

The spirit rappings, mesmerism, clairvoyance, and psychometry, or, The life and times of old Billy M'Connell, the witch doctor, the great prototype of the modern professors of the imaginative sciences / by One born among the witches.

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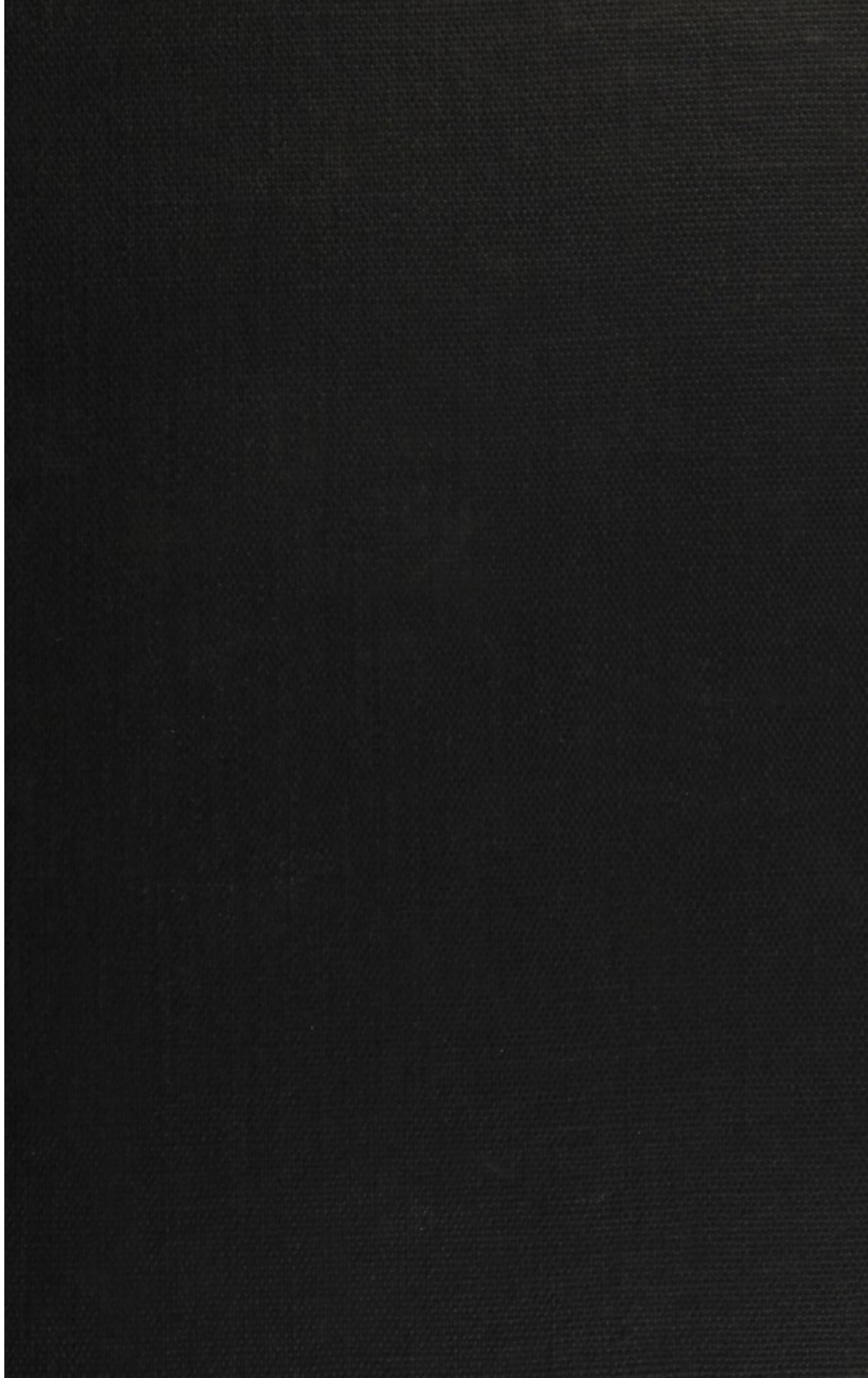
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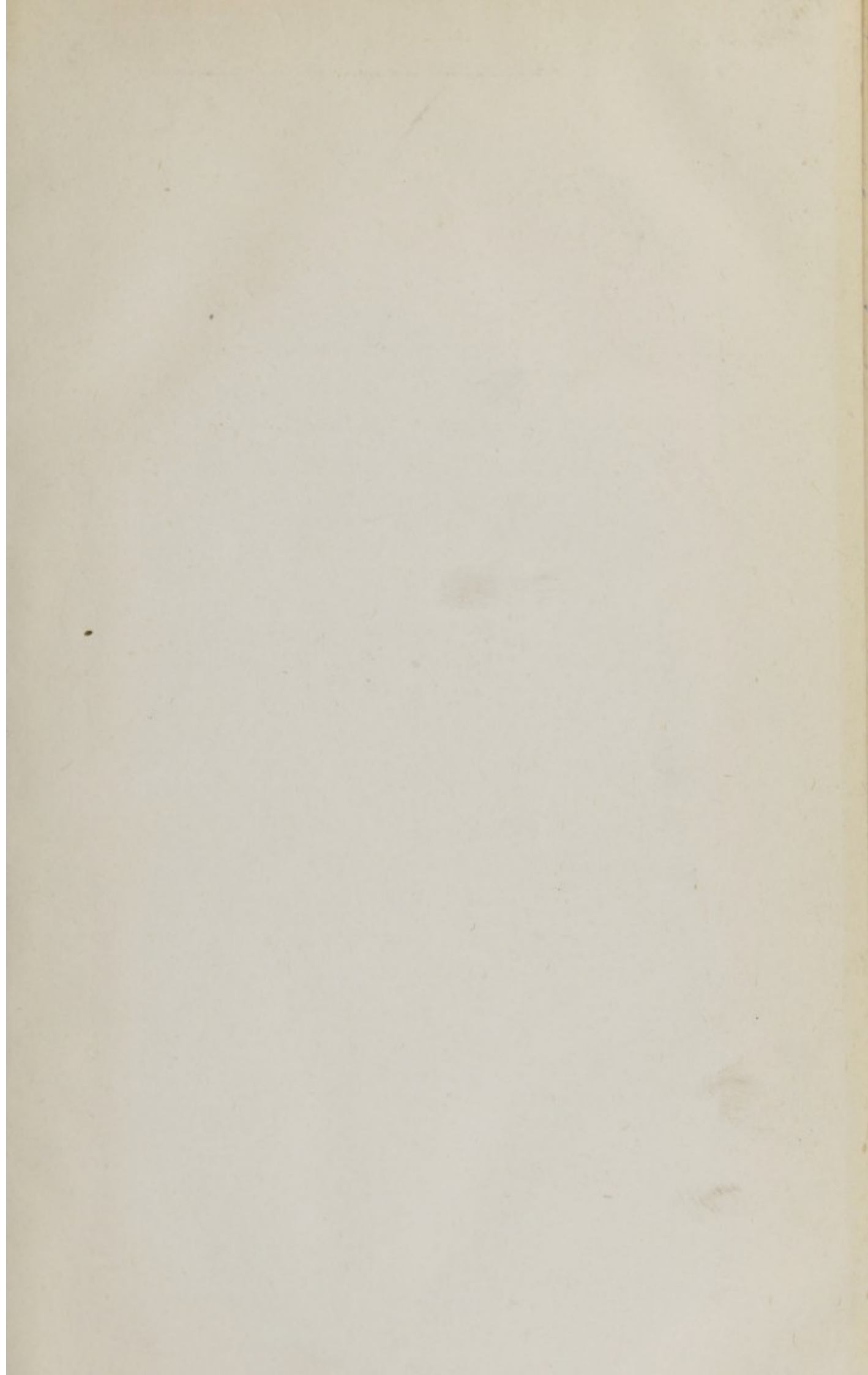
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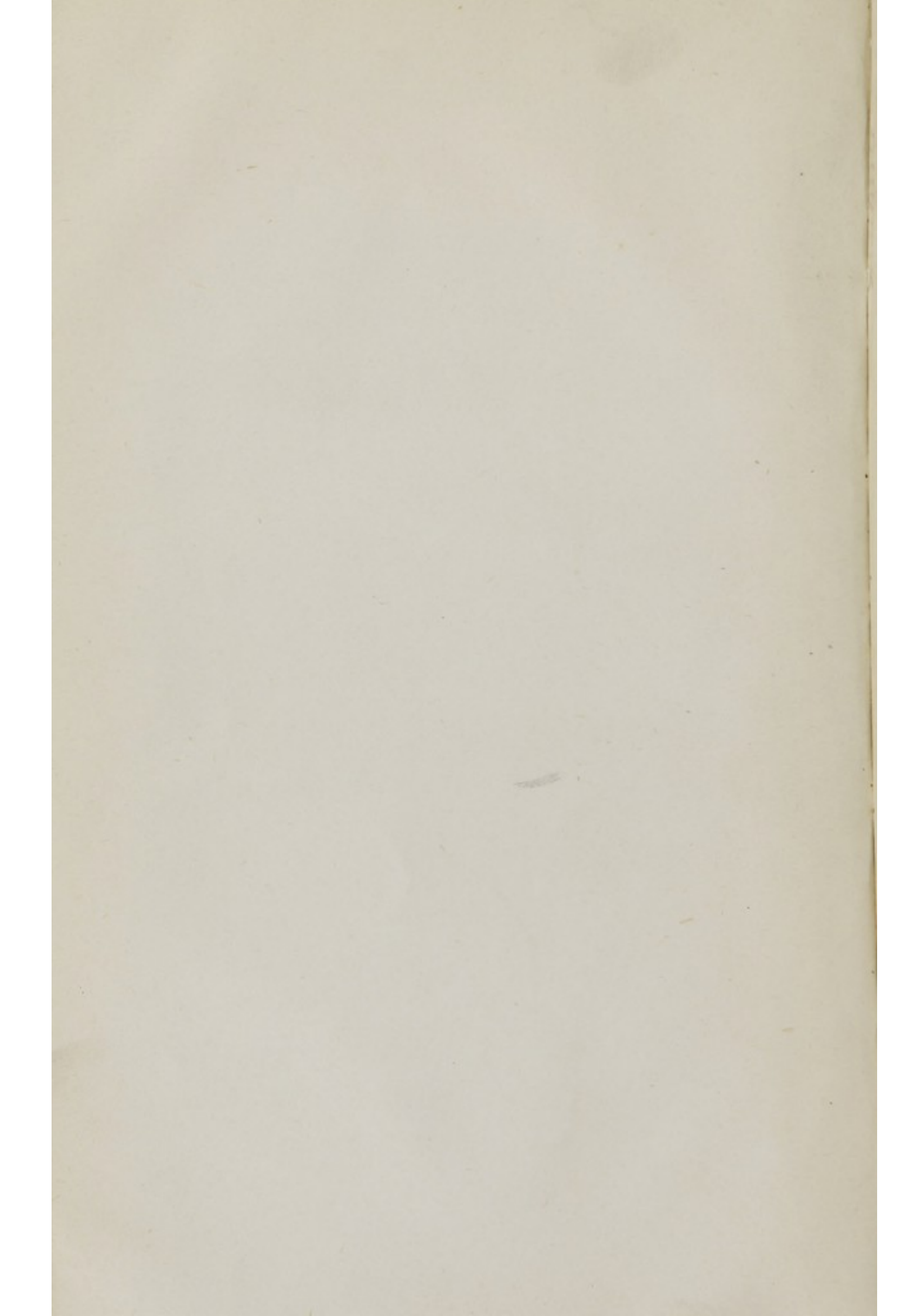


