, as there is in all, a large class of persons not connected with any church or fenced fold of the Good Shepherd. These, for some reason, called constantly upon me to officiate at their marriages and funerals, and often sought my advice in sickness and other serious embarrassments of their life. At a time when the whole community was interested in the more hopeful estimate of human destiny reflected from my pulpit, I was permitted not only to keep up that interest and meet the discussions that seemed to threaten all that man hold, dear upon earth, but also to secure ministrations to neglected wants and demands of the most neglected portion of the community at large. I well remember one Sabbath night as I was riding with Mrs. Ferguson to the church, where a congregation of over one thousand persons were in waiting, we were stopped by a sad-looking woman, who appealed to me on behalf of her husband, said to be dying in an opposite direction. She addressed me as an acquaintance, and on inquiry I found that some years before I had secured for her, as an orphan child, a place in the House of Industry, where I had officiated at her marriage to a worthy labourer. Expressing my regret to Mrs. Ferguson in a conscious inability to meet the demand she made, Mrs. Ferguson at once, under a direct spiritual influence, said, 'The man will not die; we can raise him up and save him to his family.' The services ended, I proposed to her to accompany me to the room of the sufferer. She consented; and when we arrived we found a strong, athletic form prostrate, and to all appearance breathing its last. A large company of sympathizing friends was present, crowding the room, and evidently awaiting the act of death. The distracted wife, however, had not yielded her hope. With two infant children in her arms she made her appeal to us, saying, 'I hear you can save my husband; you saved ——, and she was dying!' Neither of us spoke in return; but Mrs. Ferguson, motioning the company from the bed, took my hand,

and placing it with her own on the breast of the man, offered prayer in silence. We held our position to the patient till he seemed to breathe as we did, when, after an hour or more, he passed into a sweet sleep. We then retired, and learned that his physicians had predicted his death that night; and one of them, the professor of theory and practice in the Medical University of our city, my personal friend, had made a contribution for what he considered a widowed wife and the infant orphans. The case was typhoid fever. The patient's eyes were set and glassy; his breathing that of a man in death; his pulse scarcely perceptible, and his power of recognition gone. We left, Mrs. Ferguson promising to see him in the morning, no one believing we would see him alive. Morning came, and on our return Mrs. Ferguson again laid her hands upon him, and gently rubbed his chest, when he spoke in devout thankfulness for the good he had received, although still unconscious of the persons around him. We revisited him in the evening, and next day. His physicians, hearing of the result, came to see me, and my friend, the professor, assured me he must die, and that we only exposed ourselves to ridicule to attempt his relief. I replied by insisting on his accompanying me to his patient, which he did reluctantly, when we found him sitting up in bed, and with every evidence of convalescence. In three weeks he was entirely restored, and all admitted that a marvellous cure was effected, and many claimed that a great miracle had been wrought. His father and mother, wife and sister, never forgot us for what they had seen, and the man still lives to bless a Power Divine, acting through human agency. Many exaggerated accounts were circulated, such as that, after he had actually died, he was brought to life; but the real state of the case was well known and accepted. My friend, the professor, detailed it to his class of students, then numbering hundreds, and while saying he did not believe the nonsense of spiritualism, he did believe that God Almighty, by Mrs. Ferguson, delivered a dying man. Frequent conversations with his physician assured me that however the credulous and fearful may be disposed to exaggerate the alarming symptoms of dissolution, and, on the other hand, magnify a cure, this man was dying, would in all probability have died in a very few hours or minutes, and that no ordinary or accepted methods of medical relief could have reached his condition."

ANOTHER.

An aged and highly-respectable gentleman, whose interest in me and my pastoral labours led to a yearly contribution to the service of my church of £200, seemed much grieved at what some religious journals called my heresy and infidelity, and often in a very fatherly manner expressed his fears for my reputation and usefulness. I of course felt all he said, and it commanded my constant and most tender consideration. Still, I knew that in the end he would not fail to realize the justice or good of the enlarged hope it was my duty and honour to reflect. He was a large planter, and much devoted to the comfort of his slaves. He had recently buried a very valuable house-servant, who left an only child some eight years old, which the aged, lonely man had treated as a pet. This little girl accompanied him in all his walks, and was admitted for his sake among all his friends. She was beautiful, almost white, very sprightly, and, as he was quite deaf, often interpreted for him the addresses of those he met whose voices he did not hear. In a word, she was ears, eyes, and feet to him, and the sight was beautiful to see that grey-haired sire of eighty led and ministered to by a little mulatto girl of eight. He was a widower, she recently an orphan, and their companionship seemed an adaptation to each other's needs no one could fail to admire. Many other servants he had; he could count them by hundreds; but 'Kizzy' was ever with him. He resided in Nashville, but his plantations were in Arkansas, on the Mississippi, some 500 miles distant. Old as he was, his own family all admirably settled in life, his only son a gentleman of marked distinction and influence in the politics of the State, he often spent a month on his plantation in Arkansas. No solicitation or interest of his children and friends could prevent this recurring demand of his habituated nature. It chanced that at the time to which I refer he was absent, and had left 'Kizzy.' In his absence the child was brutally treated by a woman slave, and by a blow upon the spine was lamed, as it was supposed, for life. I well remember the old man's grief as he told me the condition of little 'Kizzy.' In addition, the child was seized with typhoid fever, and was dangerously ill at the time he appealed to me. Calling with many affectionate apologies to Mrs. Ferguson and myself for his past expressions of fear for our usefulness, he appealed to us to know if 'Kizzy' must die. I told him I thought she would, for this was my opinion after seeing

her; and I confess, such was the child's deformed condition and seemingly hopeless state, that I felt it would be a relief for the little creature to die. But the old man did not yield to despair. He said he believed Mrs. Ferguson could cure 'Kizzy.' He had met the man cured as described above; knew him well; and if one could be relieved from his condition, another might. Mrs. Ferguson knew and loved 'Kizzy,' and had herself been most tenderly nursed through a dangerous and protracted illness by the child's mother, who had served her with great fidelity and affection years before. The old man accompanied me to my home, and I joined him in an appeal to Mrs. F. to try. She gave him no promise, save that she would, as a friend, visit the child. She did so alone, refusing the company of either of us. She was gone over an hour, while the old man remained with me. Site returned to bless the old man's hope by saying she could relieve the child, and would do so. He gave the case into her hands; called his physician to assure Mrs. Ferguson that she should be protected from any foul aspersions, such as, alas! too often come from the profession upon those who succeed where they fail; and seemed as fully alive to the cure as if it were accomplished. Mrs. F. allowed no person to accompany her at any visit, and selected a negro servant to attend the child. In eight days the child was pronounced cured by her physician and master, and in two weeks the latter brought her to us, all gleeful in smiles, leading the old man again, to return thanks for her wonderful restoration. She is a young woman to-day, and there is no curvature of the spine; and when I saw her two years since, she gave every evidence of a healthy, sound constitution.

"This case, for many reasons, I noted in all its particulars, for it led to much I am not yet disposed to present to the public. One fact I will state. It was the means of leading us to receive and regard spiritual communications from the coloured portion of our people, for Mrs. F. ever assured us that all she did was done under the direction of the child's mother, who when living was a slave. She gave her particular and unmistakable evidences of her presence and of her interest, not only in the child's recovery, but in the hope such evidences must bring to all mankind when appreciated in purity of purpose and sincerity of design. The name of this gentleman is John Harding, Esq., of Nashville, Tennessee, whose

family still reside there among the most worthy and respectable of Tennessee society.

ANOTHER.

Mr. Watson Freeman, of Nashville, was and is a merchant of high credit and character, of that city and also of Philadelphia, Pa. He was as a father to a large family of brothers and sisters, who, with a widowed mother, looked to him and another brother for protection and education. His own immediate family was also large and dependent. His business, under his wise and industrious direction, afforded all that was necessary to their comfort; but all seemed to depend upon him. He was an active, useful member of my congregation, and there was no one in it upon whom I relied more in any work of real usefulness and charity. Many very wealthy men were of that congregation, but no one man of his wealth gave more of time, labour or money to actual need than this noble-souled, true, and devoted man.

"A fire broke out in a large furniture factory near the city, and was consuming all the results of the labour and capital of some enterprising young men in whom Mr. Freeman took heartfelt interest. He arrived at the fire only to see that all was gone, when he discovered that by a bare chance the books and valuable papers in an upper room might be saved. Fearlessly he rushed up the stairway beneath the blazing roof and ceilings, threw the books and papers out of the windows, and attempting to return, found his way cut off by the flames. He came to the window, called for the help of a ladder, but seeing none on the ground, leaped from the third floor, landing on a bed of rock, and was taken up severely bruised, and unable to stand upon what was supposed to be a broken limb. He was conveyed to his home, and a surgeon pronounced him probably lamed for life. His limb was not broken, but there was such a straining of the sinews and of the leg that he was confined to his bed and room for fourteen months. The opinion of his surgeon, Dr. J. O. Jennings, than whom no man stood deservedly higher in his profession, was that he would be lame for life. Business, family, and all dependent on his cure often engaged my deepest sympathy and desire for help. He had received in his own person many evidences of supramundane aid. Returning one day from his room, oppressed with the thoughts arising out of his condition and that of

many depending upon him, I was overjoyed to hear Mrs. F., from deep entrancement, say, 'We can relieve Mr. Freeman, and he will walk forth again in all his manly vigour and usefulness.' She directed that he should be brought to our home, and that without giving any other reason than his relief from his confinement in his own. I took my carriage and servant and called upon him, and very carefully guarded all my expressions of desire to have him return with me. He at once consented, his amiable wife expressing much fear for the result, no one dreaming of the object. He came. Mrs. F., being entranced, announced to him his prospective cure, commanded that he be seated as she directed, his leg resting on my knee, his body in an easy, reclining position. She had scarcely done this when Mr. H. B. Champion came in and was soon entranced. A few moments more and Mr. Freeman gave every evidence of the same state being superinduced upon himself. Imagine me there; my doors locked by command of an Unseen Power; a cripple in a coma, his limb upon my knee; two other persons deeply unconscious to all around. The effort at relief commenced. In a few minutes Mr. Freeman was commanded to arise and walk. He sprang to his feet, leaped, walked, marched through the lengthened rooms, held by the arms by both Mr. C. and Mrs. F., for one full hour. Beautiful, impressive, most instructive addresses were delivered by each in a dialogue, far above the culture or habits of thought of either. All was joy, hope, brightness of realization. When the mental spell was broken he verily shouted for joy, but was admonished by Mrs. F. that it was borrowed strength he felt, and that all was not effected yet. He was directed to meet us at Mr. Champion's, where the cure would be made permanent. I think it was two nights after. We met; he came on foot. We went through a similar experience, when some half-dozen others were added to the circle, and he is a sound, healthy, active, useful man to this day.

"Among many strange occurrences attendant on this cure I wish to mention, for the benefit of so-called scientific men, that not a drug or chemical of any kind was used, or brought near him during these sittings, and yet my trowsers, where his leg rested on mine, were destroyed as by some powerful liquid caustic; so were those of Mr. Champion, and a large salver near by gave every evidence of corrosive application to its silver plating. It was clear to me and others that some liquid was generated through the human organisms used for

his relief from the atmosphere, or at any rate not from any known substances, equal to vitriol in its effects upon clothing. This experience I have had in several instances, but in none so remarkable as in the ease related of my daughter.

On the following Sunday, to a congregation of fifteen hundred persons, only a few of whom had heard of the miraculous cure, but most of whom knew of my recognition of the intuitive power and alliances of the human soul, and looked upon me with more than ordinary apprehension as an invader of the sacred precincts of supposed divine claims, I read the 3rd chapter of Acts, spoke at length and with much freedom upon the universality of inspiration and divine help, closing my address with words that were remembered by many for years, viz., 'There is no disease that cannot be cured; no grief that a proper sympathy may not relieve.' My discourse was acceptable even to the professedly orthodox of my hearers. Some of them seeing Mr. Freeman in the congregation approached him, and, expressing great gratification in the discourse, said, 'Now, sir, if you could be healed as the apostles healed the cripple at the beautiful gate, we would believe in your spiritualism.' Instantly, as if inspired, he arose, stood upon his feet, and told the story of his cure. It was, and is known to hundreds of that city to this day.

THE CASE OF MISS KING.

Miss Frances King was governess in a highly respectable family in Todd county, Kentucky, for many years, and was regarded by those who knew her best as very capable of reflecting these evidences. We had often resided for months in this family, and we had mutually recognized the wonderful facts that have arrested so much attention in our age and time. By some casualty, Miss King had trodden upon the upturned point of a needle, and it had penetrated and was broken in her foot. She suffered much and long, alike from the disease that ensued and the many attempts at surgical relief. At that time my family and myself were spending the season in New Orleans. She constantly asserted that if Mrs. Ferguson or Mr. Champion could see her she would be relieved. Mr. Champion, visiting the family, was made to realize her condition, and also felt she could be relieved by a visit to us. But the distance was twelve hundred miles, and her protracted illness

threatened paralysis of the limb, and indeed general prostration. He offered to take her under his charge, and she consented—nay, was anxious to go. They arrived, and she was conveyed to an hotel. There she was relieved, without the use of knife or medicine, and returned to Kentucky in six weeks, and is to-day, as a letter from her before me, just received, testifies, in good health, and engaged in highly responsible duties.

These cases are selected from a large number quite as remarkable, and they are selected because I noted them in their details at the time, and can, therefore, more accurately describe them than others. Indeed the time would fail me to relate all I have, seen and known in this direction. I have seen partial blindness restored by a touch; a child with a weeping eye from birth restored without contact, Mrs. F. simply telling the mother and grandmother that the night on which they applied would not pass without the cure, and it was so. Other cures have required frequent and long-continued administration. But in no single case, save one, did I ever meet a failure where a cure was promised, and in that I saw more of the ministering of the power than in any other, though relief was never effected. It was a case of deafness of fourteen years' standing, and to this day the person who promised the cure believes it failed only through the unfaithfulness of some who were selected as the instruments of cure. Of this of course I form no judgment. I am more than content to state the fact. I do not mean by this that many who have sought cures have not failed; but I do mean that in my own family circle, where the desire to administer was never allowed to take the place of a clear supramundane evidence that we should believe and act upon, there was never a failure save in the case referred to, and a larger volume than this would not record the number of actual cures. I can also say that in no case was there a trespass upon the legitimate knowledge, rights, or offices of that most useful and honourable class of any community—the true physicians. I enjoyed at the time, and have preserved ever since, the companionship and friendly regard of the most eminent of that profession, alike at home and abroad; and with no class of men have I been so free in my communications upon this subject as with them. Of course we had to meet the suspicions of quackery; but as we never made a charge for a cure, made no profession of ability, and acted only as directed by a higher power no member of the legitimate profession

would accuse of invading its rights, that suspicion gave way to a confidence that accepts truth wherever found, and gratefully accepts aid in humanity's relief. Besides, there is no conflict in the relief of actual disease. Medicine does not cure in any case. It but changes a condition. Nature cures; and, therefore, if by a higher direction any man is relieved, or placed in a condition for relief, the true physician only preserves his truth by accepting and, if he can, understanding the conditions of cure."

It remains but to record the cure of a third attack of the disease from which Mr. Ferguson had been relieved in so remarkable a manner. He returned from New Orleans to Nashville in the spring of 1857, very much broken in health, with the disease of the upper part of the larger bone of the right leg worse than it had been at any former period. He was, however, able to preach in Memphis, and later in Ohio; but on going to St. Louis in the spring of 1858, he became, after a few weeks of labour, utterly prostrated with the violence of the disease. He was visited by the most distinguished surgeons of that important city, who took a deep interest in the case, and were of opinion that he must submit to amputation. He refused alike medicine and the knife, and waited patiently for the release of death, which his advisers considered inevitable. The relief which came when all other hope failed is best described in the following record:—

"On Monday, June 7th, while utterly prostrate, my sick couch was visited by Mrs. Eliza Tanner, sister-in-law to the gentleman whose kindly hospitality I am receiving. She sat at my bedside with another friend, while I was in an unconscious stupor, arising from the exhaustion of a sleepless night of agonizing pain. I felt, without seeing her, that she was sent for my recovery. I expressed my consciousness in general terms that assumed the form of a prayer. When I opened my eyes I found my visitors in tears. Mrs. F. withdrew from the room, apparently overpowered, and evidently anxious to conceal her feelings. My own could not be described. I simply remarked to my nurse, "That lady (Mrs. Tanner) can be

made the divine instrument for my relief, if she will.' My nurse responded, 'Yes; we all know that; but she has suffered so much by the false estimates of the selfish and time-serving, that although the best healing medium in the city, she is no longer willing to exercise her gifts. She had to leave, or undertake your cure.' 'She will yet consent,' said I; 'but I desire that no one request it, nor move a finger to secure it. If my restoration is divinely appointed through her, it will come, and no opposition of the ignorant or true delicacy of her own sensitive and pure nature can prevent it.'

The day and night passed, and nothing was heard from Mrs. Tanner. She went home, as we afterwards learned; described, under deep entrancement, my disease, its locality, nature, progress, and cure; asked her family to assist her, by enabling her to give me a room then occupied, and proposed, with their external help, to undertake the cure. She returned to my bed on Tuesday, and Tuesday evening I was removed to her house. I remained there three weeks—was removed at her instance to the country for six more, where she attended me, during which time I was entirely restored to health, and remain so to this hour, the wonder of my friends and the miracle of the community. The process of restoration was, externally viewed, quite severe, and there are some facts connected with it worthy of note. It should be remembered that the disease was periostitis of the upper portion of the tibia, and necrosis, as the surgeons had alleged. For sixty hours, with most of my body bandaged with bandages saturated with salt, an application of unslaked lime and soap was applied to a space two inches square. This space was burned to the bone, my system sustaining the shock by the constant presence of an invisible, but not intangible power, that soothed, nay, even at times sweetened my pain. Every want and wish was met. The regularity of my digestion was preserved by food daily prescribed and prepared under spiritual direction. It were impossible to enter into the details of these strange weeks. My days were days of almost continual inspiration, and my nights were glorified by visions no language can ever portray. In the very crisis of my treatment my friend Champion was spiritually brought from Nashville, without knowledge of what was being done, only as he realized it spiritually, and apparently only to assure my confidence that all was divinely ordered for results

long expected but now certainly at hand. My surgeon friends came to tell me that my limb could not be saved, and that my life was endangered; but they left, acknowledging that they never witnessed a more skilfully conducted process, and one of them at last acknowledged that Mrs. T., although an uneducated lady, reflected a knowledge of the anatomical structure and physiological functions rarely witnessed in the most accomplished chair of the profession. My death was predicted, but my life was restored."

CHAPTER XI.

EDUCATION BY SUPRAMUNDANE INFLUENCES.

AMONG what may be denominated the uses of spiritualism, or supramundane influences, there is scarcely one more interesting than the education or development received by many persons from such influences. There are artists whose hands have been moved to make drawings of exquisite beauty. There are musicians who have been made to play on instruments and improvise music until their own faculties were developed. There are accomplished speakers and writers who owe all their training to some guiding intelligence. On this interesting subject Mr. Ferguson has made the following record of facts within his own observation:

Supramundane influence in the unfolding and education of mind has been a common and most interesting experience since my own attention was called to this subject. In the case of Mr. H. B. Champion, already mentioned in these pages, we have a very remarkable instance. This gentleman, now distinguished for his comprehensiveness of thought on all subjects connected with mental and moral philosophy, and for unrivalled force and beauty of expression, was, to my personal knowledge, educated entirely under these influences. He was not educated even in ordinary branches, such as the orthography of his native tongue; was never at school but a few months in his life; was deprived of the cue of a father when three months old and left to the support of a widowed mother, and was deprived of all the opportunities of scholastic training. Yet, when entranced by these influences, he was a speaker of unexampled power, and interested the most cultivated men and women in his addresses as they were never interested before. He has dictated orations, metaphysical treatises, books of

commentary, critical and expository, on the ancient Greek classics, on the Hebrew literature, and on law and order in society, equal, if not superior, to any that ever came under my notice in any period of my most studious research. In these states of trance his sentences were perfect, and would be marred by any change even of punctuation, cadence, or arrangement. Indeed, I know nothing in our language superior either in thought, style, or logical force.

"I have been most intimately associated with Mr. Champion for some twelve years. In that time I have observed his progress with the greatest care and interest until now, when his association with men of the first eminence in literature only reveals his power equal to any, and superior to most, in what is considered classical attainments, That which was at first the gift of a supramundane power is now his own; and unless his history were known, he would be considered, as he often is, as a man of the highest accomplishments. Although seemingly without ambition, he is bringing out an elaborate work, which will be soon before the British public, every word of which has, to my knowledge, been given through his susceptibility to the influence of an allied power of mind, entirely without any of the effects of what is called scholastic culture.

"The case of Mr. George W. Harrison is another marked instance. When a lad he often visited and sometimes resided in my family. From ill health in early life he was without the advantages of schools. He was soon discovered by his parents, when their attention was called to this subject, to be possessed of that peculiarity of organization that gives what has been termed the mediumistic power. His history is most marvellous. He has, in hundreds of instances, under my own observation, given unmistakable evidence of these and kindred facts. His improvisations of poetry, his orations and essays, given under influence, have commanded my most sincere admiration. Many of these I have in my possession, but have not his consent to their publication in this book.