ANNEX

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SPIRIT RAPPINGS,

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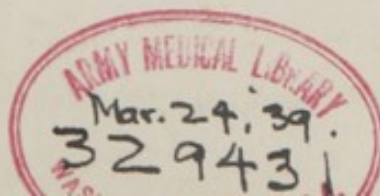
BY ONE BORN AMONG THE WITCHES.

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J. A. & U. P. JAMES, PUBLISHERS,

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THE
LIFE AND TIMES
OF
OLD BILLY M'CONNELL,
THE WITCH DOCTOR.

CHAPTER I.

Old Billy M'Connell — his wisdom — personal appearance — habits. — Country greatly troubled with witches — perils of the people — importance of Billy's arrival — his usefulness in controlling the witches. — Deficiency of food for cattle — consequent power of witches over them. — Power of Billy over the witches — fine field for his profession — his failure to prevent all mischief. — Witches most successful in March and April — common people unable to break the "spells" — hopeless condition of bewitched animals before Billy's arrival. — Identity of Witchcraft and Mesmerism. — Billy's superiority over modern Professors of Imaginative Sciences. — Difference between Imaginative Sciences and Demonstrative Sciences. — The flight of the witches on their broomsticks — their mode of bewitching cattle — Billy's promptness in attending calls — his benevolence — his whiskey barrel — his mode of breaking the "spells" — his prescription — the *nubbins* — the certainty of his cures.

NEAR the beginning of the present century, there came into what was then called the "backwoods" of the United States, a man of middle age and genteel appearance. He had left the Emerald Isle to sojourn, the remainder of his days, in the "Far West" of the Republic of America. Of his early history, or the causes inducing him to leave the land of his fathers, he chose to communicate but

little. He told us that his name was Billy McConnell, and that he had come to do us good. That he was wiser than common men, all were soon able to perceive. There was no mystery in physics or metaphysics that he could not solve, and no question in art, or science, or religion, that he could not answer, in one way or another. A few months, only, served to fix, in the minds of nine-tenths of the population, the certain conviction, that Old Billy McConnell was no ordinary man.

In his person he was, originally, rather tall, but a stoop in his shoulders reduced him to the ordinary height of men. His nose was of the extra-Roman mould, his eyes dark and piercing; but his face bore so many wrinkles, and his cheeks were so lank, and the loss of his teeth brought his nose and chin into such close proximity, that, in default of his having a wife, common fame wrote him down an old bachelor.

Billy's habits were rather temperate, though, in accordance with the custom of the times, he could take a good dram. He was also a great smoker; and smoking, it is known, imparts shrewdness, and adds dignity to human bipeds.

The district of country in which Billy located himself, had always been sadly infested with ghosts, and witches, and evil spirits innumerable. People could scarcely leave their houses, after nightfall, without some demon rising up in hideous or fantastic shape, to obstruct their pathway. That there existed a superabundance of witches, was evident, from the amount of mischief done, among men and cattle, by unseen agencies.

It was not uncommon, therefore, that persons were suspected of having dealings with Satan, or, in other words, supposed to be witches or wizards. To such suspected persons, the confidence of the community was not extended. Though the people everywhere practiced honesty, and roguery was such a stranger in the parts, that neighbor thought

no evil of neighbor, and the new comer was ever welcomed without suspicion ; yet, all feared to have dealings with suspected persons, lest they might be subjected to the "spells," or "charms," which these dealers in *magical arts* were able to cast upon their victims. But who were witches and wizards, and where they dwelt, no one could determine with entire certainty ; and the man who would discover their retreats, or point out their persons with absolute precision, and foil them in their infernal tricks, must, necessarily, have been hailed, by the whole population, as a philanthropist.

Not many months after Billy M'Connell appeared, it was ascertained, that, among his other high attainments, he was a "Witch Doctor," and could control, or circumvent the witches in their machinations, and relieve the poor animals or distressed people, from the "spells" cast upon them by these malignant agents of the Prince of Darkness.

When this discovery was announced, the joy of the inhabitants was unbounded. Above all things in the world, a Witch Doctor was most needed in the neighborhood ; and had the modern practice of illuminations, and addresses, and toasts, been known, Billy M'Connell, no doubt, would have been thus duly honored. But in default of this mode of welcoming great public benefactors, a not less enthusiastic mode of testifying their approbation was adopted. His talents and powers formed the theme of the gossip of all the ladies, old and young, not only along the rippling rivulets of Slab-camp and Lick-run, between which streams he resided, but from hill to dale, in the area bounded by the rocky valley of Cross-creek, and the fertile banks of M'Intyre. The men, too, gave unequivocal indications of their gratification at the accession gained to their society, not only by a liberal increase of stimulants at their neighborly meetings, but by a general grand drunken jollification on this special occasion. The distillers, also, were no less delighted, at

finding the quantity of whiskey demanded for log-rollings and house-raisings nearly doubled.

Old Billy's fame thus soon spread abroad, and secured for him the best eating and drinking the country afforded. People, everywhere, felt that their safety depended upon securing Billy's good will, as he alone could protect them from the witches. The field of usefulness thus opened up before him, was as ample as he could have desired. The primitive habits of the people, and their honesty and simplicity of character, were wonderfully adapted to the accomplishment of his benevolent designs. A glance at their condition will make this plain.

Improvements in the country were then in their infancy. Farmers had made but little progress in clearing their lands, and in building barns for their cattle and horses. These animals, generally, had to stand exposed, during the whole winter, to piercing winds, drenching rains, and chilling snows. What rendered their condition worse, the farms afforded an insufficient supply of food for the winter. The younger cattle being less hardy, and not receiving so full a supply of *fodder* as the milch cows and working oxen, became reduced in flesh, and too feeble to sustain their own weight. In some cases the older cattle fared no better. Very few, indeed, of any age, on many of the farms, could be found that possessed the *lymphatic temperament*. All indications of fatness would disappear long before spring, and scarcely anything be left but skin, bones, and nerves. The fat, the flesh, and the blood, having been completely *evaporated*, they might literally be classified with animals of a purely *nervous temperament*.

Witches and wizards, in all ages, have had the reputation of possessing great sagacity. But whether their powers of discrimination are instinctive or the result of reason, or whether it is a supernatural gift, bestowed by their Master, cannot be determined. Be it as it may, one thing is certain, that in the gratification of their

mischievous or malignant propensities, they always selected the fittest subjects upon which to work their "charms." Not once were they known to cast into the *immovable trance*, a well fed milch cow, or working ox, but invariably gathered about those of the *nervous temperament*.

The reason of this choice was not then well understood, but is now fully known. Modern discoveries have determined, that animals of *nervous temperament* are most susceptible of *impressions*, and most easily brought under the influence of those of *superior mental and physical organization*, who may operate upon them to subject them to their *wills*.

This principle is so generally understood, and has been so fully demonstrated, by the operators in the sublime science of Mesmerism, that it is needless to explain the reason why the witches, in their operations, always selected the *poorest class* of the farmers' cattle. This discovery will also enable the inquirer to discern, as before hinted, why the neighborhood in which Billy M'Connell settled, afforded so fine a field for the display of the powers of witchcraft, and for the practice of his profession.

Great as was Old Billy's power over the witches, yet he could not entirely prevent their doing some mischief. Either while he was sleeping, or smoking, or eating, or drinking, or at other times, when he was not sufficiently attentive to his duties, escaping from the restraints he had cast upon them, these agents of wickedness would steal off, and, choosing a time of storms and tempests, in a single night, to the great annoyance of the farmers, lay scores of the poor nervous cattle under their "spells."

Though these troublesome freaks of the witches extended throughout the year, yet they were unable to do mischief on a very broad scale, except during the months of March and April; when the supplies of *fodder* had become nearly exhausted, and the number of animals possessing the *nervous temperament*, had reached its maximum. During

these two months, it was an almost every day occurrence, among the farmers, to find some of their cattle refusing to rise from their beds of mud, of ice, or snow. Nor could these animals be induced, voluntarily, to remove from their position, by any kind of violence. Stubborn and sullen, as if deprived of all *self-control*, they would lie still, though pitchforks, and rods of witch-hazel, and wisps of blazing straw, were liberally applied to their sides, backs, and noses. Whenever these experiments proved unsuccessful, in arousing the obstinate creatures, the case was considered clear as day, that the witches had been abroad the previous night, and the cattle were "bewitched;" and, that until the "spell" should be broken, by the "Witch Doctor," the poor brutes must remain incapable of locomotion.

Previous to Old Billy's coming into the neighborhood, the case of "bewitched animals," was so hopeless, that their owners generally abandoned them to their fate. For it rarely ever happened that the witches returned to relieve their victims, and unless the "spell" was broken, they could not recover—hence the importance, to the people, of Billy's arrival.

This subject will be fully comprehended, by any one at all familiar with the principles of the science of Mesmerism. Every person cast into the Mesmeric sleep, is entirely under the control of the individual who places him in that state; and he can neither shake off the "spell" himself, by which he is bound, nor perform any act except as *willed* to do it by the operator. And though the progress of discovery, in this science, for some years past, has been very rapid; yet, each Mesmerist must still release his own subjects, as *no third person* possesses the power to *demesmerize* them. Operators, therefore, are always careful to relieve their subjects from the Mesmeric influence, otherwise serious consequences might result from the neglect.

But Billy McConnell was in advance of the age in which he himself lived, not only in things in general, but far ahead, even of the present age, in this one thing in particular. He could as easily *demesmerize* most of the subjects thrown into the *Mesmeric trance*, by the witches, as a common man can awaken another out of an ordinary nap of sleep.

The powers of witchcraft are identical with those of Mesmerism. This assertion is no stretch of the imagination. It is literal truth. Their identity is now asserted by the advocates of the latter science, and they cannot err in judgment upon a question of this nature. They assure us that the witches were capable of performing many of the mysterious things attributed to them, and that their powers *were derived from a knowledge of the principles of Mesmerism*.

Witches, therefore, were the *original* Mesmerizers, and modern Mesmerists are but their *pupils* and *imitators*, with this difference. The former operated principally upon *quadrupeds* — the latter act upon *bipeds*. The former cast their "magic spells" upon the *poorest*, most *stupid* and *nervous* of the *brute creation* — the latter induce their *Mesmeric trances* upon the most *credulous*, *impressible* and *imaginative* among the *human race*. The former used *charms* and *incantations* — the latter *grimaces* and *manipulations*. And, finally, the former, to acquire their powers, sold themselves, body and soul, to his Satanic Majesty; and the latter, to gain the objects at which they aim, are devoted to

Now, we call attention to the foregoing ascertained truths, to press upon the public mind the fact, that the philosophers of the present day — though it is the age of *Progress*, and they the "Progress men" — are far behind Billy M'Connell. Indeed, justice to his memory demands that we should vindicate his character as a profound philosopher; and show that he was as far in advance of

our most learned Professors of the *Imaginative Sciences*, as the students of the *Demonstrative Sciences*, throughout Europe and America, are in advance of those of India and China. In truth, when our history is completed, it will be apparent as the sun at noonday, that before these *Imaginative Philosophers* can half equal this son of "auld Ireland," they must summon a congress of all the Miss Foxes, Mrs. Bushnells and La Roy Sunderlands, &c., &c., to call back Billy M'Connell's spirit from parts unknown, and obtain, *viva voce*, the exhaustless stores of erudition, lost to the world by his death.

No disrespect, to any, is intended in employing the term *Imaginative Sciences* as opposed to the term *Demonstrative Sciences*. It is designed only to draw a distinction where there is a real difference.

The Professors of the *Demonstrative Sciences*, illustrate the truth of their systems in such a tangible way, as to carry conviction to every intelligent mind, and the ignorant, only, dissent from the common verdict. But the Professors of the *Imaginative Sciences* are unable to afford such palpable evidences, of the truth of their systems, as will satisfy every intelligent man. They have, therefore, to rely, chiefly, upon the *credulous* and *imaginative* portions of community for converts and patronage.

But we must here terminate our preliminary investigations, and proceed to the details of the actual operations of our Witch Doctor and the witches.

Had mortal eyes been permitted, on the night when the witches were abroad, to perceive the doings of the invisible world, there might have been seen, going in one direction, a lean, toothless, shriveled-faced old woman, astride a *broomstick*, and whisking, with the speed of lightning, through the air; while in a contrary direction, another, as fat as a well-fed Berkshire of modern days, would have been discovered darting off, on a similar kind of locomotive, and at an equal speed with the first. Chasing these

two leaders, and on similar coursers, would have been noticed trains of younger witches, taking lessons in the art; while, hovering over all, would have been perceived a host of imps of the nether regions, acting as overseers of the operations of the night.

Alighting among the neighbors' cattle, and selecting those of the most *nervous temperaments*, they would have been seen wiggling their fingers over the animals' heads, and extending the "passes" toward the extremities, or *from head to heels*, until the poor creatures were fully under the influence of the "spells" which the old witches designed to cast upon them. These operations being completed, the next process was to "will" them to lie as they were; and there they did lie, *as immovably fixed in their position*, as was ever the subject of the best Mesmerical operator.

As Billy M'Connell seldom found cases where he could not break the "spell," and thus relieve the animal from a lingering death, he, of course, never declined a call. Therefore, whenever a farmer discovered any of his stock "bewitched," he sent forthwith for Old Billy. These summons were immediately obeyed; as he was a very benevolent man. The term *benevolent* is not here used precisely in its present acceptation. Billy's benevolence, it is true, led him to manifest an unbounded desire to benefit his neighbors; but, like other benevolent men of the same stamp, he charged them for his services; not that he regarded his fee a straw, but because they would more certainly follow his directions. But, with all his benevolence, he could never be induced to give liberally of his money, or to connect himself with any of the charitable or benevolent associations then about being organized; assigning as a reason for his conduct, that "charity begins at home," and he had enough to do to protect the people under his care from *evil spirits*.

There was one thing, however, in which Billy was liberal. He always kept a barrel of *good whiskey* to divide with his

neighbors ; and, as his calling dedicated him to *spiritual things*, this should not be made a ground of complaint against him. Before we complete the history of his labors, it will be seen that his whiskey barrel was an indispensable agent in conducting his benevolent operations.

On reaching the premises, Old Billy, as soon as he took a dram out of the farmer's bottle, and lit his pipe, would hasten to the spot where the helpless calf was lying ; and with one knee upon the ground, to bring himself upon a level with the brute, he would commence making "passes" over the animal, *from heels to head*, (being the *reverse* of the manipulations of the witch,) and bring his hands occasionally heavily into contact with its body. At the same time he would mutter some sentences of Latin, that acted as *charms* to enable him, *by reversing the passes*, to break the "spell" as effectually as it could have been done by the witch herself.

In cases involving only the safety of a calf or other animal of no great value, Billy could always name the offending witch. In more important instances, however, in which the lives of men were concerned, it will be seen, as we proceed, that he was unable to specify the particular one who had wrought the mischief.

When Billy had completed his "passes," and finished his *Latin*, he would give some general directions, as to the care necessary to be taken of his patient. Usually his instructions were delivered on this wise :

"Well, now, I have 'broke the spell,' but the poor thing has been kept here by old Nelly (or Polly, or Betsey, as the case might be,) until it has become too feeble to rise. As the 'spell' is broken, however, the calf must get well, and all you need to do, now, is to supply it with a good bed of dry straw, and cover it with an old quilt, to keep it warm ; and, mind particularly, you must be sure to give it *nine nubbins of corn three times a day*, and a good supply of fodder, and, in a week, it will be up and able to walk,

and then I'll defy all the witches, in fifty miles, to get it down again."

When these instructions had been given, Old Billy, and the farmer and his family, would adjourn to the house, where another smoke, and a dram or two, brought about *dinner-time*—a period as important to the bachelor Witch Doctor as the *nubbins* to the calf.

After dinner, receiving his *quarter dollar*, and helping himself to another dram, he would start for home, or make another call, and do a similar job for another neighbor—taking good care that his second *professional visit* should not be completed until *supper*.

But in reference to the results following Billy's operations and prescriptions, it is almost needless to add, that events nearly always turned out precisely as he predicted—*provided the nubbins were regularly administered*.

These details will convey a correct idea of the true character of the first class of witch cases coming under the care of our learned Doctor.

CHAPTER II.