"The first recognition of his susceptibility to supramundane impression occurred thus:—His mother, a member of my congregation, hearing that I gave credence to the facts and privileges of spiritual intercourse, called on me to make some inquiries respecting them. She had never witnessed the phenomena. I informed her that they were true, and that it was within the power of any family

to realize the privileges my own had learned to prize, and that demonstrations could be witnessed by all who would seek them with that patience and candour necessary in every investigation of man's nature. She asked me for a demonstration, but I insisted she could find it at her own home and in the sacredness of her own family relations. She heard me with evident confidence in my sincerity, and equally evident doubt of what I promised. I read her some communications I had received. She left me, and in a few days returned, delighted to assure me that both her daughter and son had been similarly influenced, and that the most unmistakable evidences had been given in her family circle. Two members of her family, who treated the whole subject with an unconcealed contempt, were convinced in their own persons, and her distinguished husband, Captain H. H. Harrison, wrote me a letter of grateful acknowledgment, closing it by saying he had witnessed in his own children what had challenged his admiration and assured his perfect confidence. From that time to this his family have recognized, and in a most eminent and commendable manner reflected these evidences to many others.

"Mr. George W. Harrison has been educated by the power governing these manifestations. I have received from him evidences, unsought at my hands and not designed or provided for by him, that transcend all estimates and standards of estimate recognized either in our schools or churches. Often we have met without concert from a distance of hundreds of miles; often he has spoken to me from a deep entrancement on subjects known only to myself; often reflected to me a direction without which some of the most important and responsible duties of my life would have miscarried; and, although much my junior in years, I never met him that I did not find him companionable in thought, feeling, and aspiration in the very highest degree.

"Having instanced these cases selected from many others, I desire to record a general experience that may throw some light on many points similarly observed.

"Whenever a gentleman or parties of gentlemen were present at our sittings, distinguished in any department of science, such as anatomy, physiology, chemistry, geology, &c., persons like Mr. Champion or Mr. Harrison would deliver addresses on these departments of science. Their addresses were always recognized

by the representatives of the subject discussed, and admitted to be fully up to the standard of knowledge in these departments, often beyond it, and always with extended thought and expression that, as they admitted, could only be commanded by long and diligent study. So true was this, that persons hearing of these facts, but not witnessing them, ever attributed them to reflections of the minds, of the parties. For ten or more years some of the most constant of my friends professed to believe that these mediums reflected my own mind; and admitting the undeniable character of the facts, sought to account for them by ascribing them to my power of impressing them upon the brains of those through whom they were reflected. The result was that I gave direct and systematic attention to this estimate of the phenomena, only to be assured that it was not the case, only so far as all thought has its connections in all human organizations. That is—

"1. These men could deliver speeches that embraced my modes of thought and manner, when I was present.

"2. My presence was often an aid, as was that of any mind present in any degree of harmony with the subjects upon which they spoke.

"3. But under favourable conditions they ever transcended my thought, my investigations, and my conclusions; so much so, that it required months, and in some cases years, for me to advance to the full realization of what they had reflected.

"4. Hence, while it is true that one mind aids another to an extent that cannot be too highly esteemed where mutual confidence prevails, it is equally true that the gain of supramundane conditions or alliances of thought transcends all surrounding attainment, and opens up avenues of knowledge that will extend and purify all that we recognize as educational, whether considered physical, mental, or moral.

"These gentlemen are to-day highly educated men. They speak and write our language with great precision and accuracy. They converse with men of the first attainments on all the questions that engage cultivated thought. They are sought by men distinguished as professors in various departments of science; and where their history is not known, as it is to myself and others, they are recognized at once as men of a very high order of culture."

Some of the facts in this relation are too suggestive to be lightly passed over. That mind stimulates and influences the action of mind is a fact observed certainly as early as the days of Solomon. In every company of intellectual people we feel the effects of this stimulus of the atmosphere of thought. Aside from motives of convenience, this is the reason that persons of certain pursuits are gregarious. Artists, who are of sensitive organizations, make and feel an atmosphere of art. Lawyers, who also group together, make an atmosphere of law. A speaker gets invisible hints and ideas from his hearers. An orator speaks with ease and inspiration to a sympathetic assembly; and an actor owes half his success to the inspiration of a genial audience. It is very difficult to speak or act where there is general coldness or opposition.

Furthermore, one of our delights in listening to an extempore speaker is to hear him express our own thoughts, which we have unconsciously given him. Those are the passages we are sure to applaud. We recognize their truth, because they are our own. A sensitive orator reflects the thoughts of his hearers, but he combines many thoughts in his reflections, so that all are gainers by the process.

Now if one human mind in the body has this power of stimulating, impressing, and magnetizing another, is it strange that a human mind out of the body should have the same power, even in a higher degree? And this is what every poet, every man of genius, has felt, and what they have called inspiration. All mental phenomena point to the fact that not only the material of thought, but thought itself, flows into the mind from other minds; and if from minds in the body, still more readily from minds emancipated from the shackles of mortality; from the body so useful for a time, but which in time becomes a hindrance, a clog, and a burden.

I beg, also, to add another observation, which may be made here as well as elsewhere. I have observed that where minds

were in such sympathy as to drive mutual help to each other, the action of one may interfere with or paralyze that of another. Two persons in such sympathy cannot write in the same room on different subjects. The strongest mind will take all the power of both. They become positive and negative to each other.

In what are called spiritual circles, in which several persons gather to receive spiritual communications or manifestations, the mind of the medium requires to be in certain relations to the minds of others, and in sympathy with them. Those who aid in making the circle require to be passive, merely contributing to the sphere or aroma of nerve-essence, so to speak, by means of which an influence is given. If this is disturbed by the absorption or use of this element, the communication is suspended. It is as if a spiritual telegraph wire had been formed, but any disturbance or other use of the wire suspends the communication.

CHAPTER XII.

SYMPATHIES AND ANTIPATHIES.

AMONG the facts of our mental or spiritual experience we find traces of laws in which further investigation may perhaps discover a theory or system. Among the most curious of these facts are those to which we give the name of sympathy and antipathy, which are the attraction and repulsion of our spiritual nature.

By sympathy, however, something more is meant than a liking based upon obvious qualities; and by an antipathy, more than a dislike produced by obvious defects. Naturally a beautiful and graceful person is pleasing and attractive; as naturally an ugly and ill-mannered one repels; but it is well known that people often feel an attraction not so justified by external and apparent qualities, and a repulsion amounting to abhorrence, for which it would be very difficult to find any external reason.

An infant of three months sometimes manifests its attractions and repulsions in a very striking manner. Of two persons, resembling each other in dress and appearance, it shows a strong disposition to go to one, and an equal repugnance to the other. It is probable that every reader may find in himself likes and dislikes to persons, for which it would be very difficult to account. We love and we hate without a known reason. But there is no effect without a cause, and when we are attracted to or repelled from a person, if there is nothing in the appearance or manners to justify our like or dislike, we must

go deeper and look into the moral or spiritual nature of one or both the persons for the ground of sympathy or antipathy between them.

There are persons known to the writer so sensitive to qualities which are not revealed to the ordinary senses, that a letter coming from a disagreeable person, or written in an unpleasant state of mind, gives pain by the mere touch before its contents are known or suspected. A scrap of paper reveals a character or a life, A person who would seem to many indifferent or even agreeable, tortures by his mere presence. The sphere of another is a delight. Love at first sight, which often seems so inexplicable, may be considered a phenomenon of this kind—the sudden discovery of a mutual sympathy between two susceptible beings.

But attractions and repulsions are not felt alone for animate beings, as I have intimated in the case of a letter. The letter conveyed pain even by its contact, apparently because it conveyed in some way not yet understood the character or feeling of the writer. A room or a house may have the same pain-inflicting power. I know a lady who was made very unhappy by residing in an excellent and very pleasant house. In the nicest room of the house she was especially miserable. She had even a strong desire to throw herself from the front window. When she went into the street her bad feelings, depression, misery, and tendency to suicide all vanished, but returned again on returning to the house, and she was finally obliged to find another residence. Wishing to get some clue to this seemingly baseless antipathy, and the suffering and even danger attending it, I made inquiry respecting the house, and found that it had been recently vacated by a gentleman whose wife had been afflicted with a suicidal mania, ending in her throwing herself with fatal effect from a window of the best room, whose sphere had produced such an unhappy effect upon the lady who was its next occupant.

This lady, I may say to prevent any misapprehension, was a stranger in the city in which the house is situated, and had never heard in any way of its former occupants, and her state was inexplicable to herself, her friends, and her physician, until the above facts were ascertained.

How shall we account for such facts? for this one does not stand alone by any means. Can a good or bad, a happy or miserable person impart his qualities or feelings to a piece of paper, or a room—to any material object, as the magnet imparts to a piece of steel its power of attraction? Do evil communications not only corrupt good manners, but the very matter of the world about us; and has misery the power of creating a sphere of misery? Are there also holy places, full of blessing, sanctity, and prayer, which have an absolute influence for good on those who visit them? Are rings and charms and amulets magnetic, to use an analogue for what we cannot otherwise explain, and has the immemorial belief in the power of relics a natural, not to say a scientific basis?

If so, beware of evil influences. A bad man or woman has many ways of using and diffusing badness; while the good radiate goodness all around them, and bless even the paths they tread and the mansions they inhabit.

To return to personal influences: the lady who was so much troubled by the sphere of a house was visited one day by a popular clergyman, who rivalled Coleridge in being a wonderful talker, preacher, and writer. On being addressed by the clergyman, the lady said, "I cannot talk with you,; there is poison between your soul and mine." The gentleman persisted in wishing to enter into conversation with her. She repeated the remark she had made about the poison at every attempt, until, to her astonishment, he took from his waistcoat pocket a box of opium, and gave it to her, confessing that it was by its influence he had made his reputation in the pulpit and in society. Warned in this strange manner he promised to abandon its use,

and left it for a time; but, as is usual in such cases, returned to the drug, and died miserably in consequence.

Here was an antipathy to which a name may be given instead of an explanation. The smatterer in psychology will say, "Oh! that is a case of clairvoyance." Very good; but what is clairvoyance? It is a power of seeing in some extraordinary manner, as into a box in a gentleman's pocket. But the name does not in the least explain the fact any more than the word gravitation explains the fall of an apple. The word as in most cases is the sign of a fact, but not of the cause of the fact. The lady had no consciousness of box or opium; but there came into her mind the one feeling, "poison"—not by sight, or smell, or taste, but either by some power of the spirit to perceive, without the use of its ordinary instruments, the senses, or by information communicated by some other spirit.

Antipathies very marked are sometimes felt in the presence of criminals or wicked persons, but not always towards those who have committed crimes, as the criminal will or character may be wanting. A coward full of hatred may be worse than an actual homicide. The one has blood on his soul; the other, on his hands.

The lady above referred to was one day introduced to a gentleman, and saw the whole air about him filled with blood; but the sight was accompanied by no antipathy, but by a feeling of deep pity. She felt that he was not a bad man, his only guilt being that of anger, and said to him, "You would kill your best friend in a moment of passion, and spend a life of remorse for it." He left the company, and she was told by one who knew him that he had killed his friend in a sudden quarrel, and been tried and acquitted, but had never had a happy hour afterwards. It is not easy to say how this revelation was made to the lady, or why. Did this unhappy homicide carry about with him such a vivid consciousness of his deed as to impress in this manner the spirit of a sensitive person who came into his

presence? Granting this, we have no distinct idea of the *modus operandi* of such impressions.

In the experience of this lady such impressions sometimes take almost whimsical forms. She was shown one day, and took into her hand, a letter written by a man of some celebrity, whom she had never seen. It was before the day of *cartes de visite* [portrait business cards] and multitudinous photographs, but instantly there rose before her a vision of the man, more perfect than any picture, and she recognized him the moment she saw him. She has described with perfect accuracy the personal appearance and characteristics of persons whose names were mentioned in her presence, so that every one who knew them recognized the description.

Sympathies and antipathies, if free to declare themselves, and be regarded, might be to the harmony of society what attractions and repulsions are in the arrangements of the harmonies of nature. In an artificial society they are often violated, always with loss and pain, often with misery. But even in society as it exists attractions group whatever is pleasant and enjoyable, and repulsions or antipathies are often protective. There are persons in whose society sensitive persons feel a chill, or a sensation like choking, and there is an instinct, like that of animals, to avoid what is disagreeable or dangerous. The wicked are like the rattlesnake, only that their rattles are felt, not heard.

The mediums of spiritual communications are often, perhaps always, highly sensitive to what has been called spheres and personal influences. The higher classes of spiritual manifestations cannot be given in a discordant circle. A person antipathetic to the medium will derange the conditions of communication as a storm deranges the magnetic telegraph. This is not always true in the same degree in physical manifestations, as those of the Brothers Davenport are given amid the tumult of a mob and the most violent opposition.

There seems to be two kinds of antipathy and protection—one against evil, the other testifying of disagreement and discord. A bad man or woman may have many attractions for very good persons, and good people may be very antipathetic to each other. Then good is a relative term, and only positive to the individual. The highest good I am capable of may be very low to a saint or an angel, and my measure of virtue might be very oppressive to one who had not reached my power of doing or receiving good.

The nearer we live to the law of right in the heart—the more tender our conscience and the more true our lives, the greater is the protective power about us. Our antipathies are more surely protective than our attractions when obeyed. The heathen named God "The Infinite Check;" a wonderfully wise definition, in my opinion.

CHAPTER XIII.

OF PROVIDENCES AND GUARDIAN CARE.

PARTICULAR and personal providences make an impressive portion of the lives of many persons. Where most persons live from knowledge and experience, and lead what are termed rational lives, the man or woman who lives by faith is comparatively rare. The many distrust this kind of life, and are apt to confound it with the dependent laziness of those who lay their burdens upon the shoulders of others and talk fluently and falsely of relying upon the Divine Providence.

But amid the want of faith that makes over-anxiety and over-work, and the easy-going indolence that simulates faith, there are instances of a true reliance on Providence. A religious person who feels a mission to do something for the good of the world or the Church, from the inflowing divine impulse of the sovereign good, our Heavenly Father, may well say, I give all, and in offering all I must receive all. By the law of universal circulation of the spiritual and material life, those who give all they are, and all they have or can acquire, wisely for God, in the good of man, may expect infallibly to receive all they need for their work of charity, whether it be sustentation and success, or stripes and imprisonments, or death. The folly of the cross is only equalled by its success. The crucifixion gave Christianity and all its beneficences, and the Holy Spirit, with all its treasures of divine power and wisdom, to the world. To the haughty Roman the folly and assumption of the Nazarene, his pretended miracles and his ignominious death, were but the madness and misery of one of

the vulgar rabble. The martyrdoms of the first apostles, and afterwards of multitudes of Christian men and women, were but the continuation of the madness, folly, and misery of the ignorant and deluded in the opinion of aristocratic unbelievers. The highest civilization, the best system of morals, law that is the perfection of human reason, and a charity that is more than human, because it is divine, have been the gifts of Christianity to the world; and if it be said, how wicked Christians are with all these, we have only to ask, what would they be without them? The sublime mystery of suffering may not be explained to any in this world, but so far sacrifice and suffering have been as the breath of life and the condition of wisdom and power to those who have been apostles of great good to our race. Not that they have always wept; not that bloody sweat has been continually exacted in their labour of love; but that they have for a longer or shorter period hung on the cross with the Saviour of men, that they have been united to the Immanuel by suffering, and that only thus have they been called to reign with Him, and to dispense good gifts to the children of men. Great is the mystery of suffering for good, and great the power given to those who have been united by it to the life of our God.

When once the soul has been brought into this divine unity, it may be said to have reached the haven of rest. Such a one does not live from men, but for them. He or she does not ask for the goods of this world in credit, praise, fame, or gold, but calmly receives what Providence gives, seeking only to live from the law of God in the heart, to make all things according to the pattern seen in the mount. Such persons may not seem to live differently from others; they may not do any wonderful work; they may not fast voluntarily, or by force of poverty; we may not know them from their neighbours, and when they accept our hospitality we may entertain angels unawares. All things are easy to those who have vital faith

and live a true life. God is omnipotent if He exists; also all-wise and all good; in a word, God. What, then, is to hinder His care and sustentation of those in unity with His will and purpose?

The late Cardinal Wiseman said that he never had a doubt or the shadow of a doubt respecting his faith. How such a man could feel for Deists, Atheists, and dead Christians, one can hardly see, but he was ever the helpful friend of every doubting Thomas who came to him. Of modern spiritual manifestations he spoke as a man of faith. To a woman who had come into the church through the ministry of the Jesuit saints, Ignatius Loyola, and Francis Xavier, he was frankly kind, and after having expressed his gratitude to Almighty God for having thus brought souls into his church, he said, "I should deny my faith if I were to deny these manifestations. If any one thinks less of you for being led in this way, I can bring you to people who will not do so." And then he spoke of a lady, who, he said, always followed interior guidance or impression, and he remarked simply, "It always does well; she always comes out right."

To have particular providences it is needful to follow particular impressions and guidance. If a man is impressed that he ought not to take passage on a certain ship or go on a certain railway train, and he does not obey the impression, if he loses his life in the one or the other, there is no special providence, because there has been no special obedience.

We take note of what is pleasant or seemingly fortunate for us. A special providence may kill or cure, starve or feed with equally beneficent purpose, and we are not to judge of purposes or ends by limited segments of our own or others' lives. Wisdom and experience both teach us that no folly is greater than our most agonized prayers, and that to grant them would be consummate cruelty in our Almighty Father and Friend. The lesson taught in the lives of the faithful is simply this:

Do your best, and leave results and all else to Infinite Wisdom, and not to finite folly. The best of all prayers is to have no will but God's will. The best of all efforts is often to do absolutely nothing. The best charity is often to give, not what we have, but what we have not. As the apostle said, "Silver and gold have I none, but such as I have give I unto thee. In the name (or power) of Jesus of Nazareth, rise up and walk." The gift of power, of energy, of self-help, which is not ours, but God's, is the soul of all true giving. It is charity, which alms may be or may not be. The soul true to itself is not left in doubt as to duties. It does not give because gifts are asked from without, but it obeys the law of life in the interior, giving or withholding in obedience to the Infinite Check. Many give as falsely as they hoard, and it is probable that a pure charity is as rare as a true life from the grace that seeks to govern and guide us all.

Among the records of Mr. Ferguson we find the following narrative of singular experiences, bearing date November 25, 1856:—

"It is now quite six months since we have made a record of the evidences of spiritual life, inspiration, and power that have attended our family circle for years past. In that time our circle has been severed from two of its regular members, and we have removed from Nashville, Tennessee, to New Orleans, Louisiana. These events have been preceded, attended, and followed by the most signal instances of spiritual manifestation, requiring at our hands a faithful, though it must needs be a brief narrative.

"These manifestations have furnished us the most unmistakeable proofs of the prescience and superior power of spirit-intelligences, holding all mortal relations and external things in subordination to their divine and beneficent sway. All power is of God, and is administered by and through the various conditions and intelligences of the universe, in the degree of their ascension, on a scale where moral rectitude and ends form the standard.

"We left Nashville 16th August, 1856. Two months previous to our departure, the time and manner of that departure were distinctly

pointed out, with the circumstances leading to and attending it. For example: it was said we would sever our relations to the public, owing to the fact that some of our most trusted friends would prove treacherous, under the fear of spirit-knowledge of some of their selfish designs; would, as they supposed, secretly betray the trust reposed in them in their nominal Church relations, so as to make it appear that we were usurpers of the rights of others in the house of worship we held; and that, while professing the strictest friendship for me personally, and confidence in our purposes for the common good, and while really desiring us to continue as their often-chosen public teacher, they would, from temptations of worldly gain, so act as to make it anything but honourable for us to continue our occupancy of the house which had so recently been built for our use. We had no suspicion of anything of this character at the time, and still we found every statement true to the letter, and we were enabled to do what for many months we had fondly desired, but were prevented from doing by our sense of obligation to the professions of friendship of the very men who were secretly surrendering our position, viz., to give up freely and for ever the property our opponents were claiming, on the ground that we did not represent the religious opinions they had when the house was erected. Our course was at once clear. We surrendered all claim, vacated the premises, the scene of so much contention, and were left free to adopt such course as our own judgment and sense of our obligation to this divine cause might warrant.

The meetings of our opponents and their plans, so far as they affected us, were pointed out. Their purpose to sue us at the law, and the ground upon which they would predicate a lawsuit, were definitely revealed, so that we prevented them at every point, and to such an extent that it was supposed we were constantly in the advice of the best lawyers of the city, and yet no man living could say we had ever mentioned the matter to him in any way with a view to legal or any other advice. Peace was restored to those who loved it, and truth and right vindicated without the sacrifice of any man's claims, so far as we were concerned, which we are fully satisfied could no have been secured by any wisdom we possessed in the difficult and aggravated disputes which had arisen, for the most part, from religious differences, and which had been increased by religious hate for years.

"We were advised by those who had cast off the form of flesh, and whose unselfish nature and divine purposes enabled them to guard the rights and interests of all, whether friend or enemy, and secure the highest ends of each, honestly seeking truth and right. I may safely say that there was not an incident of any importance, not a movement of any one connected with either party, that was not anticipated and pointed out to us often weeks and months before we were called upon to act with respect to them. And while the perverse disposition, injurious designs, and misdirected acts of many were necessarily exposed to us, whenever we honestly sought divine direction—purposes and acts that may be imagined when it is remembered that even the house of worship was set on fire at three different times; that no character, however pure and tried, was safe from reproach—still, no disclosure was ever made so that any, even of the most perfidious, were injured. Their reputation was guarded for the sake of their families.

"Among a number of instances equally remarkable, my mind is now turned to one which I record as illustrative of what I mean, and because it came under the observation of all concerned. The property of the house was still held in the name of Mr. James Walker, who originally owned the lot of ground on which it was erected. The house had been paid for by those who were then my friends, but a debt for the ground was still owing. Our immediate friends would have paid the debt at any time, but were not assured that they would not, by so doing, purchase a long suit at law with those who claimed all the property on the ground of their doctrinal consistency. It was thought advisable, therefore, to allow him to hold his debt on the property, nominally at least, till the dispute was settled. He was a firm and devoted friend of mine, and had done as much towards building the house as any other man. He regarded the movements against us as originating in envy, and degenerating into malice, under the direction of men for whom, as a man of the world, he had no respect. On a certain Monday morning I was informed spiritually that the opposite party would proffer Mr. Walker the money due to him for the lot, knowing at the time he would not receive it, and then proceed at law to recover the property. I was told it would be done before eleven o'clock of that day. I had no other intimation, for the proposition had been made by a few cautious men on the Saturday night previous. They had

agreed, from motives of interest, to keep it a profound secret, as we, afterwards learned. At nine o'clock I induced two of my friends, as the representatives of those occupying the house, to offer Mr. Walker, in gold, the amount he claimed. He refused it, of course as we expected, and he and my friends alike thought me needlessly concerned in the premises. At ten o'clock the other party came and made the same offer, and were overwhelmed in astonishment to find themselves anticipated in what they supposed no man had suspected. A suit was by this means prevented, and all concerned acknowledged that we had sources of information which could not be defeated, but the majority dishonoured the name of their God by ascribing them to the devil.

We will remark another instance, because we are directed to do so, and which comes still nearer home to our bosoms as a lesson of violated confidence and misguided affection. Two of the mediums in our happy, and yet sorely-trying circle, proved false to their high trust and the friendship that had brought them and hold them to it. We enter not into particulars, for it would be alike painful and profitless to relate them here. They flattered themselves with a vain ambition; supposed that earthly glory, perhaps wealth, were at their command in the use of their novel and wonderful experience. They forgot that everything depends upon its appropriate conditions. We loved them with more than ordinary affection; they loved us, but knew not how to preserve our happy and harmonious union. We had nurtured them as our children; taken them away from the world's scorn into our own home of affectionate trust. We had enjoyed, as our records will show, many a happy season together. We thought we were united for life. But in a tempted hour, when it was seen that we had given up a salary for our support, and almost every means of temporal sustenance contrary to their wish, though in accordance with their unconscious inspiration, they betrayed our confidence, and were separated from us. Private communications, made in the sacredness of the most holy confidence, affecting the character of persons we were asked to benefit, they gave to the parties only to beget contempt for themselves, and they were thus engaged and otherwise occupied in efforts to destroy confidence in one whom they could honour only by their envy, for months without the slightest suspicion on our part. They were often most solemnly and affectionately warned in our presence,

but in such, to us, vague (but to them pointed) terms, that we were not allowed to see their purpose, until filially, although they had pledged each other by an oath not to reveal if one of them was made to take all overdose of laudanum at the house of his parents, for which neither he nor they could ever account, and was then by invisible power brought to our house, where he came under spiritual influence, and disclosed all their purposes, and gave us the means of knowing the truth beyond all question. We could not even then believe, but in the course of a few days were left without will in the case by the development of their plans, since signally defeated. We were, most painfully to ourselves, and, we fear, to them, separated from them, and taught the folly of all human fellowship based upon any personal or selfish consideration or hope. We saw, also, that however susceptible to spiritual influence men may become under favourable circumstances thrown around them, their sense of right, their love of truth, their conviction of honour, and their true virtue, must come as a growth amid the trials and discipline of a common providential culture. Spiritual revelation is not incompatible with degraded moral character, but the instrument in such cases is always self-exposed, and his gifts depart if he seek not to improve. A hundred examples of this character have come before the American public in the past five years of persons selling their inspiration by the minute or hour, and seeking position as authors, fortune-tellers, and 'spirit-rappers,' so called, for public entertainment, all going to prove that old but inexorable truth, that they only are spiritual who live in and of the Spirit of all truth, wisdom, and love. Such persons have their place and answer an end, but it is not the highest place of moral power, nor is the end that to which every effort of the human being, living as he does from hour to hour upon the divine bounty, should be directed.

"We were told that we would leave Nashville in the middle of August, by the Cumberland River, two months prior to our starting, at a time when no boat could ascend it, owing to its low stage of water, and when every probability was that it would be still lower. It rained on the 13th and 14th, and we left on the 16th, on the only rise, with one exception, of that river for over three months of the season. We were told that the purchaser for our property, a house and lot and furniture, was spiritually selected, that I need not

advertise, and that I should act as though it were sold in all my business arrangements, which were necessary if we removed, as expected. We sold to John Branham, a worthy farmer of Sumner county, and completed the sale just two days before our departure, while the rain was falling that had been predicted two months before, and which enabled us to give immediate possession, by removing all our excepted property. We were told that one of our company would be taken sick, and that the sickness, though severe, would not end in death, but in the high spiritual good of the person. We were not allowed to know who it was, but were told who it was not, with respect to those most likely to be sick. I was taken with fever the last week in August; was perfectly prostrated for over thirty days; the only attack of fever I had had for twenty-five years. This prediction was given over two months before our departure, and three months before the attack, when I was enjoying the most perfect health. I was sent to Illinois to see after some lands that a friend of mine had entered for the benefit of my children three years before. I had no means of knowing where he had made the location, and did not know, and yet by spiritual direction was set down right at the place, much to my surprise and gratification.

"We left Nashville, knowing spiritually that we would locate in the south. We supposed of ourselves that we would select a lake-shore home on the coast between New Orleans and Mobile. We had visited that coast, and had made it the place of our choice. In our removal we started there with our goods. We arrived there according to our plan, but in passing through New Orleans we were directed to leave our goods in the city. We could not understand the direction, but accepted it on the ground that we might move from place to place on the coast till our permanent home were selected, but still could see no reason why we should leave our goods there anymore than at any eligible point on the coast. Two months on the coast satisfied us that it would not be wise for us to live there. We purchased a home in New Orleans, and found our goods had been left there very wisely, both as regards convenience and economy. The purchase of our new home, the time, the manner, the place of location, the methods of meeting the difficulties in the way, were all clearly and pointedly revealed to us by spiritual attendants. Not in recorded history, many of whose pages I have

devoutly scanned and studied, neither in sacred nor profane, so called, have I seen or read brighter evidences of divine rule superintending all—yes, all things, than have been given us, even us, unworthy as we are. We are overwhelmed with their nature and number; we are elevated in their enjoyment and power. God, of His infinite mercy, make us faithful to the sacred responsibilities they daily involve. Aye, the time would fail us to record the unnumbered instances of direction, protection, and consolation given us during this period, mixing as they did with, and in many instance's directly controlling, our daily duties, responsibilities, and privileges.

To show somewhat the confidence our small degree of faithfulness had secured, in that it brought to us so many and such varied evidences, I remember that while ill, and to all appearance very dangerously so, my friend Champion was directed to purchase a property in my name involving all my means, when also I had no income, and no prospective source of any; when every day seemed to involve me more and more in straitened circumstances; far from our former home; our lot among strangers, and our name associated with a cause much abused by its professed friends, much feared and affectedly despised by its enemies. We made the purchase, which has proved to be in every respect the most advantageous one we ever made. The character of the professed spiritualists of New Orleans; the degree of their progress; the circumstances necessary to their further advancement; the warning that if we connected ourselves with either of their parties we would not benefit them, and would cripple the very purposes for which we had been directed to the south; all this was pointed out to us at a time when we were both anxious and willing to engage with them in any method that would properly reach the public, and the future has, both to them and us, confirmed the wisdom of the advice. Their little parties came to naught of their own agencies, or lack of them; their mediums had already seemingly lost their gifts, and their people generally were disappointed and disheartened."

To this record of providential facts we append the following, which may properly be considered as belonging, for the most part, to the same class of manifestations:—

Mrs. Ferguson, while residing in Southern Kentucky, during

her husband's mission in that region, far from home, and separated a larger portion of the time from her husband, lost a sister by death, under very afflicting circumstances. Her silent grief was rapidly undermining her health. The head of the family whose guests they were was an aged man of high intellectual culture, a physician retired from practice, who had ever been as a father to Mrs. F. He was considered a sceptic in religion of the school of Hume. He had spent five years in Edinburgh to complete his scientific education; was the companion of the first men of our nation; and no man's advice or opinion had more weight in the circle in which he moved.

"One day, seated with him and Mrs. F., we observed that Mrs. F. was in a very strange state, which, as a physician, he thought threatened catalepsy. Her arms were rigid; she was speechless, but still sat upright, and refused, by resistance, to be cared for; her eyes fixed, bright and beaming. After a few moments or minutes of suspense, she motioned him near her, when her right arm relaxed and she took his hand. Soon the left was similarly placed in mine. With great effort, seemingly, she commenced speaking. In measured, clear, and distinct sentences, she spoke to that aged philosopher on themes he had written about, but she never had studied; then, turning to me, she said that she saw and conversed with her deceased sister; and from that hour her distress was gone, and her health returned. She, to confirm to us the truth of what she said, described conditions of members of the sister's family several miles distant, which were found to be accurate; made known and replied to most difficult questions in my own mind and his described scenes in both lives no one could know but ourselves and announced arrivals at the mansion, of whose coming no one knew. In a few weeks all noted a bright and beautiful change, and to this day I have never known her to grieve for that sister's absence, while often she has given clearest evidence of communion with her.

Similar and equally strange experiences were noted in Mrs. Ferguson and others for over seven years. For example: Mrs. F. could know where Mr. F. was at a distance of miles; could anticipate to a minute any unexpected return from his field of labour. She described for a physician, son of the head of the family, the

state of his patients site had never seen; predicted their demise or recovery, and often in direct opposition to the doctor's belief."

I will give one instance among many to illustrate Mrs. Ferguson's power of knowing events at a distance. Mr. Ferguson had written that he would be home from a long and laborious term of labour. The day had arrived and passed, and the whole family circle gathered to meet him were breaking up in disappointment. Mrs. Ferguson, without expressing disappointment, was noticed retiring from the company to the chamber of the matron of the mansion. There she was soon joined by the young physician and his wife and mother. Seeing her in an abstracted state, which they attributed to disappointment, they said, "We think Mr. Ferguson will not come." "Yes, he will," said she; "he stopped on his way to see a sick friend; I have seen him mixing something for him which will give him relief. He will stop also for the letters at the post-office, and will be here at — o'clock." All she said the doctor wrote down. Mr. F. arrived at the hour; he had stopped and made some camphorated ointment for a brother preacher suffering with a painful contusion; had rode out of his way to bring the letters of the family and his own from the neighbouring post-office, that he need not send a servant; of all of which he informed them before a hint had been given of what Mrs. F. had stated.

These events excited a great deal of curiosity and interest. By Mr. F. they were noted and somewhat classified; but they were never exhibited or detailed merely to gratify the ear of idle curiosity, and Mrs. F. avoided and refused to give what she clearly saw, save as it unconsciously escaped her, or some acknowledged good object called it forth. One other example we record:—

"During the autumn of 1845 Mrs. F. insisted that Mr. F. and her family, then consisting of herself and two children, must go to Ohio to her father's home, or she would never see him again upon

earth, Her anxiety was attributed to filial affection and natural apprehension. Her letters spoke of her father as in his usual health, and there was no indication of any illness in the family. However, at length, for other reasons, we made the visit. We arrived; found all well save the father, who, though not seriously ill, was nevertheless suffering from an old disease. We remained two months, during which time we were witnesses to the most painful suffering, which finally closed in a serene and hopeful departure of the father, whose death, at a distance of five hundred miles, she had anticipated four months before it took place. When we left our former home she told Mr. F. that her brother, then a seemingly healthy man of twenty-two, would soon follow, and that her aged mother anti youngest brother would live alone at the family seat, for she had so seen them. She spoke of these facts with deep distress, and gradually they seemed to fade from her memory. Two years later her brother died after a very brief illness, and the younger brother and mother are to-day occupying the old seat, as they have done in comparative loneliness for nearly twenty years!"

To give all the evidences of this and a kindred character that attended the lives of these persons would require volumes. We give but an example here and there, and such only as received the acknowledgment of many disinterested persons. Mr. F. claims that his most painstaking studies of the gravest questions were often anticipated, aided, and matured by the reflections of Mrs. F. from this highly interior condition, and that if he has any claim to-day to consideration in metaphysical or religious teaching, it is the result of his measure of fidelity to the administering of a Power above and beyond all the books and treatises it was his care, as it was his profession, to study, and perhaps master.

CHAPTER XIV.

PROPHECIES OF THE REVOLUTION.

THE certain approach, and, to some extent, the character of the present terrific revolution in American society and politics was often foreshadowed to my own mind, and to me through other organizations with which I was associated. So true is this, that I can now say in all honesty that most, if not all, its strange and generally unexpected events were panoramically portrayed to me years before they were actualized in the experience of our people and before the gaze of the world. I was not engaged in politics. True, I was a student of our own system of government and those of other countries, but not with reference to place, position, or partizan triumph in any direction such as modern policy has taken. I loved my country—my whole country—and was not insensible to the disjointed character of our institutions, nor to the disasters which colonization and emigration from all quarters of the globe threatened. It was clear to my mind from common observation that our statesmanship, degenerating into mere partizan strife for spoils and power, would be unequal to the task of legislating for the natural and unavoidable diversity of sentiment and purpose that our great contrariety in soil, climate, and culture was producing, and must ever spontaneously produce. But as my duties were all that one mortal man, in my surroundings, could perform, I avoided all political strife, and was content to nerve myself against approaching danger, and hold my mind ready for an inevitable change.

Constantly, however, the impending struggle was portrayed before me by these supramundane evidences, as all my records will show, and my speeches, sermons, and indeed all my public addresses, were marked with what my friends have since chosen to call PROPHECIES OF THE REVOLUTION. For example: in my last address before my congregation, in voluntarily surrendering a large and beautiful church that was built for my use, in a valedictory sermon that was preached at the time, I used these—then apparently meaningless—words:—'I have offered you, my friends, to-day some thoughts that, although they live in my soul and can never be separated from my life, may not be verified in my day nor perfected in my generation. *But when your sons shall live for the God of avarice that threatens to rule over this fair land, and die slaughtered for their devil of ambition, you will begin to realize that they are not fancy's dream of the night, nor the ebullitions of what some might regard ideal fear for our future. I tell you that civil war is inevitable. I tell you that this proud nation will go to war with itself. I tell you that not the slavery of the African, but the power that wields the consciences of men as so many toys will involve you in another struggle of arms for mental freedom. The men who to-day trifle with the grave questions your condition as a people involves, are as dogs that prowl at night to invade the habitations of peace. Your peace is already invaded, and no power can stay the impending storm. It would be to make myself a dog not to tell you so, and that in language plain and common as the language of your birth.'*

"Almost every reflected evidence given at my own family altar of truthful communion was filled with these warning admonitions. I will select one, from many that are quite as distinct and unmistakable, that bears the date of 1859, given through Mrs. L. L. W., and addressed to me before she knew of my own realizations:

"Record it in your hearts, record it in your capitol, for, as sure as God reigns, the era of justice has dawned, and the upheaving soul of humanity will reveal to you, O man of the far-seeing eye, a heap of ashes where the altar of your people now stands. In vain does the most enlightened vision opened to your gaze sleep. In vain your country folds its arms and cries, 'All is well.' The mother, to that sound of 'All is well,' folds her arms about the infant and rocks it to sleep. The father with his iron-heeled boot walks on the edge of the volcano, nor feels the shell tremble beneath his feet. Heaven knocks at the door, and Still the enlightened vision sleeps. Agonized mothers and anguished fathers are leagued, not to overcome an obstacle of Spirit-land, so called, but the mountains of earth, that they may reach the hearts of men. It is for this your Washingtons, your Jeffersons, your brightest constellations, left silent their harps in highest heaven, and came down barefoot as it were, with the stench of earth filling and satiating every sensibility, knocking at the door of every heart. Prostrate at the feet even of the prostitute, threading every fibre of the human heart, they have pleaded and sought to awaken a recognition. But with all the lights which cluster about him, and though the vision of all past times is unfolded before your generation, the statesman refuses to hear. We have knocked at the door of the mother, the woman, the man, and at last we have taken up our station at the open heart of the prostitute soul, and that is why God has sounded His note so long in the so-called lower Spheres.

"Then after a full description of the revolution and its world-wide direction and influence, the address continues:—

"This is a mere outlining of the picture which should arise to the statesman's vision were it not obscured by the death-stroke of passion. And while the domestic, the social and political aspect of your country is blazing with stars of mighty brilliancy, should one break out from the dark cloud, how around it the wanderers in darkness would cluster, expecting to receive light from this source! But no sooner do they approach than it is gone out, and the darkness is deeper than before. Lo! I in the Southern horizon another looms to view, but the children no sooner ask of its light than it too is swallowed up in darkness, and another flock is dispersed,

until there is presented to view one vast herd of sheep scattered in wild dismay; while from the North comes the shout of 'Wolf, wolf!' and they flee in mad terror to the South; but here also is the shout of 'Wolf, wolf!' which hurries them in confusion to the West; but yet again, 'Wolf, wolf!' till at last, obscured in gloom, they turn wolf and devour each other; until even from the Masonic East, where the grand master takes his seat, there is darkness and confusion, and the cry goes up, 'The temple is demolished, the craft dispersed, the instruments are worthless, the compass lost, the square broken, the plumb-line gone,' and no Mason rises up to say, 'God is established, and I am firm.'

"Again, in an address delivered in Dr. Clapp's church, in New Orleans, 3rd March, 1856 (reported in the New Orleans *Delta*), to a large audience, in which were some of the most distinguished men of the country, many of whom observed the singularity of my extempore utterances, I remarked:—

"These solemn and undeniable considerations leave me to survey my country from a *human* stand-point, independent of sectional and selfish estimates, whether regarded as great or otherwise. We love our country without seeking or sharing her offices of honour or emolument. We rejoice in her unparalleled prosperity, her ascending greatness, and love to contemplate her destiny, under God, as the protector of the rights and privileges of all her people. But we are not blind to the dangers that threaten her peace and progress, now being fearfully felt by all sincere lovers of our kind over the civilized world. She stands upon the brink of civil and perhaps foreign war. Yes; civil war will be but the ripening of the seeds of sectional jealousy and sectarian animosity, sown over all her fairest fields of promise. The so-esteemed religious organizations of the country are powerless before this spirit, for they are kindred with it and increase its fury. The political will culminate in wild anarchy and its consequent distrust. The spirit of human brotherhood both affect and both despise. The unity of God in a diversified humanity neither seem able to recognize, much less to exemplify in the assertion and promotion of the sublime principles, precepts, and practices that ever tend to justice which is peace. And hence the

perilous attitude of our country over the most horrible of all whirlpools of passion and desolation is the result of the enthronement of an old Daemon, which has despotised over the fairest fields, and blighted the brightest prospects of human hope in all ages. Not the slavery of the African, nor the propositions to precipitately free him; not Missouri compromises, nor Nebraska-Kansas bills; not the predominance of Whig, Democratic, Free soil, or American organizations. No! These are subordinate issues, and are the occasions, not the causes of the danger; and the angry and dangerous conflicts that grow out of them have a deeper root. *Avarice* is that root. Our people are sold to an all-grasping, and consequently an all-defeating avarice; and its seed of dissension is growing the tree which bears the fruit of bitterness and discord, that disrupts our friendship, disorganizes our society, corrupts our legislation, renders hypocritical our religion, and must desolate before we can revive our hope. It will, my good friends, whether we believe it or not, precipitate us into a fratricidal or parricidal war; a war against the Government, and a war of States against States. God has said in every noble impulse of the human heart and every fallen monument of mortal greatness, the oppressors of the poor shall perish in their power! Upon the lofty eminence of eternal right the spirit of truth and justice has her everlasting throne from which to spread her guardian care over the homeless and weak. It inspires their hope in poverty and unrequited labour; it arouses their indignation under legalized frauds; it renders them restless and passionate under oppression; ay, and it watches over that very passion and its ignorant direction, and guides to a tempest that sweeps with unrelenting power till all is prostrate before it. It deserts them not amid the pestilences of the sinking cities they live and die to feed, and never abandons them to the merciless fate their oppressors anticipate, save to upturn and destroy the instrumentalities of such polluted power. Oh! that I were lost, as it were, in the infinite realm of thought, that I might portray the lesson that humanity ever indites as the behest of God Eternal to man universal! As a dim picture, it rises now before me by a Power I cannot reflect in its fulness of wisdom; I can only faintly discern and picture. As with the voice of God from behind the black cloud of their wrongs, the inspiration that overturneth proud cities and states, and levels luxurious wrong in the dust, ever speaks to the outcast; children of a

common bounty, saying, COURAGE! The double eye of pity and wisdom bendeth over them and says to the oppressor, Beware! for the day of thy power is short, and there will be a time when temporary greatness will be naught. Commiseration, for the homeless and friendless is the guarantee of safety to any Government, be it great or small. It opens the heart; it bindeth it in unity with the divine purpose of social peace and individual progress, and the turbulent passions of envy and malice are then fed no more. Yes; I know that civil war is now inevitable. The power that trampleth a fellow mortal beneath its feet disgraces itself and defies its God. Oh! dreadful day. Is there not virtue and patriotism, humanity and philanthropy enough in this heaven-favoured land to avert a calamity so fearful? Shall the glory of our country, destined, as all have hoped, to be great and wondrous in the annals of the world, fade beneath the dark clouds of differences and conflicts that make us less than men? Must our slaughtered sons redden the earth with their blood to commemorate some fancied wrong—some momentary supremacy of pretended right? Shall brave men and honest hearts made to lead forward the army of progress to the conquest of the earth for a common brotherhood, the union of all the children of God, and the opening of the very gates of Paradise in the knowledge of a spiritual nature in all, and a Godlike destiny for all, whose evidences are so signally manifest to this age and this people, breathe forth their last as miserable poltroons, fancying themselves aggrieved because their political and religious usages are not accepted by men who, however unfortunate in the meagerness of their earthly possessions, *dare to be men?*