The Mesmeric sympathetic current — not reversible by modern philosophers. Billy M'Connell's power to reverse it — his philosopher-like character. — The red hot horseshoe magnet — its application to the "bewitched" calf — the witch thus compelled to break the "spell" — astonishment of the on-lookers at the results. — Other modes of punishing witches — cutting off the ear and burning it — whipping the bag — burning the animal — obstacles to success. — Witch shooting — silver bullets essential to success — presence of witch not necessary to produce fatal effects — portrait only need be shot — expensiveness of this process. — Guilty witch not ascertainable — hence all suspected persons included in the trial. — Causes deterring common men from inflicting the penalty — Billy M'Connell only was capable of doing it safely — his generosity. — Low state of Fine Arts. Persons liable or not liable to be "bewitched." — Diabolical malignity of the witches in attacking only those who believed in them — a case given — the bachelor George — his character — employments — marriage — first trip from home — trepidation on the haunted grounds. — Difference of effects of the atmosphere in country and in town. — George reaches town and gets his money — new emotions — fear — takes a few drams to increase his courage — delays too long — night overtakes him at the haunted district — monsters call to each other to know who passes — they attack him — tear him from his saddle — partially paralyze him — he hides his money — roars lustily to frighten off the demons — his wagoner overtakes him — rescues him — fails to recover his money — takes him home — George utterly helpless — wakes up unconscious of everything around him — raves about the demons and witches, and his money — is pronounced "bewitched." — Billy M'Connell sent for — decides the witches must be shot. — The unfortunate young man — his subsequent lonely life. — The shooting of the witches — the results. — Last case of witch shooting, Walnut street, Cincinnati.

It is a well known principle in Mesmerism, that what is called the *sympathetic current*, or medium through which *sensations* pass between two persons, *Mesmerically related*, flows only *from* the operator *to* the subject, and that whatever sensations of pleasure, or of pain, are experienced by the *former*, become, instantaneously, impressed upon the *latter*. It is also an established principle, that this effect ceases *immediately*, upon the Mesmeric connection

between the operator and his subject being dissolved. It is a truth equally as well established, that all the art, and skill, and knowledge, of modern *Imaginative Philosophers*, have failed to discover a mode by which to *reverse* this sympathetic current, and cause the *operator* to feel the sensations resulting from injuries inflicted upon his *subject*. For example — *the head of the subject may be cut off* and the operator feels not the slightest inconvenience; but reverse this experiment, and the subject *may* lose his life.

Let this fact be particularly noted, as we shall be able to show, that a knowledge of the secret of *reversing the sympathetic current* was well known to Billy M'Connell, and that in this respect also he was vastly in advance of the present age. Indeed, we believe it might be shown, with very little labor, that modern *Imaginative Philosophers*, compared with him, are as the Pigmy to the Giant.

But let us proceed to our facts, and see how far they will sustain the high pretensions which we have set up for our learned "Witch Doctor."

In the course of the discharge of his *professional duties*, he would occasionally meet with a case among the older and more valuable cattle, where he himself could not "break the spell," and release the suffering animal from its perilous condition. Still, however, he was not to be foiled in his benevolent efforts. As soon as he was called to a case of this kind, and had determined it to be one that would not yield to his own powers, he forthwith proceeded to *compel* the Witch who had "wrought the spell" to hasten to the spot and remove it herself. This object he accomplished by *reversing the sympathetic current*, and then proceeding to torture the animal, so that the witch, *in consequence of her connection with it*, experienced all the agony that she could have been made to suffer if she herself were within its hide.

In proceeding with his experiments, Billy always acted like a Philosopher. Indeed, his very looks at once stamped

his character. In his view, a Philosopher was a man who knew everything, and who always wore in his countenance the appearance of being the personification of Wisdom. There was nothing, therefore, that Billy would admit to be beyond his comprehension; and as to his habitual expression of countenance, we have seen few men who tried harder to *look wise*.

Whenever Old Billy found that his first method of "passes" and Latin failed to neutralize the effects of witchcraft, he immediately proceeded to adopt a more efficient system of measures; and in anticipation of modern discoveries, he at once selected the most appropriate and scientific instruments. This was, doubtless, a wise policy, as it is highly important to success, and to the establishment of a reputation for profound learning, that a man occupying such a position, before the public, should appear, at least, to be deeply versed in all knowledge.

Taking a *horseshoe magnet*, or rather a horse shoe itself, or the *clavis* of a plough, he would proceed to heat it red hot, and carry it directly to the place where the impotent cow or ox was lying. Then making certain mysterious "passes" of the hands, and philosopher-like *expressions of countenance*, and mumbling over his Latin "charms," by all of which profound mysteries he was enabled to *reverse the sympathetic current*, he would place the hot iron on the beast's neck, and calmly await the result.

The sympathetic current having thus been *reversed*, the witch, who had done the mischief, at the moment the hot iron was *pressed to the animal's neck*, quickly passed her hand to *her own neck*, to brush off something, at the instant, *seeming* to come into contact with the skin. But a second or third trial, made in rapid succession, failing to detect any *material substance*, or to allay the increasing irritation, she quickly divined what Billy McConnell was about; and, with a single bound, springing to her *broomstick*, she mounted this faithful courser,

and instantly darted to where he stood. Then, impelled by urgent necessity, she plied her fingers and hands, with the rapidity of thought, *from heels to head*, over the tortured animal, until the connection between herself and it was fully broken. This haste was demanded, as, up to this moment, she had been suffering all the agony which a burning iron could produce upon so sensitive a part as the neck. Having thus disengaged herself, and casting a glance at the ascending smoke, from the burning hair and frying skin of the victim of her previous midnight pranks, and looking daggers at Old Billy, she sailed away home again to cure up her wounds.

As to Billy, he would receive his *half dollar* for such cases, and then give his *prescriptions*, and put in the remainder of the day, as on the occasion described in our first chapter.

It is impossible for language to convey a complete idea of the intense interest which the spectators took in the performance of these wonders. It is true, that they never could see the witch, either coming or going; but Billy could see her, and point to the line in which she flew, or to the spot where she stood; and often, some of the more *imaginative* persons among us, declared, positively, that they had almost seen the blue streak she made through the air, and very nearly heard the whiz of the broomstick, as she descended to the earth beside Old Billy.

There were various other modes by which our Witch Doctor could relieve his neighbors' cattle, or compel the witches to remove their "spells." But his benevolence of heart would not allow him to monopolize the business, and he therefore, kindly instructed the people in *rules* by which they could do it themselves.

One method imparted, in case Billy could not be had in time, was, to cut off a portion of the animal's ear, or any other member, and bring it to the house, without speaking a word; where, in the presence of the whole family, and

in perfect silence, the part must be burned to ashes in the fire.

The difficulty of success, in this experiment, will be understood, when it is stated, that the utterance of a single word, or whisper, would prevent the *reversion of the sympathetic current*, and defeat the whole measure — leaving the ears of the old witch to escape unscathed. In all the cases tried, it was never known that a single family had controlled their tongues, for the half hour needed to consume the portion sacrificed, and, in the end, they were obliged to give Billy his fee for doing the work.

When cows gave bloody milk, it was always caused by the witches, and the remedy prescribed was perfectly characteristic of Billy's system of philosophy. The milk from the cow was to be caught in a new bag, into which grain had never entered. Then, cutting *nine green hickory wythes*, the bag, closely tied, was to be *whipped*, until all the rods should be worn out.

But, as in the former case, this process of whipping the bag, must also be performed *without speaking*, and the operator must not utter, or *think* a profane oath, of a *prescribed form*, until the last wythe was fully worn out.

The advantages of this remedy, consisted in these two things: that the cow would not only give pure milk thereafter; but the witch was obliged to endure the torture, on her naked back, of each lash inflicted upon the bag. Those who engaged in these operations, were, usually, much addicted to profane swearing, and became greatly fatigued, and impatient, with such a tedious and laborious operation, as wearing out *nine green hickory wythes*, on a soft tow-cloth bag. Generally, therefore, the prohibited oath would rise in the mind, or escape the lips, a little too soon, and the experiment fail — thus securing another case for the Witch Doctor.

There was one mode of "witch doctoring," however, that was more terrible in its results, than any before

described. When animals fell sick, at any season of the year, and had the appearance of dying, it was supposed they were "bewitched." After all "charms" and extraordinary means had been resorted to by Old Billy, to compel the witch to cure it, a large log-pile was built, by the assistance of three or four neighbors, and the "bewitched" victim thrown upon it and burned to ashes. This horrible operation was conducted amidst the groans, the bellowing, and the agony of the dying animal, and was enough to wring the stoutest heart. Notwithstanding this, however, the men, armed with various defensive weapons, carefully guarded the carcass until it was consumed, to prevent the approach of any living thing, as the witches, to gain access to it, and *break their connection with it*, would assume a thousand forms.

When this cruel experiment was duly performed, *according to rule*, the result was, that the poor witch, in despair, would retire to bed, cover herself closely with the quilts, and be consumed to ashes.

But in visiting this awful retribution upon the witches, unfortunately, according to Old Billy's account of the matter, a bottle of whiskey was always present, and it was so difficult for a group of backwoodsmen, of that day, to *keep silence over a bottle*, for two or three hours, that in all cases, near us, although many were known to be witches, not one of our neighbor women were ever known to be missing; and when the experiment did succeed, the culprits were found to have lived at so great a distance, that a vast amount of time was consumed to ascertain where the blow had fallen.

Another sanguinary mode of inflicting punishment upon witches, was *to shoot them with silver bullets*. It was well known that the *baser metals* had no efficacy, and that *pure silver* was indispensable to success. This being an expensive means of obtaining revenge, and of visiting the guilty with suitable penalties, it was only resorted to in cases of

great importance, and rarely ever, except when human beings were the victims upon whom the injuries had been inflicted.