"Again, in an address delivered in the New Masonic Temple of Nashville, December, 1860, on the 'Nature of the Human Mind,' in the midst of my subject I made a sudden and marked digression, and said:

"Ladies and Gentlemen,—You are vastly beyond the comprehensive view of what I conceive to be a duty, if you fail to comprehend the unmeasured and immeasurable importance of a subject I have now proposed for your contemplation. I know of nothing, high or low, broad or less, that does not take within its scope an idea that cannot be measured. That idea ever stands to the human

gaze as immensity, as both high and low, without beginning without ending—the Infinite in degree. And why shall I grasp it? Because we know it not, and still have it most. What pulsation of the human soul that acts contrary that is not the executive to the thought that breathes its joy, inspires its hope, and looks cherishingly even upon its dissolution? Where? What power? What breath? Where is Nature or her God, if not in the impulses of the man or the soul that speaks the dictum of human kind; and upon what and where rests the nature that speaks in presence before you to-night, but in the links that make the chain that girds time, eternity, death, desolation, devil, heaven? I speak, Grand Master of the East, from the western wilds, and I look to heaven and soar in earth, and in the mid-realms of my nature, and what do I behold? What do I behold in other lands? But especially, what do I behold here? Man's efforts building monuments whose only inscriptions are everlasting shame to their progeny. I see forms of government, state or national—so-called—around me. But I behold the land of promise bedewed with the blood of its sites in its very birth. And alas! what less? The approaching eve of the ministering hand of desolating time brings her sequel; sequel to my, your country! My hope! my love! my joy! my future! All that makes the manhood of my heart breathe heavily, while it labours most seriously to encompass the divinity that perpetuates the growth, that burdens the natural condition of my country. The hope I would cherish, the life I would live, the duty I would feel well performed for my day and my generation, my time and my kind, like the sun of life and the immortality of nature, is beclouded in open day, and sinks before my vision and holds me spell-bound. I am lost amid the realities of myself, and anew taught that humanity is frail, and the uncontrollable events of time are immortality, the insignia of God. Heaven to this people seems masked in dismay, and no man knows true day. Time, the unfathomable, the unseen, the unknown, the height, the depth, the broadcast, where is thy resting-place? Upon what altar dost thou breathe thine incense, that we may know that thou art and hast a God? For diversified, beyond all that falls to the finite, we fail to comprehend and encompass thee. Shall we then still seek thee or seek thy origin?—the birth of thought, the home, the pinnacle that ascends above the object and holds in supreme

reverence the day that crowns thy exit as the memento of thy birth divine, and of thy omnipotence as hallowed? Or shall we leave the God of our fathers, and call humanity a fiend and death nothing? Then I give you this emblem of my, thought, of my nature and my kind: viz., *The inspiration of the human mind!* It wafts man over a sea unknown, and bids him return to his native home, whose treasures are immortal, unexhausted by convulsions deep and wide of erring nature or human tide, *in which* a nation's birth will speak in this fair land, or a cold and dark embrace clasp all that we have or are known to be.... Then let it be our province to allay all fear, and march boldly forward to the conquest of the unity of those indissoluble ties that bind and interbind the instincts of all human kind—of life, of love, of liberty; for all are scintillations of the human mind!"

Perhaps a still more noticeable order of supramundane direction may be seen in the manner in which Mr. Ferguson was sent to the Chicago Convention that nominated Mr. Lincoln for the Presidency. He knew there was to be a convention of the Republican party, but he did not know where or when. On the night of the 15th May, at a distance of 700 miles from Chicago, and in the midst of duties of quite another character, he was waked out of his sleep by a voice saying, "You must attend the convention." Next day he inquired for a convention, and found there was none in the city where he dwelt or in its vicinity. The next day and night his mind was constantly impressed, "Go to the convention." He arose and determined to make a call in the country to get rid of the indefinite direction if possible. As he was getting into the carriage for his country drive, he was forcibly stopped by an unseen hand, when, an old friend approaching, he asked his usual question, "Is there any political convention near here?" "No," said the friend; "but the Republican Convention to nominate a President comes off the day after to-morrow at Chicago, Illinois, and I have come to tell you of it." "I will go," was Mr. Ferguson's response, and he left in an hour or

two and arrived at Chicago, the only man from his State that attended the convention. What he did there it is needless to record; but while there he received a message, dictated, as he afterwards learned, from what proved to be the death-bed of the person through whom it was given. It was addressed to him "*at the Chicago (Lincoln) Convention.*" These were its exact words of address. It should be remembered that Mr. Lincoln was not thought a prominent candidate at that time, and it is said that his name was actually unknown to the person who sent the letter to Mr. Ferguson:—

"From the Spirit of the 15th May. Greeting:

"The crown hath fallen from the brow of Judah and settled in brilliancy upon the forehead of the wandering child of Ishmael.

"The dove hath folded its wings over the ark of the covenant of the God of Abraham.

"The within is sacred and pure. The casket is locked and the key placed in the hand of the master. Blindness hath fallen upon the hosts of Israel. The standard bearers have fallen from the mount, and the citadel is invaded by the host clustered so long and eagerly around the mount.

"Alas! alas I that the beating of drums and the sound of martial music should make the last band forsake the altar of the living God! But 'tis even so! A camp fire lit by the hand of nature hath gone out in midnight darkness, and the conflagration upon the surrounding hills shall ere long reserve to your sight, O man of the far-seeing eye, but a heap of ashes where the ark of our God rested.

"The hewers of wood and drawers of water will cease their work, and there are none to replenish the fires.

"From the sentinel on the western wall,
"Whose name is Death beneath the pall!

"Addressed to J. B. F., Chicago (Lincoln) Convention. Dated 15th May, 1860."

This document, though written in highly figurative language,

came to Mr. Ferguson as a distinct and genuine prophecy, corresponding with all his impressions and premonitions; the forebodings of conflict and desolation that had come to his own mind or been received from or through the minds of others.

On this very curious and most interesting subject, the editor hereof received, on the 13th of February, 1865, a letter from Mr. Ferguson, of which the following is a copy. It will be observed that the letter, hastily written, was not intended for publication, but, in the exercise of the discretion permitted him, he has thought best to place it in this record just as it was written. The unknown future will decide its value as an evidence of prevision. No one will pretend that the events here predicted could be calculated upon as those which might naturally have been expected:—

"Liverpool, 12th February, 1865.

"MY DEAR FRIEND,—For one week I have been pursued by a thought I shall now attempt to express, and that without respect to the book or my personality, or that of any other mortal entity. I wish you to know it distinctly, and your 'knowledge thereof' is the full and entire object of this writing.

First, then, last March (1864) in unison with all the evidences of perfect and undeniable guidance of my entire life, amid the scenes of revolution in America, I was made to know and make known that Grant would not take Richmond, when an entire nation believed, either from fear or hope, that he would, in the then projected campaign; that terrific battles would be fought, ineffective in all the ends contemplated, and in no way tending to the cessation of slaughter and desolation.

"Secondly. That the South would, in the end—that is now at the door—form an alliance with France, which alliance would first be sanctioned and then sustained by England, Austria and Spain.

"Thirdly. That France, failing in her most commendable efforts to unite nations so diverse in interests as England and Russia in an offer of mediation, and then failing in her own offer of such mediation, would establish in a legitimate and orderly course of

events her authority and legalized right over large portions of American territory.

"Fourthly. That the inevitable Course of events would lead her and her allies to send fleets and armies to the ports of Mexico, and to the breaking up of the blockade of the ports of the Southern States; to war with the Northern States; the taking of San Francisco on the Pacific, of Washington city in the east, and an undesigned and undesired invasion of Federal territory beyond the boundary claimed by the Confederate States,—all of which would be justified to English and European conceptions of humanity and international justice by the rejection of all offers of mediation and pacification.

"Fifthly. That these events would place the people and property of the entire Union—so called—under military rule and direction, drafting every man capable of bearing arms, and controlling, by forcible seizure, all the resources of the States under a military despotism.

"Sixthly. That when these events and their natural concomitants were manifested, revolution in Europe would lead England to break her alliance with the Continental Powers, and cause the European armies to be withdrawn from American soil, but not until the most destructive battles had been fought there that time has ever recorded.

"Seventhly. That then the full use and abuse of so-called spiritual manifestations would be seen and recognized in displays of power, destroying embattled hosts, and verifying all the visions of all the seers of God, in all ages past, and in the inauguration, out of materials being prepared, of a Government that would be in fact, as well as in name, human and divine, and that all this would occur between the present time and 1871, and most of it during the years 1865, 1866, and 1867.

"Now, I believe all this and much more, and my every act is regulated by the living consciousness of the ripening of events, conditions, and agencies, that look to these and kindred results.

"This is only too specific, and yet not enough so; but it is all that imperfect writing, as I am now placed, can portray. I do not write it for your belief, or for the book, or any purpose other than to lay it before you as an index of my horoscope of coming events. God wills the future, and I own my God by bowing to His present, whatever that may be. All I have said to Confederates

or Federates is in this line, and every line thus far has been verified even with and beyond my faith. Read, reject, or regard as you may form or mature your own intuition or trust. Let the book be your estimate of me and the truths for which you may see me stand.

In good hope and fulness of love, yours,
"J. B. F."

CHAPTER XV.

THE PHILOSOPHY OF SPIRIT INTERCOURSE.

THE reasonable man, having become satisfied of the reality of a fact, next demands a theory. An effect must have a cause and a mode of action. To everything there must be a why and a wherefore, though both may be for the present beyond our reach. As a matter of fact, the causes of all natural phenomena are beyond our reach. We give names to facts, Occurrences, or phenomena, as Newton gave the name of gravitation to the fact that masses of matter tend to each other with a certain force; but he neither knew nor pretended to know the nature of that force or its mode of operation. If we cannot tell how a blade of grass grows, or how the hand is moved by an act of the will, how can we be expected to explain the actions of thought and sympathy, and the modes by which spirits communicate?

In our sciences we observe facts—we arrange them—we discover analogies; and finding that certain phenomena occur with considerable uniformity, we call such uniformity of action a law, while we may be very far from the heart of things, and mistaken in many of our theories. This is our condition respecting physical science. I have a very vague idea of what constitutes the hardness and elasticity of the steel pen with which I am writing. I know much less of the brain by which it is guided, and still less of the mind, of which the brain is an instrument. It is manifest, then, that an attempt to give the philosophy of spirit-intercourse must be, from the nature of the

case, a failure, and can only consist of guesses, suggestions, and deductions more or less reasonable. I propose, therefore, in this chapter to give such observations as I find in the writings of Mr. Ferguson committed to my charge, as I may consider most pertinent, with such comments, if any, as they may seem to require.

It was while Mr. Ferguson was the minister of a large congregation at Nashville that he became from experiences such as are related in this volume a firm believer in the fact of spirit-communion. In a pamphlet addressed to his congregation, "On the Relation of Pastor and People," Mr. Ferguson gives a "Statement of Belief," from which I take the following passage:

"It has been said, you believe in spiritualism. I answer, unhesitatingly, I do. So far as the word spiritualism represents the opposite of the materialistic philosophy, I do not remember when I was not a spiritualist. So far as it might represent devotion to spiritual things, such as truth, holiness, charity, it is my profession to be a spiritualist. And so far as it represents now an acceptance of the possibility of spirit-intercourse with man, it is but candour to say, I believe it without hesitancy and without doubt. That there are many absurdities and some mischief connected with what claims to be spirit-manifestation I know, but I know also that there is much truth and good. My brethren, I have examined this question in all the reverence for God and love for truth of which my nature and circumstances are capable. At home and abroad, for days and weeks together, alone and in company, with believers and sceptics, I have investigated; and I could neither be an honest man nor a philanthropist, did I not say I know that I have had intelligent and blissful communion with departed spirits... I call upon heaven to witness that I have no consciousness of ever having stated a conviction in your presence that was more a conviction of my highest reason than the solemn and yet joyous asseveration, that I believe God has granted spiritual intercourse to these times. And this conviction does not lessen any faith I have in God, in Christ, in the Spirit of Holiness; but only enlightens, hallows, and beautifies it, and deepens my reverence."

In one of the notes appended to this pamphlet, Mr. Ferguson says:—

"In the reference made to our belief in the reality of spirit-intercourse, we desire to be understood. We esteem it the height of folly to meet this grave subject with ridicule and sneers; and especially so from men whose professed duty it is to guide the faith and train the religious sentiments of their hearers. If from no other consideration, the fact that some of the wisest and best of men, in and out of churches, go by our churches to what are called mediums to seek or replenish their faith in spiritual realities, must awaken attention in all serious lovers of their kind. We cannot fail to see that there is a faculty in man which waits and longs to lay hold of immortality, and that it will not be put off by vague generalities. Has the modern pulpit baffled or met this faculty? Has it fed or starved this want of the soul? Is the dread future it presents a vast inane—a land of selfish separations, clouded in superstition, or is it a land of sun-bright and satisfying realities? Have we a consistent pneumatology alike satisfactory to the reason and captivating to the imagination of man? I leave the reader to answer.

"There can be but two modes of communication between the spiritual world and the natural—one through the reason and affections, the other through the external senses. The first is the ordinary method of Divine Providence, by which our hearts may be renewed and our understandings illuminated. By this method, I doubt not, the angels of God constantly guide and strengthen us, giving light to our minds and love to our hearts. They are with us in trial to soothe us; in the day of conflict to nerve our arms with conquering strength; and as our nature becomes more spiritualized, we will realize that we live in their society, and although we may not see them, they encamp as a wall of fire around. Such influence tends not to repress but to unfold all our highest powers. It ennobles our nature; fortifies or makes our manhood; acts within our own faculties, and gives them growth and compass; purifies our affections, and opens them as a clear mirror of heavenly truth. Thus spirits unfold the angel and transform the animal within us, and make our faculties so clear and strong that we anticipate the bliss while we see the divine laws

of the spiritual world. We do not deny that we have witnessed appeals to the grosser nature of man. But these appeals we regard as intended to awaken many who could not otherwise be awakened from the moral lethargy that pervades their spiritual energies. The apostle Paul has laid down the axiom that 'signs are not for those that believe, but for those that believe not.' So I have seen the physical demonstrations of modern spiritualism. Like index boards, they are not the road, but only indicate it. Those who are satisfied with signs, doom their moral powers to inaction and bring upon themselves all the weakness of the old superstitions. They move like too many professed but blinded Christians, among spectral shadows, lose their self-reliance and degrade their God-given reason....From my own personal observation and experience, I would say to all my friends:—The privilege of spirit-intercourse exists and it may come to you in all gentle and peaceful influences; in all Christian graces and charities; in bright and blessed assurances of immortality; in faith made full and clear that realizes already the solemn ranks and sweet societies of the radiant homes, whither the departed have gone; may come as Christ has ever sought to come into the heart of humanity, refining its spirit and forming His bright image within you. It will be our own shame if we abuse so high and holy a privilege. The elements are certainly at work by which the objects of immortality will be made as real to the soul as matter is to the senses; and the day is at hand when the light of the spirit-world will throw its steady splendours over all earthly affairs. As a Christian teacher I desire more than I desire any earthly good to be ready for the crisis that day will reveal. My position, then, can be easily understood. I am not a propagandist of spiritualism. If true it will propagate itself despite all opposition and every mistake of its friends or foes. Knowing it to be a real privilege, I stand ready to accept and appropriate its helps, I trust, with becoming humility and sincerity, and faith in the benevolent purposes of God."

Later, in the printed volume from which Some of these records are taken, we find the following observations on "THE FUTURE SPIRITUAL LIFE AND ITS RELATIONS TO THE PRESENT":—

"The bright evidences of personal identity and individuality

preserved in, and disclosed from the spiritual world, as recorded in the preceding pages, form no ordinary chapter in human experience. They fully warrant us in saying, we *know*, from the clearest intuitions of our souls, and most accurate observations of our understanding, that the human soul is made to sustain spiritual and eternal relationships, sanctifying and making sacred every natural tie of kindred and affection.

"Without these direct evidences of human immortality, we know that many minds have accepted the hope of future existence, and perhaps no sane mind has been entirely bereft of the desire to live after the dissolution of the body; but the hope has often been made to sanction the most enormous assumptions over human consciences, and clouds of the darkest superstitious have everywhere gathered over it, which have denied to it its natural privileges, and made it more a dread and slavish fear, than a buoyant and purifying anticipation. To believe the soul formed merely for the present uncertain and unsatisfying mode of existence, to an enlightened mind was to believe it created without a worthy purpose, in a universe everywhere displaying most happy adaptation of means to ends. Possessed of desires that were never fully gratified; aspirations never reaching their ideals; loves severed, but not destroyed; hopes disappointed, but not obliterated—it seemed to exist only as a splendid failure and tantalization, unless it were regarded as sustaining spiritual affinities, yet to be realized, after its present organization was dissolved.

"Now, when we add to this the assurance of the power of the eternal truth, brought within the reach of every man by spirit manifestation, that the future life is but a continuation of the spiritual part of the present—when we come to know, and not merely to accept, upon the interested or fanatical testimony of others, that we only throw off the mere modes and customs of life, and not life itself, at death—our steam engines, railways, ships, shops, banks, farms, houses, offices, and apparel, and that even their spiritual meanings are as eternal as the spirits out of which they were made; that the outside covering conceals only a part of our nature; and that all our higher faculties can be exercised even now, in a purely spiritual direction, and are so exercised in every effort to separate truth from falsehood, in all high meditation and devout abstraction; when we are made to see that even those of our

faculties that are wasting in the using can be made servants to the purer life, and the channels of their exercise, in our business and pleasure, maybe penetrated by the influences of our kindred of nobler development beyond the fleshly hindrances of the body—we may make our lives on earth flow, almost without a break, into that of the heavenly spheres. And thus we would not so much prepare for eternity, as live it now; not fix the eye so impatiently on the distant future as to cause us to stumble over every object before us and ingloriously waste our days in needless repinings and disappointments, but make our every step here an advance to our ideal of hereafter. This life would become but a part of that. The same law would be found to regulate both. High aspiration and holy duty would be seen as the means, the only means, to create the atmosphere of unbounded confidence everywhere. And to carry out the highest conception of beauty and excellence possible to the present condition; to extract and enjoy the real and not the factitious sweets of the passing moments, we would daily feel that a wholesome future can only grow out of a healthful present.

"All good thought elevates; all evil thought degrades the thinker; and no thought weakens till we almost lose our identity and become machines.

"The outward appearance of vice is repulsive to all. Spirit communion proves that the inward ought to be more so. If a man would not speak a lie, spirit-communion would say, Do not think it. The atmosphere of evil-thinking makes the miasma that destroys spiritual health. You cannot breathe it freely; you cannot feel while breathing it the immortal beat of a Godlike nature.

"Thus spirit-intercourse opens up hope for all, and provides its conditions. It makes every thought and wish of the soul proof of its reality. It says to every honest questioner, Examine your own soul—in solitude, alone, afar from the grosser considerations of fleshly demands—and it will become a mirror of spiritual light it could neither create nor destroy. It teaches that a pure thought in any soul, however sunken, generates a light that opens up glories and attributes that may yet adorn it with brightness and beauty eternal.

"What an eternal value does this view of man give to his soul? It shows it never mature, but ever maturing, with appropriate delights provided for its every step. It, reveals that soul as the

offspring of God, to make the physical form and then wear it out, by contact and collision with the gross world in which it has the nursery of its being. It makes the material eye, and when it becomes glazed and dim, it opens its spiritual essence to the clear vision of eternal light. As its outward ear becomes closed and deaf, the spiritual ear opens to the melodies of eternal symphony. And when the whole form stiffens and falls as a clod to rise no more, the spirit, young and undying, soars gracefully over the bright fields and through the joyous scenes that awaken its life anew to everlasting sympathy. It finds its home in that bright world, out of which every form of beauty in this receives its essential origin, and into which, at their decay in form, they return. No language can describe its boundaries; no pencil paint its beauties; no intellect grasp its grandeur. It is worthy of God; and our moral and intellectual progression mirrors its scenes, as we are prepared to receive their grand ideals. Were we really just, and pure, and free, we would feel, as these disclosures come to us, a Godlike nature opening within that would give us more realizing views than any imperfect description can ever command. If the native nobleness of our nature were opened, so that its vision would rise above the mists that gather o'er the ways of deceptive and iniquitous indulgence and perversion of our passions and appetites, we would see a world of meaning in every object of sight or sound, and, daily, rekindle the eternal flame of love at altars over which no strife nor battle's roar are heard. Little spirits in the flesh, whose years had revolved but half a score, have given me, in their happy trances, brighter visions of the land to which we all are rapidly moving, than have ever been open to me along the plodding ways of philosophy, or the dark aisles of a formal religion. They have said, and seemed scarcely to know why they said it, that its mounts were glorious—festooned with vines, and blooming with flowers; that its broad rivers were variegated with cascades and cataracts, and flow ever amid the eternal bloom of purest blossoms, and the bending burdens the Tree of Life; that sweetest strains of music pour forth from myriad voices, not one discordant note, while hosts of happy spirits move to the melodious notes in offices of duty and ecstasies of love. Awl their little voices, tuned, by spirit hands, spoke so simply, so sweetly, and yet so grandly of that immortal land, that I, *even I*, with all my unworthy grossness,

almost heard the strains that came so gently on their innocent ears; and I, too, longed to pass away from a world and its church that had met my best and purest motives, my daily and nightly labours in their behalf, with so much of misconception, injury, and wrong. But then the strain swelled to clarion notes of victory and glory, above as well as within the strife of human passion, and revealed that it would be servile and traitorous to leave while one hope for good remained. Ah! yes; spirits have descended from their native home, and given to us revelations of the deep indwelling realities of those expanded fields of Almighty planting, whose shining glory penetrates the deep azure by day, and whose myriad lights span the dark archway by night, and they invite our purest affections thitherward. Would we but freely exercise these affections, we could know that these things are so. If we will not purify them, no amount of evidence can make them realities to us. Then

'Come! and let the spirits guide
 Where doubt and darkness never come
 Where purest blossoms by the side
 Of living streams for ever bloom!'"

These were among his earliest thoughts on this subject of infinite interest. We subjoin one of his latest expressions in the following brief essay, which he has entitled "The Philosophy of Supramundane Evidences, as recognized in my experience and observations":—

"To define is to limit. To limit is to circumscribe. There is that which admits of no definition. There is the unlimited, the undefined, and undefinable. Not as a dread secret of nature or divinity committed to certain authorized agents or agencies, but in its own nature unlimited, illimitable. It cannot be defined, because it is the definition of all we see, realize, or know. It cannot be explained, because it is the explanation of all in, around, above, and beneath us. We may call or name it nature, Cosmos, God, immortality—no name expresses what the intuition of the soul realizes, and therefore no name should be used as a circumscription for thought. Spirit is as good, perhaps to our culture the best designation we can use: spirit as divinity; divinity as power; power as ministering everywhere and in everything.

"Spirit with me, then, is an intangible reality. Mark you, a reality; though intangible, unmeasured, and unmeasurable by any manifestation, whether considered great or Small, good or otherwise. Spirit is the all, and all is spirit. Form or effect is its manifestation—existing, changing, developing by it and for it. Thus man, contemplated as form, is a manifestation of spirit, and he receives his physical stature from spirit, under a law of progress or ascent, and can never in any recognized condition or relation be regarded as its measure or standard. He is immortal by this law, for its existence is unending. He drinks from its founts; is constructed and reconstructed by its ordering; and his stature of attainment, whatever it may be, is but a stature under the ever-developing law of change.

"Spirit, as it ascends, holds subordinate all the conditions through which it has passed. This is true of whatever we contemplate or analyze, and is expressively so of man to man. To illustrate: You hand me a grain of wheat. In that grain I recognize all the constituent properties of root, solid fibre, sap, stalk, blade, blossom, through which it has ascended. Take it to Egypt or America, and place it in appropriate conditions, and it will reproduce these and again ascend above them. So of all that we recognize in the mineral, vegetable, and animal departments of external nature around us. Eminently, and on what is to us a higher scale of recognition, is this true of man. Spirit in an infant scarcely commands a single muscle. The hand, for example, slowly and very awkwardly opens. In the child it has ascended to a ready use and effect; still more in adolescence, and yet more in what we call the attainment of his stature or maturity.

"Let us suppose him what we call dead; and what is death, so far as a matured form is concerned. Follow the law of ascent, and by analogy we would expect that all he could once do he can still do, and more, by the very fact that he has ascended above this now cast-off form. Spirit in him, or by him, has ascended, and holds subordinate the conditions through which he has passed. Hence in all ages, and now most undeniably in this, the intelligence, force, and varied human manifestations we in this book and in kindred books choose to call supramundane, are the evidences of this ascending power in man; so they make claim for themselves, and so we are forced to recognize them by every analogy of our, existing

cognizance and condition. An intelligence, therefore, that has ascended above its, to us, tangible form, can do all it, ever did and more. Ay, as the mature man can do all he did, or reveal all the power he manifested as an infant or a child, or as an adolescent, so now he can do all he did in these conditions, and all he could do as a man and more in the power of his new condition. He commands the conditions he was once in, in which we are still, and in nature, in God, if you please, still goes forward by the law of infinitude, the law of immortality. Death is thus seen to be the opening to a new sphere of life, creating new powers and commanding all the conditions already attained, whether considered physical, mental, or moral.

"There is a law of growth. Man grows as the vegetable grows by the same law and in alliance with elements that unfold in and promote the attainment of his stature as a man. He moves by the same law of locomotion that characterizes all animals, and reveals the alliance of his nature with the elements and province of all motion. So he thinks, feels, perceives, and reflects by the allied power of all thought, of all intelligence, of all emotion. Thus the communion of his higher, of his intellectual, his emotional nature, is an allied attribute of that nature reflecting his power and province in the degree of his ascension in nature. Spirit-communion, therefore, is as natural as the air he breathes; and all thought, all motion and emotion are the reflective evidences of an immortal origin and destiny in the Infinite. Hence God and man are one, eternally the same.

"If his individuality be inquired for, we answer, he is an individual, discriminated or discreted from every other individuality; but his individuality is under the same law of growth, motion, or change; so that while it is never lost, it is ever changing. As a material man in stature, for example, he is the same individual he was as a boy, as an infant, though not a particle of matter now composing his body is retained. So of his mind. He has his individuality, his personality, his identity. But he has it in unity or unison with the whole, which whole, is infinite, and therefore cannot be measured by his attainment, whether considered with respect to his physical or mental condition. The individual runs parallel with the universal, and can never invade it. They reciprocate, and their responses make the life, the death, the ascension,

the relations and glory of the individual, of the whole—unity in diversity. Not that man is God, only as atoms of water make the ocean, sands the shore. Each atom is a part, a portion, indefeasibly such, and though in unison with every other drop, it is only in that eternal unity it has its alliance with the whole. For example, the unity of my body is in the diversity of every limb thereof. Not that my head is my foot, or that any member is another. In the free exercise of each member I behold the sublime unity of the whole, and yet the distinct office and indefeasible right of each part. So is man in nature, in God, and the majesty of this thought makes vain and puerile all efforts at definition or circumscription. Man is; the individual is; therefore for ever will be. He is in unity—infinite, eternal. He evermore will be, because that unity is not invaded, much less destroyed, by his diversity. Whenever and wherever man becomes endowed with the consciousness of his own being, its alliance to the great ultimate of eternal cause ever asserts its claim and power, and that assertion is denominated natural or supernatural, according to the degrees and conditions of his recognitions and culture. No tenets, no forms of expression can fully convey this consciousness of the deified impress upon our nature—*none!*"

To this statement of spiritual philosophy the editor begs to append—claiming for it, however, no authority but that of the truth it may contain the following on

THE INDIVIDUAL AND UNITARY CONSCIENCE.

Among what has been recognized as the teachings of spirits, the assertion of the right and duty of every individual to be himself, and to act according to the dictates of his own conscience and his highest sense of right, has led to more misunderstandings and more mistakes, perhaps, than any other. Connected with this assertion of the supremacy of the individual conscience, we have had various doctrines of the sovereignty of the individual, the freedom of the affections, absolute individual freedom, and the denial of all government, authority, or subordination.

It is forgotten that society has its laws, its rights, its duties,

and its conscience. There is a unitary conscience, which should govern society, as well as the individual conscience, and the true social order is the harmony of the unitary with the individual conscience. The individual conscience must be obeyed, but the individual must consider his duty to society as second only to his duty to God, if, indeed, they can be separated from each other. The divine law sums up all duty in love to God supreme, and in loving our neighbour as ourself, which is the perfect unity of the social and individual conscience.

The collective conscience of a nation, embodied in its laws, customs, usages, and standard of manners and morals, is the result of the action of Individual consciences. When individual action has become harmful or oppressive, and this harm or oppression has become apparent to the intelligence of the nation, the sentiment of self-preservation has led to preventive or punitive laws. The purity and justice of manners and laws depend upon the virtue and enlightenment of individuals.

The assertion of freedom as the right to do wrong is a contradiction in terms, and an evident absurdity. There is but the right to do right, and there can be no right to do wrong to society or to any individual. What is right? That which promotes the good of one, in harmony with the good of all. A true freedom should secure our physical, moral, and social welfare. The good of each one tends to the good of all, and the evils and misery of each member of society lessen the happiness of all. As the individual sick of plague, or typhus, radiates an atmosphere of disease—as one who is weak is an unconscious but not less real burden to those around him, so the spheres of moral evil and misery spread over the whole community. It is perfectly natural and perfectly true that not only the miasma of disease from the fevered pauper of Bethnal Green penetrates the richest mansion of Belgravia, lessening the health of its inmates, but the misery of the lowest human brother penetrates the spirits of the highest, marring his enjoyments;

and by an absolute law of life man cannot be happy but in obedience to the law which commands him to love his neighbour as himself.

We do not live—we cannot live wholly to ourselves. Hence it is better to give than to receive." Hence the good we do returns to us with increase. Hence we best promote our own happiness by promoting the good of others, and the happiest man in the world is of necessity the one who has done most to secure the happiness of others. The hand cannot say to the body, I will act independently, because its life is from the body. So the individual must refrain from any action which violates the right of another, and even in reforming his life, must make his reformation so gradual and general as to include others in his good, and thus raise the moral tone of the society around him. Violence in right may be a greater wrong than the evil we seek to reform, and endurance of evil may be a relative good, compared with the mischiefs which may spring from partial reforms. As a rule, a fierce individual conscience is but a veil for passion and selfishness.

It may be granted that the commercial relations of the sexes in marriage and out of marriage are a fatal gangrene that is destroying the life of a nation. It does not follow that individual loves or lusts, breaking up a false order, and violating even oppressive laws, will cure the evil. The freedom wanted in the relations of marriage is the freedom of health and wisdom to form healthy and wise, and therefore happy relations.

A man lives in the life of a nation as a bud or branch in the life of a tree. He adds to and partakes of the common life. The good of one is the good of all. Every man rejoices in the national happiness and glory, and in its humiliations and misfortunes every one participates. This fact, which is always true, whatever may be the seeming exceptions, is the basis of the sentiments of loyalty and patriotism, and it is illustrated in

the devotion of the statesman, the heroism of the soldier, and the unselfish labours of every man who labours for the good of his country and his race. There is a spiritual reality in a blessing when merited, or a curse deserved. The heart expands with the sympathy of others, or it withers in the public scorn, unless sustained by a consciousness of innocence, and the sympathy of more enlightened spirits.

In a truly constituted society the good of all is the good of each; the highest good of each is the highest good of all. In a society so constituted there would be no competitive interests, and no sacrifices of the individual to the general good would be required. The hand makes no sacrifice to the body; the twig loses nothing for the good of the tree. Those conditions which are best for each are best for all; and what is true of the plant and its parts, of the individual man and his members and organs, is equally true of the human society or nation, and the individuals which compose it. When every Englishman is prosperous and happy, England is a prosperous and happy nation, and it cannot be truly so considered while any Englishman is left in ignorance, poverty, and misery, or while he is the victim of oppression and injustice.

The highest condition of a nation is that which is constituted by the highest well-being of the individuals which compose that nation; and the perfection of social organization is the harmony of individual and general interests, or of the individual and unitary conscience.

CHAPTER XVI.

THE WORLD OF SPIRITS.

MR. FERGUSON, at an early period of his spiritual experience, came to the belief that the future, interior, or spiritual world was a state or condition of progress and of hope to all souls. He has expressed this faith substantially in the previously quoted essay on the "Philosophy of Spiritualism," and he suffered for it in Nashville in a severe persecution, some of the incidents of which have been given in previous chapters.

That evil—great evil—sin, and misery, exist in the spiritual world is to be inferred from the fact that it is, partly at least, peopled from this. The uniform testimony of spirits is that the two worlds are more alike than we can imagine; that they closely correspond to each other; that they are as body and soul to each other, and that the disembodied spirit is at first scarcely conscious of the change.

It is not my province to dogmatize in this matter. Facts and analogy indicate that the spiritual world, like the natural, has its good and evil, its more and less perfect, its highest and its lowest spheres. On this subject I prefer to give such testimony as can be obtained, claiming to have a spiritual origin.

In the winter of 1863-4, a lady, well known to Mr. Ferguson and the editor of this book, then residing in London, became the medium of the following communication, which purported to be given by the spirit of a deceased foreign lady to her sister, a lady of high position in England. The matter was written by the medium, while in a passive state, on successive

evenings—she sitting alone, or in circle, for the influence or power which gave the communication. The medium know nothing of the spirit from whom, or the lady to whom the communication came. The name, country, and religion of the deceased were correctly written by the in medium, also the relationship that she bore to the lady to whom the communications were addressed, and who at once recognized their origin and adaptation.

The production of such a document, in such a manner, is an interesting fact in psychology, but still it must stand upon its own merits. Its peculiar origin gives it no authority. Its testimony is to be weighed, and its reasoning examined as carefully as if it were written as other papers are written. The evidence given by a spirit as to its conditions and surroundings, employments and enjoyments, is to be received with the Same care, and with the same regard to credibility, probability, &c., as other evidence. If we are satisfied of the identity of a spirit, and of his veracity, we give him credence accordingly, in a matter of fact; but in regard to what is beyond his knowledge, his arguments can only appeal to our reason. If a spirit tell us, from his own observation, what is going on in the planet Saturn, it is a question of fact and credibility; but if he undertake to solve for us a mathematical problem, we must try him by scientific principles. All the spirits in the universe cannot make the three angles of a triangle more or less than two right angles.

As a matter of curious interest, then, we state the apparently supramundane character of the following paper, but we do not, therefore, claim for it any supramundane authority. It ought to be, and must necessarily be, accepted or rejected on other grounds. It is not claimed as a revelation, only as one soul, from a higher sphere, with a wider range of observation, may be expected to reveal something of truth and good to those of more limited opportunities:—

"THE GOSPEL OF RECONCILIATION.

"What can we reason, but from what we know?"

"We know the earth more or less fully when we are in the earth-life. I was Catholic and Christian, and my devotions took the place of duties. It did not come to me as true that Heaven could be the prayer of labour still. To me, in my imperfect state, it was to be rest—an idle happiness for eternity. A mistake, than which none can be greater.

"The difference between earth, purgatory, and heaven is this: earth may be order, so far as there is development, disorder, or the mere undeveloped life, while purgatory is the reduction of disorder. When the will is thoroughly united to our Lord, then we graduate, so to speak, from purgatory to heaven. But douses cease then? No; they most completely begin. Then there is no time lost in correcting mistakes. All works like the hand of the musician on the perfect instrument. Purgatory tones—perfects. Heaven uses the perfected instrument.

"Do, you wish to know what was my life in purgatory? It was the reduction of pride, or the removal of obstructions that hindered the flow of the Divine Spirit into my interior, and from thence through my whole spiritual life. Sharp suffering was mine, though I was called a saint upon earth. I have no words strong enough to condemn the proud folly that makes idols and calls them saints—idols very miserable, that need a fierce and long purgatory.

"It is only by knowing the earth-life that one can learn the life within, and correspondent to this world. You judge of the interior of a fruit by the rind. The spiritual life is interior to the earth-life. It is more orderly; but all of the will on earth subsists from the interior in order or disorder. Many persons with you live badly from habit, not from will. These are like children. The child's face is dirty from accident. The face

that is blackened for an evil purpose is very different. If one is in evils from habit, and not from will, the moment the clay is dropped the spirit is as clear as the newly-washed face of the child. Many childlike spirits are in great outward evils, not because they wish to be, but from ignorance, absorbing pursuits or duties. As the leg broken by accident is still a broken limb, and must suffer unless set, so these persons So long as they are in the earth-life, must suffer, unless a change come and order is introduced. What I wish to say is, that a spiritual limb is never broken by accident. No one in the spiritual life is wrong from habit, but from will. Herein is a great difference between the life within and the life without. The laws by which we live, labour, suffer, and enjoy, are all contained in one word—prayer. In explaining this I shall explain the order of this interior world—the order of earth, and its disorder.

"Prayer is complex. First, it is energy—the life of God in the soul. The spirit of man is like a musical instrument, more or less perfect, more or less comprehensive. Within this instrument is the divine life. This life is threefold—divine, human, demoniacal, according as it is ordered or disordered in the will of beings angelic, human, diabolic. Desire is second to energy. It is energy in its first impulsion. We have first to deal with desire. After that is elucidated, we may speak of disorder.

"Desire, will, impulsion is the life in its beginning of activity. This is the material spiritual basis of all prayer. Prayer, in its definition of desire, is the most imperfect power or impulse of the soul. Only when energy becomes desire, and when this wish takes to itself other energies, other wills, and then proceeds and actuates itself in doing and in modes of doing, does desire really become prayer. *Laborare est orare* [to work is to play] is the true progress of prayer. If it progress not to the taking hold on other wills, and uniting in them and with them in an ever-ascending series, till they take hold on our Lord—on the Supreme Will—and

then descend in blessed and comprehensive action, they cannot be called prayer.

"Life is substantially the same in all worlds. It is a mistake to suppose that we cease to pray, or, in other words, to work, when the labours and trials of earth are done. If these works have been wisely done; if these trials have been worthily borne; then we are by them made worthy to enter into rest—that is, into a higher work, which, by grace, is so easily and readily accomplished that it is indeed rest. The poor criminal who is chained to the galley, and uses all his strength on the hard, monotonous stroke, would consider working in an art that he loved, a rest almost or quite divine. Disorder makes the burden of labour. When we labour, or cause others to do so, to feed wants that are false, there is a complex burden and misery in our work. False wants are a burden, and thus wring out the life, by means of the evils they cause in many directions. They necessitate a labour like the rolling of the stone of Sisyphus, that returned ever upon him who was upheaving it. The labour that is prayer is wise and orderly work which achieves happy results. There is selfish prayer and disorderly work. I may suffer in wisely working and praying for another, making, in some sense, atonement for their sin. If my sister, by selfish indulgence, induced sickness, I might be obliged to bear much of the burden of her sin, in caring for her, in nursing her into health, and perhaps sacrificing my own health or life in this laborious, practical prayer. Thus sisters of charity, in all departments of life, offer themselves a sacrifice for sin, uniting themselves to our Lord, by His grace, which enables them to labour and suffer for others. All sickness is the result of sin—of the individual or of individuals who preceded him—the progenitors of his or her life. The prayer of faith (that is, wise labour and trust in our Lord, and in His Spirit, which alone is life) shall save the sick and raise him up. Man has left the life of wisdom that is lived by grace. He would be

taught the things that make for peace in all worlds, if he were but humble and attentive to the divine life in the soul.

"Life is not single. The French say, 'To be happy, there must be two.' To be holy, there must be many—must be unity. Our humanity must be harmonized by being united to its Heavenly Head, and its units each to other. Our Lord lives in, quickens, and reduces to order, His Church. Hearts who are in good faith, become consciously united to God the Lord—*our* Lord. We do not say *the* Lord, when we become conscious of unity, but we say *our* Lord. He has established a law of order for this unity, and the transgression of law brings punishment. There is no lack of mercy in punishment, for mercy is not predicated of it, but yet exists in it and by it. The water flows through pipes and supplies the city. If one wickedly or accidentally collapses a pipe, many must suffer. The law is broken by which life is supplied, and suffering is induced. This makes us seek knowledge. Knowledge is the remedy for evil caused by and through ignorance. Wisdom is predicated of good. Knowledge comes by evil. Whoso is wise, is in unity with our Lord. His life is a harmony because derived from the fountain of life, of love.

"In order to have wisdom none need sin. We have only to cleave in loving humility to Him who is God with us, and we are made wise, for love hath wisdom. All love hath all wisdom; and each special love hath its own wisdom, which teaches us, draws us, or impels us right, and therefore heavenward, while knowledge comes of experience and of error. When we have gone wrong, we learn to mend our ways for our own safety. Alas, for our age, that knowledge is not wisdom!

"With us, in the world of spirits, life is threefold. We live from wisdom, from knowledge, and from a mixture of both. Those whose life is not ordered by one, or the other, or both, cannot be said to live. Thus you see that our world is but a

continuation of yours. You may be anxious to know our life. With many it hath no greater difference from the earth-life than another house or another country in the natural world. So far as I know, there are superior conditions here, as civilization is superior to savagism or barbarism. There may be life without hope here, but it surpasses my knowledge, and, in my belief, is but for a season. I must speak of what I know and testify of what I have seen. If others give other testimony, I have only to say they speak from their own life to their own congeners. Truly we can only speak to our own. No one else can hear us in the spiritual world, and no one else can receive or understand in the natural world.

"The difference between the spiritual world, to which souls are translated when they pass through the change called death, and the world of matter and mind united, which is called the material world, is of great interest to all men. The rudest and most undeveloped human being testifies great interest in this matter. It is true that such souls have mostly the interest of terror. They have an undefined dread of the future. They people the spiritual world with bad beings; they give it action, but mostly that of misery, or what results in torment.

"To find the reason of this estimate of the world that is to come, we have to look into undeveloped human nature as it is. All its consciousness is of imperfection. All its experience shows that this imperfectness brings suffering. Knowing then itself, in its poverty, and knowing the results of that want of what brings peace and joy, how can it look forward to a heaven for such souls? All its instincts, blind though they may be, protest that man must be perfected in order to enter heaven. The sinner mud sink to hell, says conscience, or the instinct of perfectibility in the soul.

"Nothing is more true than this. The wicked, the discordant, those who are cut off from the fountain of life, are in suffering. Their state ensures it so long as it continues. The

sinner may sink. It may be that in every hell known to humanity there is a lower deep than has been reached, because the life of our Lord penetrates and saves to a certain extent. What is to be understood, and what is coming now very much into the mind of man, is this great fact—that sin alone causes suffering of body or soul. It may not be sin of the individual. We are not alone. To be holy, we must be many; that is, we must be in unity with our Lord and His body, which is the Church—His humanity. We are not alone in good or in evil. We have the benefit of the virtue of our ancestors. We have also the misery of the vices of those to whom we are joined by natural descent. The great good to us is in the will. If we will not to be partakers of their sin, then we begin to rise out of it; Out purgation, or purgatory, begins. While we will to be in sin, we are in hell. All souls are in hell who consciously, wilfully, willingly sin. So soon as the will to sin is past—so soon as the soul aspires in humble prayer that sin shall have no more dominion over it, so soon hell ends and purgatory begins.