But this *witch shooting* was a peculiar kind of operation, and performed in a very singular manner. To produce fatal effects, it was not necessary that the witch should be *bodily* present. Her *portrait*, only, was drawn, with chalk or charcoal, upon a board, tree, or barn door. By a system of incantations, known only to Billy M'Connell, such a *connection* was established between the *picture* and the *witch*, that the moment a bullet penetrated the wood, within the lines of the drawing, she would receive a corresponding wound, fatal or otherwise, as the ball entered a spot representing a more or less vital part.

Allusion was made, in chapter first, to a class of cases in which our learned Doctor could not designate the particular witch who had committed the trespass. What made this defect in his powers a matter of deeper regret, these cases were always ones for which the friends of the afflicted would make the greatest sacrifices. A pig, calf, cow, ox, or horse, was of little value compared to a human being; and a quarter, or half dollar, appeared to be a proper fee for their relief, and was cheerfully given. In the case of "bewitched" animals, it mattered not whether the witch was known or unknown, it was easy, by the *horseshoe* or the *log-pile*, to be revenged, and make her reveal herself, or suffer the consequences. But "bewitched" *men* could not be subjected to torture, as a means of punishing the witches. Other means of redress, therefore, had to be devised, and the only objection to the *shooting* penalty, was its expensiveness. The maiming or killing of the witch, which might be the result, was always gratifying to those who engaged in these executions; and could the guilty one have been known, there never would have been any reluctance in proceeding to the utmost against her, as a single silver ball would have quieted her, perhaps, forever.

But as the guilty witch could not be known, when men were the victims, all the suspicious old women in the neighborhood must be included in the proscribed list. The number thus subjected to the trial, often reached a dozen or twenty, and as a *separate bullet* had to be prepared for *each portrait*, ten or a dozen dollars were often demanded for the occasion.

The difficulty attending the *whipping* and *burning* of witches, has already been stated. But there were difficulties, far greater, in these attempts to punish them by *shooting*. And had it not been for the profound philosophy and extensive erudition, as well as the deep practical acquaintance with the whole science of Demonology and Witchcraft, possessed by Old Billy, they would, in every case, have entirely escaped. When the obstacles have been fairly presented, which the witches and their master, the Old Arch-Fiend, threw in the way, it will be seen at a glance, that knowledge little short of superhuman would be required for their detection and punishment.

A witch who had not interfered, would go unharmed, however numerous the bullets that pierced *her portrait*. The guilty one might be omitted in the catalogue, and thus escape. Or, she might be included in the list, and yet so many precautions were necessary, to prevent her Master from shielding her from harm, that, in nine cases out of ten, she ran but little risk of losing her life, or even of being maimed. Whoever loaded the gun and shot the pictures, would, *forever thereafter*, have the witches and evil spirits arrayed against him; and if he were anything of an *immoral fellow*, they would be sure to succeed in their efforts to achieve his ruin. In preparing to shoot, the *silver ball* must be pressed *between the teeth*, and *breathed upon*, before placing it in the gun, otherwise the Guardian of the witch could turn it aside and prevent the intended injury. Even a strict compliance with this rule was not always attended with success. It was essential that he

who charged and fired the gun, should have a pure heart, otherwise his breath lost its efficacy, and he would, forever thereafter, *feel the bullet in his stomach!* After a full canvass of the qualifications of all the men in the neighborhood, it was always found that Old Billy, alone, possessed sufficient purity and courage to undertake the task. Fully acquainted with the rules, he could boldly set all the machinations of Satan, himself, at defiance; and, therefore, was invariably employed to perform this important operation.

It was at times such as this that Billy's generosity and philanthropy shone with peculiar lustre. Seeing the sorrow of the friends of the victim of witchcraft, and knowing the sacrifice of silver to be made, in advance of executing the task assigned him, he always protested against receiving any compensation for his services.

The fine arts, in that vicinity, had not yet reached a high state of perfection, and the name of each witch had to be written below the drawing intended to represent her. This precaution was very necessary to prevent mistakes, as without such an indication, neither Old Billy, nor Old Clooty, himself, could even have guessed for whom the portraits were designed.

It is a question of much interest, to ascertain in what manner the witches wrought their "spells" upon *men*. We cannot now enter upon a full investigation of this subject. Perhaps it will be sufficient to say, that the ease with which one might be "bewitched," depended upon his credulity, his health, and his *impressibility*. A sober, moral, upright and intelligent man, was sure to pass his whole life, without a single interruption from evil spirits. Persons of doubtful morals, but who believed in the existence of no such unseen agencies, also escaped unharmed.

Indeed, it is essential to the success of witches, that there should *be implicit faith in their existence and supernatural powers*. And no better evidence of their base ingratitude

and diabolical malignity can be afforded, than that they, invariably, concentrated their whole force upon the very persons who believed in their existence and revered their superiority. It is no wonder, under these circumstances, that a perpetual warfare should have been sustained between these parties, and that the skill and learning of Billy M'Connell was, to the weaker side, of such essential importance and estimated at so high a value.

We shall give the particulars of but one case of *witchery* and of *witch shooting*, where a human being was the victim. This one will illustrate the whole subject; as each case varied according to the attending circumstances.

Not far from Billy's residence there lived an old bachelor, named George ———, a lonely kind of fellow, who had few to care for his welfare. He had never acquired any great stock of fame, for intellectual attainment, or shrewdness in business transactions. For this reason George was left at home, with his aged mother, to cultivate the farm and oversee its affairs; while his more gifted brothers went abroad and entered into business for themselves. After they had settled permanently in a neighboring village, George was left to shift for himself, except when a good crop of wheat was to be sold. Then his brothers were always very kind, and he had no trouble about the matter. After a time, however, George took it into his head to get married; and as he had always been a strictly temperate man, a rarity in that neighborhood, and was principal owner of the home farm, the girls took pity on his lonely condition and one of them became his wife.

The system of *financiering* that had been adopted toward George, had not escaped the notice of his neighbors, and his wife resolved that a new one should be devised. Accordingly, when the next crop was ready for sale, and the wagons had been started with it to the market town, George was fitted out, for the first time, for an expedition of a dozen miles from home.

This being a new era in his life, George was fully impressed with its importance. Having heard many tales about robberies and murders, he felt no little anxiety for the issue of his undertaking, and for the safety of the money he expected to receive. But what added the most to his fears, was the necessity of his passing through a *haunted* district of country, where ghosts, and witches, and evil spirits, were sure to assail at least one-third of those who had sufficient courage to attempt its passage after dark.

One peculiarity about these *haunted grounds* is worthy of notice. No person was ever disturbed on going through them *to the town*, but only upon *returning*. The pure air of the country seemed to have rendered the people invulnerable to the assaults of malignant spirits; while the atmosphere of the town produced an *impressibility*, in many, that *attracted* rather than *repelled* the powers of darkness.

George set out upon his mission, therefore, with a palpitating heart. On reaching the confines of the haunted region, he spurred his horse, at full speed, through the *magic forests*, with the hope that its *spiritual denizens* might not observe him and prepare to interrupt him on his return. Nothing of importance, however, occurred to increase his fears. Once, only, he noticed some large *bull frogs*, sporting themselves in a pond, and saw a huge *owl* fly lazily from the top of a tall elm, and alight, in a cavity, near the summit of the branchless trunk of an aged oak.

When George had reached the end of his journey, sold his wheat, and received his money, a new emotion arose to which he had before been a stranger. Any one can sympathize with George, who is able to recollect his own impressions the first time he received a large sum of money, under circumstances where there was danger of losing the treasure. The fear of being robbed took possession of the mind of George, and rendered him very uneasy. What to do he could not determine, until one of his wagoners, who had lingered behind the others, kindly invited him into a

tavern to take a dram. This was exactly what he needed, to stimulate his courage and enable him to encounter the dangers of the homeward trip. He had frequently seen at country log-rollings, the most peaceable and timid persons, *after taking a few drams*, become bold as lions, and not afraid to fight men of twice their own strength. So George very naturally accepted the invitation and walked into the tavern; at the same time resolving to start for home at an early hour, so as to pass the *haunted grounds* before dark. But the wagoner was very talkative, and loving to hang round a bottle as long as possible, managed to detain George to a late hour. As soon, however, as he perceived the sun was near its setting, he hastily took a large dram, to give him sufficient courage, and, mounting his horse, started for home. The wagoner, imitating his example, soon jumped into his wagon, and slowly drove along after him.

Before George had proceeded many miles, the dusk of the evening set in, and he began to realize the perils of his situation. His head soon began to refuse any longer to remain in an erect position, but swung from side to side. The earth seemed to be whirling round, and rising up, as though it would strike him in the face. His feelings were so different from any thing previously experienced, that he felt assured he must be upon *enchanted ground*. The farther he progressed, the more fully did he feel himself coming under the influence of *evil spirits*. Every tale of ghosts, and witches, that had ever been told him in the nursery, came up in his recollection, as unwelcome guests, to increase his fears and render more vivid, before his imagination, the perils that were increasing around him. As the thickening darkness enveloped him more and more, his vision, instead of being dimmed, seemed to acquire new powers. Objects, along the roadside, assumed a distinctness of outline, that, to his view, rendered their forms and character unmistakably apparent.