"Prayer is the pulse of the circulation of the divine life in the soul. Prayer is selfish, useless, and vain, when it draws not the infinite blessing of power, the grace of God, into the soul. We breathe in this divine blessing when in unity with our Lord, as we breathe the air in the natural world. Obstruction comes from within and without, as respects the divine life in the soul, and the natural life in the lungs. We may breathe air poisoned by others who lead impure and filthy lives, and we may breathe this impure atmosphere into crippled and diseased lungs. So, in the soul of man, selfishness makes his prayer a sin, and the sins of others join with his own. We are all members one of another. No one lives to himself or dies to himself. In an evil life we are joined to many in a false and discordant way; in a holy life we are joined to our Lord and His members in a true and harmonic manner.

"A God all-merciful were a God unjust,' says the mind which comprehends not the meaning of universal Justice. God is just to the child that had not sinned but by the parents' sin—just in inflicting the penalty of violated law, which is predicated of humanity, and not of *one* human being. Cause and effect are eternal and co-eternal. Eternally punishment treads on the heel of violated law. Oh, my sister, can you believe in a God who ordains or administers suffering for no cause, and to no end? Despair alone could really believe such a creed, and, believing, confer a dishonour on Almighty wisdom and goodness, deep as its own abyss of insane suffering. God can have no mercy on such, but by the law of His being, which is divine cause, and limited or limitless effect. I assert that, if there is aught of the wisdom of grace in my soul, effect is eternal as cause, which is only another mode of expressing the fact that cause is eternal. That it is cause is demonstrated by effect. As God is eternal, cause is also. As effect subsists by and from cause, it is also eternal. Cause exists in order or disorder. In order, or in the effort to reduce to harmony, is purification, purgatory, progress. In discord, evil, sin, without even the inception of order, is hell. Perfect order is perfect happiness. As sure as heaven is eternal, subsisting by and through the divine order, as a divine effect, from the divine cause, so sure hell is eternal, subsisting by and through disorder, as a discordant or diabolic effect of a disordered cause. Heaven is no more surely eternal than hell. Is heaven, therefore, to be defeated by hell? Assuredly not. The soul that sinneth, it shall die. Its death is as eternal as its sin. Can it rise from this death? Ask Him who is the resurrection and the life: 'If he turn from his evil way, and will to do that which is just and right,' the will is accepted for the deed; the deed follows; the dead is raised, and his soul is saved alive. Still the law remains. Punishment, death, and hell are as eternal as sin.

"Limitless is the power of our Lord. In all worlds He is

the same a heart of divine and human love. If we make our bed in hell, He is there, the same heart of love. If we turn to Him in humble prayer, He is ours—ours in mercy, as He has been, and is, in justice. Man, then, is his own judge and doomsman. If he love evil and cleave to it, he dooms himself to suffering. If he love good, and implore to be a partaker of it, the good becomes his own, and its resulting joy and happiness. Visibly or invisibly, consciously or unconsciously, human beings are saved or lost together. The diseased blood in disordered lungs no more surely infects the general health than one evil-doer increases the moral disease of many. There is joy in heaven over one sinner that repenteth. He is joined to many, and they are all made better and happier by the first pulse of prayer that throbs in his sin-sick soul. Great is the mystery of godliness, but much of mystery may be revealed to the pure in heart. Verily, it is the pure in heart who shall see God; and as no one has seen the Almighty essence with corporeal eyes, this must mean that the pure in heart see God—the sovereign Good—in the law of love, which has in it the law of wisdom.

"The law of life is, to be amenable to the inner wisdom. How is this? Principally it is apprehended in what it forbids. There is a sort of unconsciousness in well-doing—unconsciousness of pain or evil. We feel no check against doing what is best and right, if we are living in interior wisdom and peace. There is a check and pain that comes from the outward. What will the world say? Those who are in this exterior life are in bondage. They are bondsmen and bondswomen, to whom I do not now speak. I speak to you, my sister, who have so strong a desire to live to interior wisdom. I say to you, that you know God in what He forbids through pain as a warning and as a penalty. Knowledge, as I said before, is predicated of evil. You know the grace of God in your interior as a check against wrongdoing—as a pain and punishment of wrong acts. When our

Lord comes to you in peace, you are wise to do well; you can hardly be said to know.

"The rule of life, then, is twofold; the saintly rule, which is wisdom—the wisdom of the divine grace in the soul. Christ testifies of it when He says, 'My peace I leave with you; my peace I give unto you, not as the world giveth.' The world giveth knowledge through pain, the pain of wrong-doing teaching a safer way. Our Lord gives us wisdom, peace. We love the right. We are made wise in our interior to do the right, and to keep the peace of our Lord. Happy the soul that dwells in wisdom. Her ways are ways of pleasantness and all her paths are peace. But the tree of knowledge is the tree of good and evil. Do you not see, my sister, that, though knowledge is good, it is of evil; it comes by evil, though it leads to good. Wisdom is of good, and is unmixed. Cleave, then, O beloved, to our Lord's presence in your inmost soul. It is no matter what name you give this divine love and wisdom that emanates from the divine love and wisdom of our Lord—grace, light, love, conscience, peace. All are different forms of expression for the same great truth.

"The childlike soul is wise. It clings instinctively and in obedience to what nourishes. The babe does not know its relation to its mother. It is related. It lives from her, in obedience to natural instinct. There is a divine intuition in the mature soul, which is a synonym of this. What I wish to make plain is this. The law of life is twofold—that which is predicated of wisdom and peace, of unity with our Lord in obedience to the law of grace. This is the law of life—of life from our Lord in His Church. There is another law, which is the resurrection from death through knowledge. Knowledge leads us upward to our Lord, but only when we have suffered the pains of death, through our evil-doing. This death may be partial, or it may comprehend our whole life. In either case, if wilfully incurred it leads to hell. Death and hell are as soul and body to each.

other. I am the resurrection and the life, saith our Lord. Only by His grace do we rise from the death of sin. Peace is our instructor. The law, when violated, becomes the schoolmaster that leads us to Christ our Lord. In the maze of sin, of death, and hell, the soul is said to be lost. Lost souls! how sad and terrible the words; but He came to seek and to save that which is lost. Herein is our joy. The Lord, our God, is a Saviour.

"The Lord, our God, is a Saviour. This dogma holds within it almighty wisdom, which is of the almighty love. Love, almighty to achieve infinite good; wisdom, almighty to determine the mode of its achievement; and power, almighty to execute the behest of love and wisdom. If death and hell are his ministers, who shall gainsay the Saviour of man; not few or many men, but man, the creature of Almighty love, wisdom, and power; conceived by love, created by wisdom, redeemed and saved by power, that contains the Trinity in unity.

"The wise soul says, let me do the will of God, because it is His will. The wise soul clings with love to the Infinite Love by the law of likeness. The evil man says, 'If Christ can and will save us, let us go down into hell, and learn what are the delights of devils.' Fear not for those whose steps go down into the pit. The depth of God's mercy is only measured by the pains of hell; in them is penance, a penance that all shall know and suffer, if they will to commit the sin that hath not forgiveness, but punishment; and pain that is the sure result of sin against the Holy Ghost, the divine truth, the grace of God. Whose hateth his brother, hath the seeds of death in his heart. Sin, when it is finished, bringeth forth death. The depth of the divine mercy is imaged in the pit that is bottomless. Love, infinite, unfathomable, hath ordained death and hell, and their infinite use is assured by their infinite author. In life, in death, in pain, in the fire that is not quenched, in remorse and misery, known only to the chief of sinners, our

Lord is a Saviour, a just God and holy, infinitely holy. He breathed into man the breath of life, and he became a living soul—living from the inspiration of Omnipotence. Let none Separate man from God. In order or disorder we live from the infinite Life. Be not deceived. God is not mocked. What we sow we shall reap. If we sow to the flesh we shall reap corruption; if we sow to the spirit, life everlasting. It is sad and terrible to be saved by fire.

"The wise shall live by faith, and faith is substance; infinite and divine substance. Those who thus live are the little children of whom our Lord said, 'Suffer little children to come unto me.' When death and hell give up their dead, then these are ministers of the Most High, to those who come through this resurrection from the dead. Herein we see those on the right hand and the left. The wise are on *the right*; they live by faith, they enter into rest—they are partakers of the life and joy of our Lord. Those who lose the interior wisdom, who live in self-love without reference to their neighbour, who revel in mortal sin because it is the choice of their disordered wills, these are on the left hand. These depart into everlasting pain, prepared for evil and false spirits—everlasting pain prepared for what is false and evil. In this eternal misery are found all those who are on the left hand. Here they pass through their lustrations, and only when they repudiate the false and evil can they be saved from the eternal pain prepared for the wicked. Only when they turn in will to our Lord does their being change, and the mode and state of their being become changed also. There is eternal union between evil and misery. Eternal punishment is for the wicked. Only when he would turn from his evil way, and do what is just and right, can he save his soul alive. Being and state, or mode of being, subsist as soul and body. Wicked or disorderly being, by inexorable law, has the concomitant of misery. All shades of being have their concomitant states, from the life that is in

unity with God and which lives in the heaven of love and wisdom, down through all degrees of disorder to the culminating evil and pain which constitute death and hell. The last enemy which our Lord shall destroy is the death which never dies. It is destroyed as an enemy of the soul, the moment that Soul turns to our God and wills to do what is just and right. The everlasting chains of death and hell are flaxen bonds in the Are of the divine love. Whoso is wise let him understand to do the things that make for peace Whoso are foolish let them learn wisdom by the things they Suffer. My sister, take this to your heart. Be not fearful or unbelieving. The Lord our God is a Saviour, and our Saviour is the Lord our God. Therefore we may well be content that He should turn His hand upon us in wisdom and in judgment, for shall not the Judge of all the earth do right?

"To what end? All energy, faith, and belief are given us to serve a use. What is not thus made subservient is turned to evil and suffering. Faith is the primal fountain by which the life of man is fed and nourished unto eternal life. Many substitute opinion for faith. It is one thing to be based in faith—to live from the substance out of which are continually evolved the things that we hope for, and quite another to be blown about by every wind of doctrine—to have this opinion to-day and that to-morrow, and to find them all equally barren of good to the soul. That faith in God as Immanuel, which is in us a fountain springing up unto everlasting life, asserts for ever its unity with the source or everlasting ocean of divinity.

"This divine assertion in the soul bears always flowers and always fruitage, like the orange-tree of the tropics. To dwell in this faith—to have it order our life and exert its orderly influence on all around us, is truly to live and to promote life, while to be rejecting, wandering, seeking, finding, and rejecting again, or hugging to the heart a loss and a sorrow, this is the portion of those who have left wisdom for knowledge who

would know their duty instead of being wise to discern it. The just man lives by faith. It is substance. It is God in the soul. The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him.

"How does the prayer of faith save the sick? How does our Lord raise him up, and how are his sins which he has committed forgiven him? Love is the fulfilling of the law. If we so love the Lord that we can take hold on this life by prayer (and remember, prayer contains labour as well as desire), then we can infuse life into a fainting brother or sister; and this love, which is creative, cures the sick and saves from sin. It is life for death. The one sin which cannot be forgiven is that which shuts out faith or the grace of God from the soul, and which bars the inflowing natural life from the body. Animal life or health is the correlative of grace in the soul. Whoso sins against his soul by denying faith or unity with God, practically will hate his brother—will strive to absorb uses into himself—and will procure a spiritual apoplexy, or palsy, and consequent death. Broken law brings its penalty of pain, but love fulfils all law. It is the divine life. It fills the soul, and becomes transfused into the body. It is the new birth—the new creation. It is life from the dead.

"Our first duty, then, is to seek faith in God, and His eternity, which is our immortality. Because God is, we are. Because He is eternal, we shall live for ever. *When?* and *how?* then become questions. The first answer is, we live here according to our love. If our love is true, our life is centrally joyful, though circumstantially afflicted. When we have answered the question, how to live here? we have answered it for eternity, for whatsoever truly is exists for eternity. Life lives on. Love is undying. Death and change are for what is false and unloving. Life and immortality, for all that is good and true."

APPENDIX.

SPECIMENS OF SO-CALLED SPIRITUAL COMMUNICATIONS,

SELECTED FROM MR. FERGUSON'S, "RECORDS."

CHAPTER I.

SPIRITUAL WRITINGS.

FOR what follows, the editor is in no way responsible. But as frequent allusion is made in the preceding pages to what are denominated Supramundane or Spiritual Writings, Mr. Ferguson has selected from an extended collection a few specimens, that the general reader may judge of their nature and character. Perhaps no spiritual writing earl be properly estimated except by the persons to whom and for whom it is given, and these only in a just appreciation of their mental status and moral surroundings. Different states call forth different administering, and the adaptation and application are rarely or ever made by the intelligence communicating. I have seen men of almost every contrast of creed and condition listen to the same communication, and deduce therefrom what to each was confirmatory of what he or she regarded as essential truth; when, perhaps, were the communication placed under the critical eye of some one isolated from these, it would not have been understood as directed to either. For the most

part, such communications are regarded as vague, indefinite, and unsatisfactory, when judged by the ordinary standards of criticism. This is the case with respect to those that are here appended. But I do not regard this as a good reason why they should be withheld, at least where we desire to reflect truthfully what we regard as a spiritual administering. Human destiny, even for a single day, is vague and unsatisfactory to every effort at realization. A direct and personal application of any address is in its very nature limited and circumscribed. What we readily and at once appreciate is often but a reflex of ourselves, and of our existing condition. Whatever awakens deep thought and serious meditation is ever at the first hearing more or less vague. Not that it is so in itself, but that we come to it with the mind already prepossessed with existing conceptions that may so occupy and hold it as to prevent what a further attention may clearly disclose. So with every communication unmistakably spiritual, or reflecting an intelligence above the culture of the medium through whom it is given. Whenever we attempt to measure, we circumscribe. Not that we should surrender our reason or any known truth to what purports to be spiritual. This could not be done even if we would; for that to which we would surrender it would not be the spiritual, but simply our conception of the spiritual.

It must be clear to every reflective mind that the question first to be settled respecting so-called supramundane facts or writings is, Are they facts? Is the writing what it claims to be? This question is established, we think, so far as the facts are concerned, in the preceding pages beyond all rational denial. When the facts are thus established in the conviction of any one, new departments of thought naturally open, and it is to be expected that every variety of dogma, doctrine, and opinionism will be reflected. A block of wood will cast its shadow when standing in the sunlight. A human mind should not be expected to do less. All communications will, to a

greater or less extent take the form or colouring of the mind through which they are reflected. Hence a Catholic or Protestant medium may be expected to give, or seem to give, a Catholic or Protestant mould and hue to what is reflected through his or her organism. But in these cases, so far as my observation goes, no Catholic or Protestant medium ever gave what may be truly called a spiritual reflection that did not give a thought that ascended above and transcended all their existing conditions or dogmata of faith. For myself, therefore, as an eternal principle inherent in man's nature, and marking the deific impress upon it above all prescriptive thought or expression, I claim the right to freedom of conscience. From this will flow a liberty of expression on any and all subjects, linked to no party, sect, or creed. Now, if this be true of me as an individual in a divine whole of humanity—if it be a realization of the soul of its right in God universal and eternal—if it, in a word, be more than mere profession, I will prove it by awarding an equal freedom to my fellow. We cannot be free ourselves, only as we grant the boon to others.

The evidences of supramundane guidance and protection I have never found incompatible with the exercise of every faculty of my mind. On the contrary, they have ever served to enkindle within a desire for the highest good, which cannot be gratified short of the great ultimate of eternal destiny. Hence I have never found them circumscribed by any set form of thought or mode of action, but to all forms and to all modes, ministering not to destroy or subvert, but to purify and brighten every true and noble recognition, either in sentiment or action. Not, then, to assert any new or old dogma or doctrine do I publish the following examples of spiritual teaching but to show how deep and broad their reflective evidences may become to our most careful and serious thought. I could extend them indefinitely, but will not, as my object is more to give a specimen than to compile a collection. Any

mind true to itself and the intuitive impress of Divinity it bears, will find what may serve its highest uses as well, or better, than any communication I can select, even from a collection that would make volumes. The first communication appended was given March 1st and 2nd, 1857, in the city of Now Orleans. The gentleman through whom it was given was at the time as feeble as an infant, though suffering from no recognized disease. It should also be stated that he had never written a treatise on any subject, that he was destitute of ordinary scholastic culture, and was entirely unconscious, during the delivery of sentence by sentence of this communication. He had passed through a strange experience, seemingly without object, and was at the time prostrate from that experience, needing my constant and watchful care. In that condition he directed me to take down word for word what follows. Indeed, from the same state and preparation, he delivered many treatises on various subjects, which were carefully preserved by me, but taken no further notice of by himself. I select this one only because it is a fair specimen of the series. How others may estimate it I know not. I can only say for myself that the years that have elapsed since it was so strangely given have not exhausted its interest and value, now that I have given to it a re-perusal.

SECTION I.

THE RELATION OF SPIRIT TO MATERIAL FORM.

"Law is infinite in duration and adaptation; consequently we can explain how a spirit may leave the body.

"Spirit is an intangible reality. It exists as the basis of all calculation: inherent in all properties; divided throughout all extent; adapted and adapting itself as man conceives in proximity to an end, to a fulfilment, a realization; to the understanding mind, to a development, which may be considered as

the maximum for which any given property was created. This end may be an intangible reality, as regards the very existence and object to be attained in the great universe of space. For what is time but an annihilator of all the miscalculations, the misconceived and erroneous inferences that have been drawn from the diversity of existence that has developed in unison with the mighty plan, whose fulfilment is God, whose realization is eternity? For the perfectibility of Deity is omniscient, and omnipresent every hour.

"Man obtains the zenith of his stature. This is the fulfilment of his God in the exemplification of his being. So the flowing field and the gathered grain display the inherent properties that speak in Nature, in Deity.

"What is end? What is change? It maybe, tons, finite, but the very act itself proclaims it infinite. We may bring together two substances. There may be inherent properties, parts, or portions of each which may assimilate, thereby unfolding the innate powers of each in new and varied forms. But the very nature of the two being separate and distinct, marks an impress that only breathes one mighty thought. What is that? Must we go to the laboratory and throughout the dim shades of the past to find it? Must scientific research annihilate within the bosom a kindred interest, and emotions of no ordinary conception swell the heart as we behold the varied aspect which deep thought and mental agony may realize as the tokens awarded for such indefatigable researches? Is this the labour of a day? Or does it enkindle within the spirit a desire for knowledge, for infinity, for the varied forms which each step opens to our view? This may be the boon awarded for an investigation so elaborate as the one just mentioned.

"But our remarks apply to two halves of a substance. Let us turn to the other half. If finite expression convoys the whole, different in degree, differing in condition, not the same in part or portion, why when tried and subjected to chemical process

will the action be the same? It may be developing in more extended form the inherent energies clothed with what man calls mystery; yet, true to itself, it exists—it has its laws. It realizes each part or portion as a whole. Here in the two substances is an unending variety, like the branches of the mighty tree of science, pointing in every direction, but still it points upward and onward to its God. Why this variety? Why these constituent parts or portions forming a whole, and still existing upon the subservient law of conditions? for all ends are conditions when adapted to an analytical disposition of each part or portion. These parts or portions are distinct individualities. They possess all, and retain less.

"Here is a wise discrimination. God is in all, but develops through the whole. But let us now follow the law of what we call assimilation. What is it? It is the law of change. There are no circumstances or conditions—nay, there is no other conception than this. What is nature? Change; each part or portion assimilating to the whole, developing new forms, displaying unnumbered varieties, joining in one mighty song that breathes the spirit of the whole as an emblem of Deity.

"Now, not to weary your attention, or desiring to trespass upon the conditions we purpose to subserve, we propose to draw what might be termed a finite condition. If assimilation is change, and the very act constitutes the proposition, what relationship exists between two parts or portions that may draw or attract to each other? The very act of change demonstrates their distinctness. If they are two, they are not one. The law of assimilation, so called by man, is but an accommodated phrase for something realized, but not understood. Upon, a thesis strictly laid down, tangible in its form, unmistakable in its relation and character, there is no escaping a defeat; for the very purpose and plan thwarts the mighty purpose and end it might attain.

"Now, what forms the whole? It is spirit. Like attracts

like. Is there an infinite like that permeates all conditions—that holds the mighty universe together—that binds and interbinds the misty ends of the past and the unending ages of the future? Is life a stream that flows ever on? Is there a part or portion that forms any less than any other part or portion on the mighty whole? What circumstances or conditions enable the discerning mind to see *where* is and *where is not* the active spring that gives voice to the muttering thunder from the silent recesses of the so-called cave of thought? Spirit is eternal—is universal, unchangeable. The action of that spirit upon external power is universal, unceasing. We use the phrase external power, as accommodated to man's conception of change. Then it is spirit that acts upon external nature, or materiality, so called, and develops an adhesive power that draws together, undivided and unspent, a new fountain rising above the external conditions that it wielded before. A true and familiar—no, not familiar to the human, but to the divine eye—illustration we will present.

"Water thrown upon your fire extinguishes its vitality. That very same fire, conditions being equal, will develop through that water agencies that annihilate space, and give vivacity to the mind, and chain together the mysterious cords of abundance that have been broken, and left humanity a skeleton to loathe and be loathed by that very abundance it has brought.