Everything wore a different aspect from what it had done in the forenoon. Among the trees and bushes he could see a multitude of monsters, of various heights and forms, all gazing at him with an intensity that convinced him they were in deep consultation to determine whether they could safely attack him. At the moment he reached the foot of a hill, an immensely tall giant spirit, called out to the lesser ones nearer the earth, "*Hoo — hoo — h-o-o-a ?*" "*hoo — hoo — h-o-o-a ?*" to inquire who the stranger was. George felt his hair rise on end, and fearing his ability to fight such a host of enemies, put whip to his horse. But just as this noble animal started into a gallop, along side of the pond he had passed in the morning, another spirit, from its midst, responded to the first, in a coarse hollow voice, "*It is George, it is George, it is George.*"

Alas, for poor George! he was not only discovered, but beset behind and before. He, therefore, determined to escape by leaving the road. But a moment only elapsed, after he had dashed his horse into the woods, when a huge monster, at his side, stretched out its arm, and, at one swoop, threw him out of the saddle and sent him sprawling to the ground. His horse, frightened at the loss of its rider, took the course for home, at full speed, and left George a prey in the midst of his foes.

Though almost paralyzed with fright, George bethought himself of his money. On looking up he beheld the arm that had brought him down, still outstretched and making no movement for his pocket. Concluding, therefore, that robbery was not the monster's object, but fearing that others might possess a greater cupidity, he resolved to hide his bag of dollars. But the spirit had so benumbed his limbs by the blow, that when he arose he found it impossible to move in a straight line. Nor was it until after many trials and numerous falls, that he found a hollow tree where he concealed his money. This accomplished, he still struggled manfully to escape from his

enemies, and hallooed lustily to frighten them away. He kept up this mode of defense until his wagoner, reaching the pond, and hearing his cries, went to his rescue. George detailed to him his terrible adventures, and, after in vain attempting to recover the money, they started homeward in the wagon.

It was nearly daylight when the wagoner reached the house of George, and knocked for admission. The wife rose to receive them, but, alas! George had become wholly insensible, and totally incapable of helping himself. Carrying him into the house, they laid him upon a bed and watched him till morning, when his friends were called in to consult about his condition.

It was not until mid-day that George exhibited any signs of returning consciousness, and then he recognized no one present, not even his wife. The terrors and losses of the previous night were vividly impressed upon his imagination. The first words he uttered, were — “The evil spirits! the witches! where is my money?”

This reference to their conduct offended the spirits, and in a few minutes they gathered around him in multitudes assuming the most terrific forms, and menacing him with destruction. Among them he soon discovered a dozen old women, known to be witches, who united in denouncing vengeance upon him. He could see all these demons and witches distinctly, and describe them to the life. This was decisive of his condition. All concurred in opinion, that he was certainly “bewitched,” and no time should be lost in sending for Old Billy M'Connell.

When the Witch Doctor arrived, he at once confirmed the decision of George's friends, and the extreme remedy for his relief was resolved upon — that of *shooting the witches*.

The next day was fixed for the execution of the witches, and all necessary precautions taken to prevent defeat. On that day no favor could be granted, by the family, to

any one, on any condition; because, if this should be done, the "charm" would be broken, and a witch, receiving the favor, would go uninjured. Silver coin was very scarce at that day, and no little labor was demanded to obtain the amount needed for the bullets. At last, however, this was accomplished and the balls moulded. On the morning of the great day, George was still running wildly around the farm, when unrestrained, and calling upon the hills and mountains to fall upon him. It was, therefore, with no little anxiety, that the friends assembled to witness the shooting of the witches, to secure the recovery of George from their "spells."

Ten days before George's misfortune Archy —— had been bitten by a rattle-snake. He was a fine young man, and a great favorite with the girls. On the day of the witch shooting, of which he had not heard, he concluded to ride to the nearest village, to do an errand for himself and to buy some lead for a neighbor, who had missed twenty *leaden bullets*, the previous evening, after having been at Billy M'Connell's. His physician had prohibited Archy from drinking any fluids except milk. The residence of George lay on his way to town. Before reaching it he became very thirsty, and called for a drink of milk, and to ask after the welfare of George, of whose mishaps and subsequent state of mind he had heard. But upon making the request, he was promptly refused, and given to understand that he was no welcome visitor. Archy, knowing nothing of the ceremonies on hand that day, was greatly puzzled to divine what had caused such a change in the conduct of the hitherto pleasant little wife of George.

On turning his head toward the barn, however, Archy discovered Billy McConnell, and the friends of George, drawing the portraits of the witches to be shot that day. At once he comprehended the whole matter. He was suspected of being a wizard, as he had asked a favor, and in all probability would be honored with a silver bullet

in his portrait. Without delay, therefore, he hastened on, preferring to risk the safety of his picture to receiving a ball in his person.

This incident was an unfortunate affair for Archy, as it fixed upon him the suspicion of having dealings with the realms of darkness. From this, or some other cause, he was never able to obtain a wife; and in despair left his home, crossed the Ohio River eastward, and, for years, became a lonely wanderer up and down the head waters of the Alleghanies.

From the first to the last time that our Witch Doctor engaged in shooting witches, it was noticed that on the day of executing this dreadful penalty, he invariably had a fit of tooth-ache, and one cheek had become much swollen, though, externally, there was but little sign of inflammation. On this day, when the duty was to be performed, in behalf of George, his cheek was noticed to be more than usually puffed out. Still, however, though he urged others to load and shoot, on their refusal, he undertook the task himself.

Being a work of vast responsibility, and involving consequences of the greatest moment, it was performed with the utmost solemnity. The spectators, struck with awe at the sublime scenes enacting before them, stood off at a respectful distance from the position occupied by Billy, that they might not distract his thoughts and lead him into mistakes equally fatal to himself and to George.

All things being ready, and the gun loaded according to rule—like a county sheriff opening and closing a session of court—Billy thus gravely proclaimed, to all the powers in this and in all other worlds, the deed he was about to execute:

“Hear ye, and know ye, each and every witch and wizard of the earth, and all ye imps and goblins of the realms of darkness, that unless this our beloved brother George be immediately released from the “spell of

witchcraft" cast upon him by some of ye, that I, Billy McConnell, on counting the number four, will proceed to shoot the portrait of Betsey Beamer, known to be in the service of the Prince of darkness, so that, if guilty, she will be caused to suffer the extrême penalty due to her crime!"

This proclamation being made, and George not manifesting any symptoms of returning reason, he then, in the most deliberate and solemn manner, proceeded to count, "one — two — three — FOUR!" emphasizing the last number at the fullest stretch of his voice; when, seeing, no change in George, *bang* went the old gun. Again it was loaded, and with the same ceremony, again fired, time after time, until the twenty names in the catalogue had been pronounced, and all the portraits perforated with balls.

Then succeeded a scene of exciting interest. Billy and the spectators, with the deepest reverence, all drew near the portraits to examine the results and determine how far fatal effects were likely to follow, *provided* the real offender had been included in the doomed list. This being satisfactory, Billy next examined the state of the pulse of his patient, and felt his head, as he had done the day previous, and also that morning. Then, addressing the friends, he said he was happy to inform them that the shots had been successful, and that George would soon be himself again; but that, to facilitate his recovery, he must be bled and take some physic. The work being thus finished, Billy, declining dinner on account of *tooth-ache*, left for home, receiving many thanks for the kind offices he had that day performed. George got well soon thereafter, as can be certified to by one of the most eminent physicians in Cincinnati — then a young man — who bled him and gave him the physic, and who knows that the shooting of the portraits of the witches, with other similar remedies, was resorted to by George's friends with eminent success.

There was one thing happened to Old Billy that day, and a like event had been noticed before, which could not be comprehended by the spectators. It was observed that the swelling in his cheek abated as he proceeded with the shooting, and that when he had completed the work, the opposite cheek was swollen as full as the other had been.

It was beautiful moonlight that night, as young Archy came back from town. He had delayed longer than usual, that the friends of George might have time to disperse, so that he could look at the portraits. For the truth was, he felt a great curiosity to know whether his own stood in the ranks with the others. The moment he obtained a fair view of the drawings, there he beheld his own portrait, peering up through the others, like a tall shell-bark hickory over a group of low black-jack oaks. His name, too, if not elegantly, was conspicuously written beneath its feet. Upon closer examination, he found the bullet had struck it in the region of the heart; and forthwith proceeded to cut it out and pocket it for preservation as a relic. Being himself innocent, Archy had felt no bad effects from the shot; and curiosity overcoming fear, he resolutely executed his purpose.

But no sooner had he secured the ball which had been dedicated to his own special benefit, than the thought rose in his mind, that he would cut out the whole *twenty* for future examination. This labor tried his patience pretty fully, but he executed the task, and then proceeded home to sleep soundly the remainder of the night. Very soon after Archy rose in the morning, he proceeded to examine the treasure, obtained with so much labor from the portraits, when, alas! he found the witches had turned all his *silver bullets* into common *lead*!!

Many additional cases of *witch shooting*, East and West, might be given, but as we only intend to illustrate *principles*, we care little for the multiplication of facts. It may, however, be a matter of interest to know, that about the

last case in Ohio, occurred on Walnut street, Cincinnati. Persons who witnessed it are still living.