"Why is God in all thought and transmitted in all mind? Why does darkness cover the heavens? Why is life a burden and charity a song, to lull to repose the opulent, the so-called rich? Rich in death; rich in desolation; rich in forged walls of adamant slumber; for light divine never penetrates the recesses where penury and want are strangers. But hoarded gain stifles not the voice of God. His unending day only sheds more light upon truth and her altars. Her contrasted ends fill the heart and speak a new judgment to every thinking mind.

"What is action? What is process? What is time? What is

development? What is thought? What is feeling? What is affection? What is memory? What is mind? That is spirit. What is spirit? It is God.

"Action is work. It is cause administering effect. What is process? The chain that links that effect into a subjective cause, that develops what? What time unfolds to man. What is time? An eternity of events; nothing more. What is thought? It is a reflection from the interior, giving form and vivid expression to feeling. Thought comes; feeling opens and administers. What is affection? A spring of animate action that vibrates at every touch, be that touch coarse or fine; an unmeasured something, vacillating in its character, suited to all ways and to all conditions.

"But I have a counterpart! Is it not a kindred thought, of a nature divine? It is not viewed in the general as very commendable, and entitled to an authority so exalted as the appellation or expression here given—divine. It is hate. What is it? It is just as much a part and portion as the whole is one body or manifestation, though opposite. Now, I will make what might be esteemed a very ungenerous or unwarrantable assertion in connection with these two. But there is still another—mind—the sensorium, of the intellect. It is God. What is God? In order to accommodate that expression to a finite conception, we would say, part and portion of the whole, but absolutely the whole, the all, admitting of no condition, and subjected to no cause, within the comprehension of a universe of universes, holding no light to foreshadow a distrust upon a claim so unbounded in extent, so unending in duration.

"But here let me analyze. I possess thought. It changes. I possess feeling. It changes. I possess affection. It is delighted. But I love to-day and I hate to-morrow. Is this God? It is. Arrange or range it. The very nature of eternal cause is action—is process—is a development of time.

There is no law, there is no conception that does not develop itself under condition. Even God Himself exists in unison with His own instrumentalities. These we call condition. Is the active spring of thy brain the same when thy thought changes? Does the motive power acting upon the outward semblance develop the same? If so, there will be no change. But eternal cause indites its lesson of reflected power, which is thought.

"What is feeling, in a rational view? Reason from cause to effect, and you realize the sensation produced by heat, and the opposite by cold. Do the identical same conditions produce the same effect? No. Which has the precedence—either in an Almighty hand? No. In accommodation to our condition, one may develop results more in unison with us. But the principle is an opposite one, and adapted to an infinite existence which extends throughout the broad plane of time, upon which every individualized form has its position.

"But affection lingers by the bedside of the so-called dying. In a few short hours it breathes its last, and sports in its gambols with the memory that it once regarded as scintillations from heaven to brighten and enliven its conceptions of God and duty. Where has it gone? Am I less true, or is God less just? Which of the two? Have not the conditions changed? Are not the surroundings different? But does it speak in gratitude because I am not prostrate, and unable to discharge the duties that nature has brought forth as a counterpart to life? But conditions are different, and I pass on to the *opposite—hate*. Did I once hate? No; I loved. Why do I hate? The very proposition marks, with an infinite impress, that change is there, and conditions and it are one. Without circumstances and conditions, be their nature and character whatever they may, there would have been naught to describe but a fiend as monstrous as that one that invades our peace and dissipates our hopes of the future.

"But memory! a storied gift, indelibly imprinted upon the human soul, acting in unison to all, for it surveys from the summit of time the unending links that bind it to the future, by recounting the mysteries of the past. It occupies a central position. It guards by its treasures what is called by mortals, time-honoured experience. It is, so to speak, the lamp-post of an infinite realm of association. But let me not chide it, because I choose,

'In heaven's unending way,
Ever upward and onward to stray.'

If the light is an infinite rule, developing the same in individualities, I cannot always occupy the same position. Memory may afford me to-day what she cannot to-morrow. Is she less true, less in order, because she complies with my then existing condition, in place of going back and recounting what once might have been the gem I liked and the unfolding laurel of my death to a higher reality? No! She is divine, omnipotent, omnipresent, because she holds together a mighty fabric to the whole; because, when necessity does not want her, she bring from her treasured depths that which speaks unerringly of the future, by contrasting it to the past which are the positive and negative forces of action in life. This is true.

"Must I say there is no God in one part or portion not equally allied to every part or portion, because the north is opposite to the south, or the east is antagonistic to the west? Does this prove that God is less in one part than another? Does this prove humanity lifeless and bereft of a divine and paternal care because these antagonisms exist? Or will you silence such disputants in the human heart, and let treasured thoughts ascend to do honour to the soul, and not blacken the scroll of humanity with deformities lifeless and dead? It speaks to the thinking mind, and will bring man from each part

'To form the whole,
And live a life undying to its native soul!'

But if mind is God, where is the idiot? He moves. Is there no God in him? Is there no God in all this extended space that I behold? Is it all confined in mortality? If there is a spirit that warms, that nourishes, that glows, from whence vibration springs in notes of lullaby to the passing winds, why is that spark, undoubting, left a deformity? Is nature defective? Is God supplanted by condition or circumstance of His? All, then, is not ordained. What link, what part, what portion of the great whole of humanity is exhibited here? If God is mind and there is no mind here, there is no God there. If there is an innate something called eternal, be it spirit or otherwise, that does the thinking, the feeling, where is it? What part or portion is not realized? But he has feeling! Is this of God? Yes. To doubt that would imply an annihilation, and would separate him from the human form. To doubt every exhibition of his nature to be an administration of eternal law, just in all its course, would be to doubt the Omnipotent. Then he must be of God, and God in him. Yet how frail man's judgment—which I will call his condition. Because he realizes not in the idiot the same exhibition of divinity, is it less true? Does he recognize the same exhibition in the grass that grows and the violet that blooms that he does in the native founts of himself? If God is external and internal—which is clear to every mind that can recognize one thought above another—the reality of His existence is in all things. You can separate Him from no condition, you can annihilate Him from no circumstance, but you can view the unending variety attendant upon formation and transformation; for they are *one* in nature, but TWO in God.

"Here appears an inexplicable difficulty. Two in a finite sense, for it cannot be exhibited to human capacity in any other form. If progress were identical there would be no change; it would be a falsity. Now there are two relations of that word. One is infinite. And again, there is no progress

but what is infinite. Why? I will illustrate. One single act is a change. I turn over a clod of earth. It does not occupy the same position, and does not retain the same relationship to anything upon the plane of materiality, upon which every created semblance can recognize it as one and the same—as identical. Now look at it, as it were, infinitely. If it occupied one position before, that condition established its relationship to the infinite as it then existed. If it occupies another now, its relationship as far as it extends is different, as its position is changed. Here arise two realities based upon the relative situation and condition attained by the action. Now God is in and through both, relatively considered, and developing as much in one as in the other. Here is an attainment. That attainment is progress. Now suppose an utter annihilation of this condition, that progress attained is infinite, though you cannot conceive of an utter annihilation. How much greater must it be in the fulfilment of natural law, circumstance, and condition, as it rises above from one to the other. But annihilation is an inconsistency. It is not an adhesive term, for it does not bring together, but exasperates and destroys all. But we purpose not to bring antagonism, for it is not real in the universe of God. Unity and strength develope as one throughout His infinite realm. We speak of annihilation as a corroborative evidence, as brought to the sense of man in the termination of his mortal existence. We speak of it as a change, as a dissolution from whence man in his finite condition may judge and estimate the relation he sustains to the Infinite. We denominate change as the substantive evidence that unites the inexplicable decrees of fate to man in the changes he naturally sustains in the varied relationships of life. This works an impress upon the great figure-head of form, indelibly fixed, eternally indited by the finger of the Omnipotent One. If annihilation could come, it would smother the fibres that beat symphoniously to the tuneful embrace that outbursts from

nature and nature's God in man. But not to substantiate the position of change as administered in the foregoing proves man a lie to his being, to his existence, and immortality worthless. There is no such thing. This shows that development is change in accordance with natural law, which is God. This gives life and vitality to the soul, gives breath to the pure in heart, and breathes forth emotions of gratitude and love to the true in spirit.

"Sentimentally men believe in God; proficiently they do not. Man should receive according to the light given. You cannot develop a whole without parts. This is in accordance with the very law of knowledge, which tends to what is and what is not a tangible existence or reality. Two parts or substances coming in contact make one by the very nature of the adhesive qualities that bring them together. There are differences to be measured and rightly applied to enforce a conviction that would paralyze any effort to overthrow and thwart an end so divine. Mystified may be the causes that produce and reproduce, attaining ends as well as agencies for a development that can be realized upon a mundane sphere. For instance: Two substances come in contact. They impart and reproduce what? Themselves, each substance? If both produce, what is the production like unto—itself? No; for they are not alike. Consequently, some inherent part or portion of each, forming a combination, develops within itself a perfectibility of the two constituent elements so brought together, each element being a part or portion of the whole.

"To substantiate this declaration: Life is from God. There is no such thing as inanimate action. This, in phraseology, appears to be a contradiction, as there could be no action without life. But we wish to impress upon the mind the, exact observance of one fact. If all life is Deity, it must be the active spring of all action, developed through causes to an ultimate, or realization. The animative spark, Inhaled and

exhaled throughout creative munificence, carries within itself the unmistakable evidence of its origin. Why? No man can understand it! Why can he not understand it, if the motive power or principle within himself is a part or portion of that which constructs and re-constructs all the visible evidences of a mighty power? Would you know? Here is a thought greater than man. If mind is God, if spirit is God, if the active principle of formation is God, if I am a part and portion of that stupendous whole, why do I not realize its ends and its workings? I may be an infinitesimal of the mighty, and may possess in a slight degree that part or portion adapted and suited to what I call a realization of time and things. That divinity within me may be my judgment, my discriminating faculties, affections, feelings, working upon what we call external nature, exhibited in acts, denominated good, bad, or indifferent, all suited to a condition, all subserving an end; for who can encompass immensity and lay restriction upon Deity? This relation here presented I would call the social one between matter and spirit. Their connection is intimate their responses endure.

"But another mighty thought crowds my brain; but not like the livid lightning across the summer sky, to leave darkness with her mantle night. No, no! But if I possess any degree of the Infinite, in what unmeasured extent does Supreme Power rest? Why not as much here as anywhere? When man shall recognize this fact, he will not desire to shift and change the responsibilities of each succeeding hour, but will know that God dwells in all conditions and inherits all extent, as an existence that no time can pervert, nor no action destroy. Man may try in vain to prove himself the legitimate from the causes and effects he bestows through the instrumentalities peace has conferred.

"But why is man finite if a part and portion of Deity? If finite, what condition or circumstance is Infinite? Where is

the distinction? This thought is a gem. Where did you get that light from? From above you. Where do you get darkness from? From above you. Where do you get rain from? From above you. Air, heat, cold, life, existence—all come from beyond or above you. This physical illustration amplifies most clearly the ends to be attained in its construction. If all things tend from a source higher than you, though you be a part or portion of Deity, you see in the physical world that all light, all life, comes from something higher than you, maintaining, at the same time, that you hold your relationship; that very relationship enforces that conviction. The very thought of a distinction exists right there, between an Infinite and a finite. Light from a source higher than you enables you to see—to realize any tangible reality. Without it you could not do it. Here is a thought that may be carried out in all processes of reasoning. God being Infinite, there is nothing higher than Him to reflect upon Himself; and man being part, and existing through the instrumentalities of that condition, is not the whole. That is the difference between finite and infinite—between spirit and form. This latter expression I mean in an accommodated sense.

"And what does thought present? Why her mysterious wanderings? What prompts her to act in the stillness of the night? With mementoes fresh and dear she brings her treasured boon. She dwells not in silence. No; nor does she invade the tomb; but, with thoughts most dear, tends her upward and onward course to life. This is God. This is man in God. How is thought generated? If all thought is of God, it is one, and cannot be lost. It develops according to the necessities of the conditions that surround. If a part or portion in man has the ascendancy over the material, it develops, protects, guides, directs, realizes, throughout its relationships, its tendencies, its ends, its consummations. This naturally arises

from action, which is the higher or ascendant acting upon the lower or diverse part, or portions of the reality, called spirit. But you say it does not act all the time. What part or portion of an infinite principle can cease its action and not destroy its reality? If thought is from God at all, does man always think the same? Then, if that very part or portion whose exhibition we denote from action does not act always to one direct and isolated condition, must it necessarily cease to act at all? No. The fact of existence shows the active principle from life is maintained when thought is gone; shows that it is an infinite principle, adapted to condition, to consummate what we conceive to be an end desirable, with the help and instrumentalities it has been our lot to enjoy. To maintain that any exhibition of thought is not from the Infinite in thought, whose diversified claims are innumerable, would be to say that if the weather is pleasant to-day and unpleasant to-morrow it is not of God. It is but the exhibition, and tends to the very position that man might seek. This strengthens, maintains, in an un mistakeable manner, what we claimed for change or a process, for time, for progression, for feeling, for affection, for hatred, for mind, for God.

"But, sir, here comes the tidewater of events. What part or portion has it? Unceasing in its flow it buries and builds; it desolates and it sustains; nay, it maintains all. It is a signet set in these heavens, and no child of nature was ever forbidden to gaze thereon. No angel has ever been found sufficient to indite its message; and unburdening ages may cease to live ere it can breathe upon man the power sufficient for the task. It is hope, that God-spring of action, that never leaves when death clings, in her cold embrace, all that would tinge the memory with a fit recollection of its treasured march. It bids a welcome to the human heart that inspirer, our song and gives victory to the weak.

"When we can say that nature is not true to herself, we can

say that hope is not divine. We can say that God has created and not maintained. We can say that there is no infinity. We can set bounds to thought. We can measure conditions. We can adapt means to meet every emergency that existence bestows. What is hope? O ye men of to-day, where is your hope of to-morrow? What instilled visions of thought can give conceptions to this birth of the soul? Ministering angels breathe inspired intonations of love and repose; gently they coil their way. They bring, to every human heart invitations of love, mingling therewith the odours of their nature, which enables man to respond amen to what? To fate? No; to God. It is a guardian care of a protecting agency that lifts the veil from mortal eye, and permits a responsive throb to condition, to destiny, to God.

"Why do you say, then, there is an hour when hope has sped her way? Is it that God is less pure, less just, less holy, less true? The condition does not exist. How can condition in nature be so fickle, so changeable that one thought inspires that hope? Was not that thought God? Was not that hope the instrument, borne by that thought by angel hands to minister, to whisper to my condition; to breathe upon me the purified evidence of its kindred nature? What so consoling? Take from the human heart this incentive, and what is left? Is God less? No. But the action may cease; the condition may not be there. If so, will Deity act in contravention to its own unfoldings? No.

"You draw from earth all that sustains physical conditions. You draw—recollect it is a process of Providence—your earthly form from spiritual intelligences, that which sustains the spiritual and the physical. The connecting link between the two is here. Why, in the order of existing nature and intelligence, do spirits come, minister to, and sustain? From the fact they are in condition and unison with us, being the connecting link from materiality to spirituality. They are the barriers, also,

of hope that guard our action; inspire and develop conditions and circumstances strictly in accordance with our relationships to each other."

Here the medium ceased. The next day, March 2nd, he commenced again as before, taking up the thought precisely where he left it, as follows, which I designate

SECTION II.

"Any exemplification of truth will give unmistakably the philosophy of life, when time and conditions will admit. Assertions are common property; but a contrast in reasoning is an infinite durability. In the communication above there was a variety of reasoning, contrasting materiality with spirituality, God with form. I shall now place before you some considerations fraught with inconceivable interest to mankind. This day and generation are illy prepared to estimate their significance; but that makes them not the less true. What is God in quantity and quality? No response can be given but the tangible proof of existences everywhere. So is man. What is the difference? Is he not God? Yes; but he is not without God. I mean in the existing relation of humanity in God; for humanity is one and the same. If it were not so its Deity would be omnipotent, but not divine. If spirit is through all form, all form is through all spirit, for the active principle is one and both; or it may be said to be the active principle in form or formation.

"You cannot conceive of an active agency, denominate it whatever you please, acting upon anything if all if; infinite solubility, for then it would have nothing to act upon. This develops the thought: God is a rock as much as an elephant, forming, adapting, or acting upon, in and through all things, all conditions and circumstances. Mark this assertion in all its force. There is nothing but what is God in the divinest sense,

nothing. There is as much of deity in one condition as another. Proof: extricate any part or portion of a conceived idea of God, and it is not God. Does anything, then, exist without Him? Nothing. Burden, hope, joy, sorrow, life, death, nature, a harmony of contrasts, a union of visibilities. To the outer sense man is but a contrast to the rock; death is but a contrast with the life. What measures it all? A perceptive faculty, so called. What is that? Just as much a part and portion of the whole as the rock; but the contrast gives the definition to perception. It is only a different relation sustaining a different union that presents an infinite harmony. Now, if this is true, what is the duty of life?

"To study the harmony of contrasts, and the fruits of that study, should be to unite and bind together individualities, developing infinitely the resources of each. This makes unending progression, perfection; for nothing can be perfect only in its own state. God is only perfect as He is God. When you conceive of anything less than this it brings to your heart sadness and regret; for all perfection is Deity. God worketh in us a perfect work unto righteousness in Himself. Then if God is in all things, the manifestation of that God is adapted to perfection. He is perfect in Himself. If so, and lives, breathes, vivifies all extent, is it not perfect in its state or condition then existing, relatively considered? No. Why? This is only an apparent clash of propositions. God is life; life is action. If there were no action you would have inanimation. That is inconsistent with the idea of an Infinite Being. One would destroy the other; consequently unceasing action is the manifestation of Deity.

"God cannot be death. Death, in an appellative sense, is non-existence. These expressions of death or inanimation are mere hieroglyphics to a language of thought, of Deity; for we deal with infinite problems, which can only be solved by an infinite alphabet, which man must learn at his leisure; for he

gives not to God the product of His heart. We say leisure, because he is estranged from his own; 'for He came to His own and it knew Him not.' Estranged from himself, I would say, as it gives more tangible proof of an identity.

"Then, if God is infinite action, let us receive the behest conferred by an infinite action, that must develop in an ultimate which extends throughout eternity. Now, Sir, this process of reasoning brings us to see our hates, our loves, our dislikes. Do you suppose that in the infinite universe of God hate can spring without a cause?—that love can be inspired without a motive?—that God can act without an end, which is Himself? Then the result of that action is divinity. This brings the heavens together. This brings kindred ties. This brings infinite unions.

"Again, should I essay to bring together that which is not apart? If God extends throughout all, is He at variance with Himself? No. The proposition of an existing difference is no proof. There is a rock; here is a house; there is a man; yonder a mighty tree; mother earth; the unceasing tide. They are all one in an infinite relationship; but a different manifestation of a principle establishes that relationship. In water, earth, tree, man, rock, house, the connecting principle is the same, though each preserves its relative condition. This is an infinite condition, for it is in all. Being in all establishes the harmony of its contrast. So it goes unendingly on through eternity.

"We come now to consider some laws of nature, or the affinitizing of the spirit: conjugal life or affinitizing association. God is in materiality; but in a strict sense is spirituality. The difference or distinction is a matter of association; in an external sense, manifestation. We will take for a figure materiality and spirituality, their conjoined association, and illustrate the union of man and woman. God's manifestation in nature is more true than in man—external nature I mean.

Her flowery meads but bespeak this truth. It dies from period to period, which is step by step to God. That death resurrects a new semblance of internal strength. Now, God's manifestation, of whatever nature or character, is ever onward. The contrast between dead formation, which we will call man being spiritually born and renewed is a contrast between a visible death manifested in nature, in the two periods contrasted as fall and spring. There is a death in nature, and still it lives, radiates, and is vivified again in newness of life. Is man less than the external manifestations of God in form? If this death exists in the material world, how much greater in unison with its condition in man. Man may die to a greater extent. His passions, his desires, his physical force, may be superseded by the active energizing influence imparted by coming in contact with all that assimilates alike to him in spirit. Here a distinct difference is to be marked, which we give as merely explanatory in relation to what is noted as congeniality or spirituality. I wish to draw a distinction.

"Suppose a pair of balances. On one side the spiritual man; on the other the animal man. The balance may be equal. Spirit being above matter, more readily pervades and assimilates through the grosser than materiality; and in coming in contact with its like, though it may not be its like in the sense of perfection of oneness; for it is in comparison like water. There is the crystal dew and the murky stream: infinite variations, but water is water, and all water when subjected to like conditions will seek its level. A breath of the winds may breathe upon this balance in spirit-life and give the preponderance. Now, the leverage here gained is an additional strength. Thus the spirit has the ascent; the flesh is outweighed.

"One thought you may never be able to conceive; but if God be ever onward, ever upward, it is true. The spirit, when once it has attained the preponderance over the flesh, goes on

propagating, increasing, strengthening, realizing, in the same manner, under the same conditions, in the same form, to the same ends and results, only in a higher degree, as spirit is above matter, increasing, strengthening, proportioning through all extent, in the same manner as the material, the animal propensities gain the ascendancy. Thus the spirit, when predominating, guides, directs, changes, interchanges its likes, each one fulfilling a higher law of generation, developing to a oneness.