For some time the mysterious movements of a man of singular habits, who lived on that street, had excited suspicions that he was a wizard. Many of the accidents occurring to animals and men, had been traced to his incantations. These evils becoming too serious to be longer borne, upon grave consultation, he was doomed to be shot, after the manner that all witches and wizards should be executed. Sentence being passed, his *portrait* was drawn, the silver bullet was cast, the gun was loaded, but there was no Billy M'Connell at hand to give efficacy to the shot. Still, however, a public duty was to be performed, and a courageous man walked forward and offered to become the executioner. The wizard, learning what was passing, stepped out of his door, and tremblingly awaited his fate. Soon *pop* went the gun, and sure enough, just as had been anticipated, down fell the wizard upon his cellar door, *dead as a herring!*

This fatal result caused some of the benevolent ones, who had volunteered to rid the city of a malignant enemy, to tremble a little for the safety of their necks. Some ran for life, while others, less deeply implicated, ventured cautiously, to approach the *corpse*. As soon as they had crowded around it, and with amazement were viewing the remains of the unfortunate wizard, the spirits suddenly infused new life into him, and he sprang to his feet. At the same instant a giant syringe, charged with blood, by a circular motion, scattered its contents, unobserved but by a few, into the faces of the crowd. The consternation of the people, at seeing him rise, was unbounded. But when each beheld his neighbor's face streaming with gore, dismay seized the stoutest heart, and all ran as if the infernal regions had let loose its inmates to avenge their companion's death.

CHAPTER III.

Nature of contract made by witches—grounds of fear of witches among people—their powers—persons exempt and liable to their attacks—their metamorphosing powers—their ability to command Satanic aid—need of Billy M'Connell's assistance to protect the people.—Bond signed by blood of the witch—the magic bridle—how used—upon whom used—its effects—changes men into horses.—Customs of the people—favorable to witches—log-rollings and house-raising—whiskey drinking—necessity for its use—sober men forced into intemperance—buoyant fellows—narrow paths—lacerated hands and feet—goblins in the roads—fights with them—log-rollers worsted.—Nightmare—impressible fellows—bridled and rode by witches—places of witch dances unknown—efforts to discover them—failures—Tom M'Clintock is appointed agent—fails—tries it again—results.—Witches love to metamorphose themselves into cats.—The salt and iron packers—their character—odd views of public improvements—usefulness as news carriers.—The haunted mill a rendezvous of *witch-cats*—their fierceness.—Old Billy's engagement to attend the mill—he forms a charmed circle—his invulnerability to their attacks—his self-possession—their assaults upon him—he cuts off one's paw, which instantly changes to a human hand.—His Satanic Majesty appears—is floored by Billy—Billy's victory complete—The miller's wife proved, by Billy, to be the leader of the witches.

It was the received opinion of the people, and fully confirmed by Billy M'Connell, that, to gain possession of the powers of witchcraft, the applicant was required to dedicate herself, or himself, (as the case might be,) body and soul, to his Satanic Majesty, thenceforth and forever; and, by the most terrible oaths, and awful imprecations, renounce the Author of all goodness, and give up all desire, all hope, of future bliss.

As a reward for this surrendry, his Satanic Majesty, for and in behalf of himself, and of all the subordinate dignitaries in his dominions, covenanted and agreed, to communicate to the said applicant, a wide range of the powers that he himself possessed; and to aid, abet, and defend, to the uttermost, all who should, on these terms, enter his service.

The possessors of these powers, therefore, were, by their own voluntary act, already eternally doomed. It was no wonder, then, that in addition to the injuries that might result from the contact, all persons should shudder at the thought of taking a witch by the hand. Nor is it a matter of surprise, that men, women, and children, *properly instructed in a belief in witchcraft*, should tremble to find themselves alone, at nightfall, or on any spot where witches were known to pass or congregate. And if it were sufficient cause of alarm to *imagine* one's self in the presence of goblins or witches, it must have been terrible beyond description, to have been seized by them, as often happened in that neighborhood, and made subjects of their capricious or malignant powers. The full force of this remark will be comprehended, when the extent of the powers held by witches is understood.

Their ability to do mischief, and to intermeddle with evil things, and bad men, is scarcely limited, except by an inability to exert creative energy. Good men are never subject to the powers of witchcraft, until, by temptations and enticements, they are led to deviate from the line of moral rectitude. But the power of witches to *metamorphose* themselves, and those over whom they acquire control, *into any shape they choose*, is almost unlimited. It will, therefore, be readily perceived that the district under the supervision of Billy M'Connell, was peculiarly liable to annoyance from witches, and that the people were continually subjected to the fear of their *incantations*. For, in addition to her own power, a witch could, by her incantations, instantly raise up a host of spirits to assist her in the execution of her malicious designs, or to perform the task themselves; and in cases of great emergency, demanding extraordinary skill and power, she could command the presence of the Arch-Fiend himself.

With such powers as these, and with dispositions full of malignity toward mankind, it must have been impossi-

ble for human beings to have dwelt much longer in that region, had not Billy M'Connell arrived, to check the extent of the mischief-doing powers of the witches. A few occurrences, out of many, that might be attested by scores of witnesses, will be sufficient to show that people stood in constant dread from the powers of infernal spirits.

When the witch had completed the sale of herself to the Arch-Enemy of man, and executed the article of agreement, by signing it with *the blood of her own right hand*; among other necessary implements of her future profession, she received a *magic bridle*. As long as she kept this bridle in her possession, whenever she needed a horse, to travel on a nocturnal journey of pleasure, or to bring home a sack of meal from the mill; all she had to do, was to seek out some stout, active, *impressible* fellow, after he had fallen asleep, and *shake the bridle over his head*. A transformation would instantly commence, the man's head assume the shape of that of a horse; and, by the time she could put the bit in his mouth, and slip the head-strap over his ears, the man would spring up, a prancing, snorting steed. Then, by an effort of her *will*, placing him outside of the house, she mounted upon his back, and galloped off on her nocturnal errand.

The advantages possessed by the witches, in the use of the *magic bridle*, in Billy's district, cannot be well understood, without explaining the habits and customs of the settlers. The newness of the country rendered the frequent gatherings of the people, indispensably necessary, to aid each other in rolling logs, and raising houses; and none but a churl would neglect to have a few gallons of whiskey on the occasion. He who neglected to procure this might roll his logs himself, or go houseless. Such was the quantity of fallen timber to be removed before a new field could be put under cultivation, that the strength of no one family was adequate to the task of rolling the

logs together into heaps, preparatory to burning them. As all houses were built of heavy logs, it was impossible to erect one without assistance. To provide the whiskey, therefore, was as necessary, as to build the house or clear the fields — the one could not be done without the other.

There were then no DR. BEECHERS, or FATHER MATHEWS, or J. B. GOUGHS, to persuade the people to abandon alcoholic drinks; and the liquor-loving portion of community, literally forced multitudes of sober men into habits of intemperance.

As the log-rolling or house-raising, usually, occupied the whole day, supper had to be eaten by candle-light. The men, during the day, generally drank moderately, but before separating at night would indulge more freely. A few, however, would drink enough, throughout the day, to create that degree of buoyancy of spirits which led to over-exertion and subsequent exhaustion. Such persons would leave the premises, after supper, with no very steady steps. Little else than paths, at that time, had been opened from house to house. The brushwood grew thickly along the roads, and briars and thorns were abundant. These men rarely ever had shoes or moccasins, during warm weather; and, as the paths were always a little too narrow for their *homeward trip*, their bare feet, frequently presented ample evidence of the zigzag steps they had taken. Their hands, too, often afforded indications that they had been unable to preserve their perpendicularity. Evil spirits, moreover, often assailed them on the road, or ghosts rose up to frighten them, and hobgoblins with branching horns, or monsters with headless trunks, blocked up their road. Too brave to turn their backs upon their infernal enemies, often would our log-rollers attack them; but the spirits, or ghosts, or goblins, or monsters, as the case might be, at the onset of these valorous knights, as if to tantalize them, would transform themselves, instantly, into stumps of various heights, or fallen trees, with projecting branches, so that with the

most dauntless courage, the log-roller, in the encounter, was sure to come off second best.

After so much stimulating through the day, excessive eating in the evening, and perilous encounters in the darkness of the night, their sleep, on reaching home, could not be expected to be of the calm and peaceful kind. Indeed, such a state of nervous excitement was usually produced, as, in these days, would be certain to bring on an attack of *nightmare*. But such ills were then unknown. Each *impressible* person was so closely watched by the witches, and his services in such demand, that no one thought of *nightmare*.

At midnight, while wife and children, or parents, or sisters, would be peacefully enjoying their rest, sometimes one, sometimes another, and frequently all of these *excitable* and *impressible* persons, would hear the *jingle* of the *magic bridle*, above them, and feel a strange sensation of fullness stealing over their heads and extending toward the extremities; at the same time, the cold bit of the bridle would be passed into their mouth. Then, conscious of their condition, and struggling to be disengaged, the poor fellows would rear, and plunge, and snort, in vain. The magic bridle was all-powerful, the man was now a horse, and the witch, by uttering a single sentence and making a few passes, would, in a twinkling, transfer him outside the house, and, leaping upon his back, apply the whip. The frightened log-roller, now maddened by despair, would run with full speed, through briers, and thorns, and brushwood, and over fallen trees, until, under the guidance of his rider, he would be reined up, miles distant, at some untenanted house, or gloomy cavern. The witch would then jump from his back, tie him to a stake or tree, and hasten to join her companions in the dance, or incantations, or compounding of magical drugs.

These witch dances were very common, and afforded seasons of amusement, as well as opportunities of confer-

ence with each other, and of receiving instructions from their Master, who was always present. But they were never known to take place, except the night after there had been a gathering at a log-rolling, house-raising, or on some public day. The frequency of these witch gatherings was, however, well attested, by the unfortunate fellows who had to carry the witches, and by Billy M'Connell, who kept an eye upon their doings. They dispersed, however, at the first cock-crowing; for, from the witch of Endor to the last weird gathering on Slab-camp, no congregation of witches could ever abide the dawn of day. At that moment, therefore, each witch would again mount her steed and dash furiously home. As soon as the tired animal was again placed within doors, the *magic bridle* pulled off, and the form of the man again assumed, the sprightly log-roller, or house-raiser of the previous day, exhausted and fainting would tumble into bed and drop asleep.