"Now here note. Again, under a new birth it expands into another condition, which condition is a relative one to spirit, as spirit is to matter in this life, extending through infinite variations. Thus two persons spiritually born go on in attainment, and as nature perfects each attainment it is but a death, because a step to an infinite condition from whence another birth is to be attained. Now, what shall be the consequences, developed, realized by a truly animal man? He propitiates his desires by excessive indulgence. Does he go back? Is not God and spirit as much in him as in another? Yes. You'll allow me to say that God's relationships are infinite. You'll allow me to say that these relationships were established from the beginning. If God is infinite, there can be no change in God: His attributes, His character is one. I make this assertion in order to do away with what will arise as a mystery as we proceed. That is, God's justice, that one man's condition should be below another's. We cannot stop to recapitulate, but say this is false. But we would say that man is in unison with the order of nature, which is the order of God. The difference between the truly animal man and the spiritual is in the manifestation, is in unison with the contrast we made some time ago in the rock, the house, the man, the tree, earth, water—each subserving its great part, that forms a mighty whole.

"But now let me show you the detrimental usages of society. Let me show you why prostitution brings its endless train of

evils. Woman in unholy association with many men comes in contact with what annihilates the spiritual or ascending spark. The greater the number the more detrimental the reality. Being so gross, so material, it develops itself in diseased tumours, from which arise loathsomeness and disgust hideous to look upon. This is a caricature of trite association and a violation of natural existence—not law. All flesh is the manifestation of God. So is water; so is earth; so is spirit. Though God Is manifested in the water, it is not the earth, and you cannot make it so. They are both the manifestation of the spirit, but you cannot bring them together and make them one. Here is the tree. It is neither the earth nor the water, though it may have the constituent parts or portions of each. But you cannot bring them together, for their position to each other is different in the harmony of contrasts. Now the solution. Change their relative positions to each other. The tree by the developing process of fire evaporates in smoke. Coming in contact with other gaseous substances, forms or is formed into vapour distilling dew. Thus you see one part or portion is assimilated. This we will call generation of the spirit, bringing it in unison and harmony with the then existing conditions. Thus it assimilates as water. Thus spirit assimilates with spirit or unto spirit as described in the preponderating scale. This is a mighty thought, a stupendous whole, but we must go on.

Some one will say: Am I to understand that in the process of time I, being a gross animal man, I may approach by this routine of influence called development, by being scathed by the fires of my own passion to realize a condition or perfection with a perfectly spiritual being? In this process of reasoning hast thou placed me, O Heaven I where I may realize the ends and desires of thy Spirit in me? O God, thou hast in the purpose of thy Spirit in me; but hast not in that attainment. Why? Then there is a point I cannot approach to. No Thou mayest approach to it in time Well; if in time do I

not meet that spiritual elevation or union with that soul that I once desired: my motives being pure, my life, my hope, my all being in unison with thy condition, O Father? What is the hindrance? It is here, my son. God works in the whole. While working in your soul He ceases not His action in another. It is an infinite whole. If He ceases to act in one that you may make a certain attainment, you may be sure it is not God. If He works more in thee, it is change and more than God; incompatible with His nature and character. Were either of these propositions true, to harmonize what we will call the conditions of honest effort the world would cease; all conditions, all existences would run into one—would form a stagnation in action. Now you can see the applicability of our first remarks in regard to the harmony of contrasts, the manifestations of Deity. If God had an established order from the beginning, it still exists; but, like His Infinite Spirit, being from Him they permeate all conditions—they electrify the universe. They must drink from its depths. They must draw from its founts. They must partake of its unceasing waters. They must wash and become pure—tried in the ordeal of the fixed furnace of eternity, developing law and order out of chaos. Abstractly, God is nothing. Intuitively He is everything, in and over all.

"Now, what is development? It is being in God through all the instrumentalities of His power. A manifestation of His power is now made manifest in a figurative expression which I will give. There arises before me a column of immense height, of imposing grandeur. It pours forth from its summit living light. Sparkling founts are opened. Every conceivable hue tinges the pearly drops as they fall from the summit so elevated. To earth these droppings are but the attributes of heaven. They fall in every conceivable form and condition around the base of this mighty elevation. Though separate and distinct, each drop forms a rivulet; each rivulet speeds its course

onward from its parent home. It mingles and with the changeless voices of time—recounts the varied formations of earth, and spell-bounds the demon strides of annihilation that so often blast the hope of man in life. But it is an infinite elevation. Its presence is the Spirit and power of God working upon the heart of man. Each rivulet from this mighty throne is an individuality. Each hue of colour is the positive and negative principle working in destiny. Now they work on, and as they work through the changeless formations of time they are equally allied to the whole, partaking of all, maintaining their counterpart. From where it springs it realizes in spirit the formation of the whole. Now, it is the mingling of these crystal drops; it is the reflection of these radiations, whose changeless colours reflect and re-reflect upon the varied conditions that bring contrast, that develops the rock; that preserves the soil; that flows in the streams; that rides upon the winds; that glistens in the stars, and inspires each motive of truth divine.

"We have established the relationship of spirit-hope—of a spiritual life upon an unending scale. But there is a subservient principle yet to be developed in what man faintly conceives to be moral attainment; as though he could do anything without God; as though that God could sanction wrong. Is it not much easier to reconcile the thought that I am frail, my sight is dim, my imagination distorted, than to separate myself from the Infinite, or thrust home all wrong as a creative energy of heaven?—to instil wild notions of Deity—of purpose—of infinity?

"Now, as Spirit is one in God, and its relative condition being equally a manifestation of that same God, it acts in greater degree upon, yea with spirit, though its condition may deaden, may electrify, may destroy, may prostrate the condition it comes in contact with. This is the case here in our union. It is God's love.

"One thought in illustration. You behold an infinite manifestation in formation. Let your imagination conceive of innumerable elements. Harmony, spiritually, is one of those elements. Now the manifestation of this element is one and the same, not only upon the plane of Deity, but of harmony. Being the same external manifestation of Deity, it may be in man, in woman the same, identical. A lamp burns well by the application of heat and oil. But mix it with water, it still bums; but how does it burn? You see the scintillations, the flickering spark of hope and joy in the human breast. The taper becomes sickly. The reverse is at hand. Dark gloom is spread over all. Again, a faint ray may shoot athwart the imagination; but it is only to deaden the sensibilities with the contrast, and finally dark gloom of midnight wretchedness envelopes all that was the hope of God to man. Such is nature's lesson when abused. Such is the imprint of Deity. Shun it who will; master it who can. None can do it. It is as inconsistent as hell and heaven to thwart nature, for she Speaks as the roaring wind, and peoples earth as the drops abound in the mighty deep with the desolating gods that bind together reversion. God is a willing soul, and works in the just. Perfect His truth, and live holy to His light. I am done. I will come again on Monday.

"Joy encircle thy brow, and instil thy breast
Thy slumbering shall be awakened, and thy heart at rest."

CHAPTER II.

SPIRITUAL WRITINGS CONTINUED.

IN Chapter VIII of the body of this work, the editor has selected some evidences of psychometrical delineation of character, to which I beg to append the following. It is worthy of remark that delineations of character, though often reflecting the existing condition and past life of the person whose character is delineated, always reflect a higher thought and purpose than any connected with mere personal description. This is especially true of all the communications given through the late Mrs. L.L. Winchester, from whose records I select what follows. There is always some peculiar principle, really or supposed to be, illustrated in the life of the person whose character is delineated, to which the delineation will be found most happily applicable. For example, in the delineation which follows, charity or benevolence is the principle embodied; and expressions that would be extravagant as applied to any person, are full of deep meaning, clothed in most striking symbols, with this more general application.

I desire further to remark, that I print these communications precisely as given—capitals, punctuation, and formation of sentences unchanged. It would be easy to put them in such form that they would be in harmony with the rules of the "grammar art," as universally recognized, but I prefer to give them as written, for to me there was a marked significance in the use of capital letters, &c., as used:—

"Muscogee Camp, near Memphis, Tenn., May, 1859.

"Best beloved and brightest Jewel of our Father's crown, halt! In the name of Brotherhood hail, faithful Servant of the Living, Invisible God. Thou bearest upon thy workman's apron marks of Vulcan's shop, in which thou hast tolled in the glorious consciousness that spirit hands upheld and made strong your Soul. Brother of my heart, hail! John of my Soul, hail in the name of the dark wilderness through which we have gone together, eating wild honey, swallowing Humble Bees, Sting and all.

"My father, my foster-father, my only father, hail, in the name of the returned prodigal Judas! Judas, the outcast of the twelve, who hath found in thee an able and willing advocate at the bar of both heaven and earth.

"Brother, my camp fires are burning in the city of Memphis. My tents are stretched. My Sentinels are posted. My position taken, my cannons pointed, my men *numbered* and *known*. There is no traitor in their midst, for we have received Judas as commander-in-chief of the spiritual forces of Memphis.

"Brother, I send you greetings in the name of our Father, God!

"I know all the bypaths and thorny Roads in which thou hast left drops of *Heart Blood!* And where thou hast dropped one tear, or breathed one sigh of despair, flowers are growing which will illumine thy way in Spirit Land.

"Thou art one of the few working for the reward of Heaven. Expect not, then, thy open reward upon Earth; because if we get full pay here we need not expect it there.

"But believe an old soldier who now and often communicates with your mind, who has served under Judas and the Devil, that the darker the way on Earth the brighter and more triumphant the entry into our Land. If thou recognizest me in

the Medium, Ferguson, send me word. I would establish a connection between thy camp in Nashville and mine in Memphis. If thou knowest the Spirit sending these messages of brotherhood to-day write to this my agent on Earth; for she is a medium through whom I am still working in the Battle-field of men. I have much to say to thee through this channel.

"Thine armour is strong and polished by coming in contact with the rough stones of the Earth Sphere, and upon thy breastplate is engraved the name of the High Priest of Nature, FREEDOM! And upon thy footstool is engraven the names of the twelve tribes of Israel. Thy helmet is an aggregation of the particles of faith gathered from all sources; and recorded thereon, in letters of living, immortal light is the word, TRUTH! Thou wieldest a Battle-axe upon whose blade is graven in letters of fire, 'Pioneer of the wilderness of Judas'—through which no Christian ever passed on Earth—the handle of which is a conglomerate of the metals called gratitude, whose interior vitality will uphold thee on all seas and convey thee safe into that port where thy ship shall anchor in safety, and upon whose flag shall go in blazonry of gold, *The Snake*, every coil of which shall bloom for thee a flower of imperishable fragrance. For thou, oh! best beloved Brother and most efficient co-labourer, art one of the few who have taken the snake in thy hand, and with the instrument of knowledge extracted the poison from his mouth and made him what God and Nature designed him to be—one of the many channels through which His Love and Wisdom are given to man.

"My Brother, Thou art one of the few who has been strong enough to take into thy fold the *Lost Sheep!* Thou hast dared to preach health to those who need it—the *sick!* Thou hast girded on the armour of *Moral Courage* and taken into thy church the *rejected* stone, without which no Temple can be complete. Thus thou art a true and perfect likeness of our Brother the Lord Jesus Christ; the true image of God the Father in whose

name I greet you and bid you hold fast to Freedom's hand. You will find it strong when all are weak.

"This is but a breath, a whisper—an intimation of my appreciation of your efforts in the *working* part of the Spiritual Temple. You are known far and wide in Spirit-land, and the outcast both here and on Earth never hesitates to come to the ever-burning lamp placed on your brow for light.

"We work at the root of the tree underground. If you can penetrate the disguise in which I come to you I shall triumph. For it is thus the Shepherd tests and tries all his flock.

REMARKS.

This was subscribed by a well-designed and beautiful hieroglyph. Beneath all its symbolism I saw the clear shining of the light of true charity, and so far as it was in any measure true in its application to any principle it had been my province to illustrate, or any work in the common vineyard of Immortal planting it had been my part to perform, it came as an unspeakable recognition, and with added strength. The medium was at the time a total stranger to me and my work; but in the brief period that elapsed between the giving of this communication and her death an acquaintance and friendship was established that has not been broken, but has been made only more pure, more true, and more enduring by death. Below I give another:—

THE MAN AS HE APPEARS TO THE "DARK BAND."

Purporting to be a Spiritual Communication given through the
Mediumship of Mrs. L. L. W., Memphis, Tennessee, June, 1859:—

"Behold! From the chaotic ruins of a once mighty Temple A Man arises, and defines against the sky of desolation the outlines of a New Life. The calm of Jehovah's Self-Hood helmets his brow with strength, as the Death Struggles

of the Old Life roll in seething waves of anguish at his feet. The voice of pleading supplication from the ruined Attar of the first Eden disturbs not the deep waters which have encompassed the Rock of his Soul. The wild thunders of discord and the mad lightnings of passion play harmless around a Brow on which Truth hath 'graved its imperishable Signet.

"In his Left Hand is the Shield of Confidence, burnished with the sands of Knowledge, amalgamed with the ore of Experience, reflecting to the dim. eye of the Past her Infant Child, 'The Present' restored to his inheritance—the Future!

"In his Right Hand is a Pen, with which he records upon Human Hearts the Landmarks of a Principle by which the Soul-bound Slave of Mammon may break his Chain—by which woman shall become the Mistress of the cruel tyrant to whose use she hath prostituted not only the gorgeous chambers of her Brain, the Sacred Altar of her Heart, but the precious fruit of her Womb!

"Yea, a principle by which the dismembered fragments of the human family shall arise like the dry bones of the Valley and attract unto themselves a Covering of Manhood's strength, Woman's beauty, and Childhood's wisdom.

"A Principle by which the waves of the Ocean, the sands of the Desert, the Snow of the Mountains, the fires of the Earth shall recognize the Bonds of Original Brotherhood, and obedient to the vibrations in the umbilical cord between mother and child, return to the Altar of Sacrifice at which officiates no longer the dead Heart of Superstition's Priest, but, lo! the mystery of the oneship of God is solved, and in Mother, Father, and Child behold the Trinity of Unity! Behold the Tree of Knowledge Canopied over this newly erected shrine. In the Roots, the stem, the Branches see the Father—in the Branches, the Leaves, the flowers, behold the Mother—in the flowers, the fruit, the Seed, behold The Child. In the Form, Function, and Use of the Tree, estimate the duration of the Union between

the Three. If in this Marriage Ceremony between the Adam and Eve of the New Life, the Individual Law runs parallel with the Universal, the Union is without end, and impervious alike to the heat of the South, the Cold of the North, Darkness of the West, and light of the East! If the Altar is composed of Stones from the Universal Quarry, and thereon is placed the Individual Child, the extreme influences from the four cardinal points may encloud the New Life in the despair of Doubt's midnight gloom; yet through all, above all, below all will chime the marriage-bell of union between Soul and Soul.

"This is the Cord of *many fibres* by which the Anchor hath been let down by the Craft above to ascertain if there is one Rock in the waters of Earth against which *The Storm* could pull without *breaking* a single hair-wire of the cable!

"The Captain of our Ship is testing the Cord now on a rock in the Bottom of the Ocean!

"The Anchor in going down touched the Submarine telegraph and brought the Old and New World together in the middle of the Atlantic, where they are now holding a Caucus! A Caucus for the purpose of deciding the question of forming the first link in the chain by which the tottering child America may find its way to the Bosom of the Mother from whence to receive nourishment, strength, and courage in the day of battle!

"What the woman hath done for us in the Heart, the man hath done for us in the Head. We know now that in the lowest Court of the temple of Justice the outcast hath an Advocate to whom we entrust our cause in full faith of acquittal at the bar of Nature!

"We control the Cord of feeling between the Head of Earth and Heart of Spirit Land, and the heart which can pulsate through our dark sphere and receive an echo back is worthy to be the Bride of the Lamb, whose fleece, caught by the

briers of the wilderness, indicate to the flock the Path of the Leader!

"In receiving us in our various and ugly disguises you have revealed the metal for which we have all been searching—called Moral Courage!

"This is the stone without which a new temple cannot be built. So long as this one is rejected all buildings will be after the pattern of the Old, in which Experience testifies God in His Unity cannot enter.

"God, as illustrated in the books of men, was to us a thing of fear and horror. We could not love him any more than we could believe ourselves in Heaven while we were suffering in Hell. The time hath come when the dark book of Mystery is to be illustrated and illuminated through the highest type in which God can make Himself known to his Child.

"A Living book hath been printed and bound for us—The woman will teach us His Love, the man His Wisdom, and the little Child, the Dove with the olive, will combine these two elements into food for our immortal souls. And through the ministration of these three we will learn obedience to our Father in whose upper mansion we, too, hope to sound the notes of *The Return Song!*

"From the marriage of the two worlds our Saviour is to come. Souls impregnated with the principle of Eternal Union will obey the magnet. The waters from the fountain above must percolate through our burning sphere to reach the soil of Earth; then, oh! Severed Mother and Child, Husband and Wife, if ye would open a way from the Dome to the Pave of the Living Temple, use upon us the intervening Cloud, your weapons of Love, Confidence, and Hope!

"Oh! let a branch from the Central wire of Love transmit tidings of gladness to us, the watchmen upon this dark road, for the silvery thread, though strong, is small, for as yet not many seats are filled at the Table of the Lamb's wedding supper!

"Upon the shores of the Old and the New the waves ebb and flow. A pilgrim weary and travel-stained is embarking for a passage across *The Gulph!* The sky is dark; the winds whisper prophetically of storm and shipwreck; but Hope pilots the Ship, Faith points the Needle of the Compass, Love fills the sails, we hold the tiller ropes! And who's afraid?

"So revel in glee ye elements of discord and strife, we've made a new Eden and in it placed man and wife!"

SECTION II.

"THE WOMAN" AS SHE APPEARS TO THE EYE OF THE
"DARK BAND."

"Draped in raiment soft and white,
 A woman's beauteous form
 Stands pictured to my raptured sight,
 An image of *the morn*
 Repose hath found within her heart
 An Eden resting-place;
 For suffering's purifying *art*
 Hath passion's mark erased!
 And childhood's shield of confidence
 Illumes her placid brow,
 In hues with which Omnipotence
 Records His *lasting vow!*
 Her eye reflects the light whose oil
 Springs from a *living hope,*
 Which warms the germ in earth's cold soil,
 And bids its prison ope!
 About her lips love's nameless power
 Hath throned itself in state;
 And there, within the sacred bower,
 He guards the pearly gate!
 "Hail! Woman, hail! In childhood's guise
 We take thee for our guide;

Our beacon light shall be thine eyes
 When rises doubt's cold tide.
 The treasures which thou hast on earth
 We'll guard with hearts of steel:
 The hope to which thou'st given birth
 We'll guard through woe and weal.
 Beneath thine ensign we will fight,
 'Gainst error's strong array,
 Till ignorance's host is put to flight,
 By love and wisdom's ray.
 The head o'er which thy pinions strong
 Are canopied in love,
 We will protect from every wrong
 And guide to thee above
 Then rest upon this sacred shrine,
 From which frankincense pure
 Uprises from two souls combined,
 And falls on us in dew

 "From which the roots of life's great tree
 Shall centre in one stem,
 Whose flowers and fruits shall form for *thee*
 A woman's diadem!
 A diadem of living pearls
 Gathered on hell's hot shore,
 To witness at the bar of Worlds
 That thou didst use *the oar*,
 By which thy frail and lonely bark
 Now anchors firm and fast
 Within the hearts of spirits dark,
 Whose heads control the blast

 "Against the future's stormy sky
 Thy form stands clear defined,
 A lamp held up by God on high
 To show the path divine;
 By which the soul returns again
 Unto its Men state,

And at the end of life's long chain
 Finds innocence its mate!
 The only dress in which the soul
 Can enter our domain,
 And from the liquid mass remould
 A paradise regained.

"Then fear not, child of faith and love,
 We hold thee in our hands;
 The rock beneath thee cannot move
 When clasped by *iron bands*;
 The ore of which from wisdom's fire,
 Came forth from dross all free,
 With which we framed a blazing tire,
 Around our centre—Thee!

"Thou hast been to us a sun of light
 Where gloom engulfed us all;
 Thou left us not by day nor night,
 But answered every call.
 Till hate's dark band by love disarmed,
 Like little children came,
 Obedient to the magic charm
 Embodied in *thy* name!

"The sound of which e'en envy's ear
 Now greets with warm applause,
 While trembling, timid, coward fear,
 Quick advocates thy cause.
 The fiery hosts of jealousy
 Accord to thee the palm,
 For having made *true* minstrelsy
 'Tween Japheth, Shem, and Ham!

"Then in the name of duty done
 We speed thee on the way,
 O'er doubt's dark host the victory's won,
 We ask thee not to stay.

Thou hast written here a Book of Acts
 For those who blindly linger,
 'Tis God the Father writes the facts
 In love—His index finger!"

SECTION III.

"THE CHILD."

"United for ever! for ever as one,
 Before Thee, O Father! we stand,
 A type of the earth, and her bridegroom the sun
 Thou hast written in woman and man.

"In Eden once more as Adam and Eve
 We worship at nature's pure shrine,
 Clothed in the dress which innocence weaves
 On a loom whose Maker's divine.

"The mystical veils of death, time, and space,
 No longer with doubt can enshroud
 The light which encircles with glory the face
 Enveloped in love's sacred cloud.

"From the heights of ambition to the valley of gloom,
The dove hath not paused on the way,
 But hath sought in the caverns of earth's darkest tomb
 An altar on which it could lay

"The casket of wisdom with love's precious store,
 Gathered from death's stormy clime,
 As a tribute to one whose heart's inner core
 Reflects every feeling of mine."

REMARKS.

In the chapter on "Delineation of Character," in the preceding pages, reference is made to this medium, now deceased. I wish also to state here, that while a delineation or manifestation

of the above character might be found significant or applicable to some peculiar principle embodied in the life of a person to whom it was addressed, and though a circumstantial detail of that life was at times given without any external knowledge thereof, still every communication of this nature I regard as intended more to embody some general principle than to measure the character of any one. Without attempting an application of the above, or of any communications in this book, I present them, and here leave them and the work to subserve, I trust, the cause of truth and right, irrespective of all personal desires or claims.

J. B. F.