It was truly piteous, at times, to listen to the tales of these unfortunate men, and see their lacerated hands and feet, torn among the briers and thorns, as the witches had mercilessly lashed them for miles through the rugged paths, and to hear their moaning about their aching backs, produced by the weight of the witches who had bestrode them.

The annoyance and oppression to which many worthy people were subjected, by such a frequent use of the *magic bridle*, at last became insupportable, and various means were proposed to arrest, or at least check the evil. The first step was to find the places at which the witches congregated. But, after a careful investigation, no two *witch-horses* could be found to agree on the place to which they had been ridden, and the question, after much exertion, careful investigation, and a great loss of time, still remained in obscurity.

It seemed that the witches had the power of causing each man upon whom they had put their bridle to see

objects in a different light from all others. This was a very cunning trick, because a fellow, next day, might pass the house at which he had stood hitched without knowing it, and thus the witches were always safe.

It was next decided that Tom M'Clintock, an active, red-headed, little fiddler, who was always a necessary appendage to all frolics—who loved a dram better than he did his wife—who was the most frequently rode by a fat old witch of the sanguine temperament, weighing over two hundred pounds—should, on account of his greater shrewdness, be appointed to examine the subject, and discover the places to which the witches resorted. This being done, the whole community were to combine to watch the premises, and prevent all future meetings of the witches.

But though Tom continued to fiddle, and drink, and be rode at night as usual, yet all the monuments he could erect to mark the spot where he had been hitched up, were adroitly removed by the witches into his bedroom before daylight, so that it was impossible for him to prove that he had left home.

As a final effort, Tom resolved, next time, to peel the bark off the sycamore sapling to which he had been usually hitched, and then, as the witch could not replace it, he would be sure to find the spot next day.

Tom's wife, being a serious woman, and not having embraced some of the modern progress systems of religion, had far less antipathy to the smell of brimstone, than to that of whiskey. It was no unusual occurrence for her, when he came home *boozy*, and tumbled into bed, to burn a little sulphur and hold her pillow in the fumes, before she retired, so as to mitigate the effects of Tom's breath.

It was not long after Tom had decided upon his last expedient, that he found himself again reined up, panting for breath, at his old stand, beside the sycamore sapling. As soon as the witch left him, and entered the house

where her companions were reveling, Tom thought to himself—"Well, now, I'll settle the question, I'll bite the bark off this smooth sapling and leave a mark that can be seen." Then applying his nose to feel for the best spot upon which to use his teeth, he was astonished to find the sapling not only *warm*, but smelling strongly of *brimstone*. Tom's suspicions were at once raised, that his hitching post might have a connection with a *lower* and *hotter* country than the one in which he dwelt. But he was resolved to succeed now. He had been sufficiently laughed at, on account of the *peculiar* results of some of his former efforts, but now he felt certain of success. With full confidence, therefore, he drew back his head, that he might give greater force to his jaws, and then darted it forward again, with open mouth, to peel off the bark at a single snap. But no sooner did he catch the supposed bark between his teeth, than a loud scream greeted his ear, and was succeeded by the well known tones of his wife's voice, exclaiming—"Why, Tommy, what upon earth are you about. You have bitten my arm half off, and nearly killed me. Oh, dear! oh, dear!"

Details of well authenticated cases, where the metamorphosing powers of witches have been exerted upon others, with the consequent evils resulting to mankind, might be multiplied indefinitely. But, as what has been given will afford a clear conception of the magnitude of this evil, we shall not prosecute our investigations, in this division of the subject, any farther at present. To render our history complete, however, we must direct attention to another of its branches.

In metamorphosing themselves, witches have always been peculiarly fond of assuming the shape of cats. In this condition, the witch retains her intelligence and malignity, while she acquires the powers and propensities of the cat. As a witch she is bound to perpetual animosity to man—as a cat she is doubly armed for the execution

of her malicious purposes. Thus, a witch, metamorphosed into a cat, is one of the most fearful enemies of mankind. This dangerous character has been so well understood, for centuries, that where they infest a neighborhood, few persons will venture abroad, alone, in the dark, or enter a room without light.

After landing in the United States, Billy M'Connell's first great achievement, and that which secured to him his reputation as a Witch Doctor, was his victorious encounter with an army of witches, thus metamorphosed. Though this was a feat unprecedented in its character, yet such was the modesty of Billy, that he brought with him, to the West, neither certificate nor affidavit of this wonderful transaction. Nor did a whisper, concerning it, ever escape his lips. It must, therefore, have remained a profound secret, and his worth never have been fully known, but for the vigilance of our eastern news collectors — the salt and iron packers.

Newspapers were then in less demand, as mediums of intelligence, between the East and West, than the "spiritual rappers" now are as bearers of messages between the material and spiritual worlds. These salt and iron packers were, therefore, a most important class of citizens, as they not only conducted the exchange of products between the West and East, but were the chief sources of intelligence. They were the most adventurous of the emigrants, who returned annually to the East, with horse loads of peltries, and such other western products, as could be exchanged for salt and iron. The necessity for packing the supplies of merchandise, for the West, upon horseback, arose from the want of roads, for the passage of wagons, across the mountains. This obstacle remaining many years after the first emigrants reached the western side of the Alleghanies, the packing upon horses became a regular trade. As the women manufactured with their spinning-wheels and hand-looms, sufficient linen, linsey,

and flannel, to supply us with clothing; and the men obtained by agriculture and hunting, all necessary articles of food; little else was needed from the East, except salt and iron. Hence, our eastern traders were called "salt and iron packers."

The packers traveled in companies of three, five, or ten, as suited their convenience. The days on which it rained too hard for travel, as well as the evenings, were spent in hearing and telling the news. From day to day, a store of facts was thus collected, including all the accidents, robberies, suicides, murders, and depredations of the witches for the past year. On the return of the packers to the West, all the neighborhood was on tiptoe, until they had heard the news brought by this annual mail.

The more prominent families, on their return, usually, invited these traders to meet ten or a dozen neighbors over a cup of tea or coffee, and tell the news. As the people of that day dearly loved these luxuries, but rarely ever indulged in a cup of them, except upon Sabbath morning, these invitations were always accepted; and, as the bottle also had its place upon the table, such occasions were to both men and women, sources of the highest enjoyment.

We remember, distinctly, a portion of a conversation in which one of these salt packers, named John Johnson, took a prominent part. The news was brought that Congress talked of constructing a turnpike across the mountains. As soon as the statement was made, old John, unable to restrain his indignation, at such interference with western interests, rose from the table and denounced the whole scheme as ruinous to the people of the West. "Why neighbors," he exclaimed, "you all know, that for many years, with but one horse, I found packing profitable. They have been making the roads better since then, and now a man can lead eight or ten horses. This has already operated so unfavorably, that a person with but

one or two horses can scarcely live by this trade. But if we allow this turnpike to be made, a poor man cannot live at all. The rich will then bring over salt and iron by the wagon load, and we shall all be totally ruined!"

But the most important item of intelligence that had ever been obtained by the packers, was the news of Billy M'Connell's battle with the witches. The excitement and rejoicing it produced, when first told, and how it established the reputation of Old Billy, as a Witch Doctor, have been already related. The packers had not the least interest, personally, in lauding Billy. But as they called frequently at his cabin, and had free access to his bottle, they could more fully appreciate the importance of his services to the people. It was on this account, that they felt bound to publish abroad his fame, that his opportunities of doing good might be increased, and his ability nothing lessened to keep his whiskey barrel well replenished. Their account of Billy's victory was as follows:

A wealthy man from Germany, had erected a fine mill, east of the mountains, upon a stream affording ample water power. As the mill could be run constantly, his hopes of money making were very flattering. But his prospects for domestic happiness, were not so encouraging. His wife, for some time after their marriage, had been mild and agreeable. But for several years before leaving Germany, she had become irritable and querulous. Her conduct at times, was wholly inexplicable, and her husband, hoping a change of climate might produce favorable results, removed with her to America.

Shortly after the mill was finished, arrangements were made for running it day and night. But many months had not elapsed, when it became so infested with cats, at night, as exceedingly to annoy the tender of the mill. The number of the cats increased night after night, and their fierceness soon knew no bounds. Springing upon the miller with tooth and nail, they made sad work with

his clothes and skin, and he thought himself fortunate to escape without the loss of his eyes. After one such encounter, no increase of wages could induce a man to continue another night in the mill. Man after man was employed, but similar results followed, until all night-work was abandoned, and half the profits of the mill lost to its owner. But the evil did not stop here. The bags of grain, left by customers over night in the mill, were found next morning, scratched to tatters and the contents strewn over the floor. On this account all patronage was soon withdrawn from the mill, and its owner found his property rendered worthless. The news of the haunted mill, soon spreading abroad, became a topic of general conversation throughout the country.

It was at this crisis in the affairs of the mill, that Billy M'Connell landed upon our shores. Learning that the witches had been shot, burnt, or banished, throughout New England, and that no work was left for him to do in that quarter, he set out for the backwoods, whither he supposed those escaping execution had fled for safety. It was with feelings of delight, therefore, during his second day's journey, that he heard of the haunted mill. No time was lost by Billy in reaching the residence of its owner, when he offered himself as miller, and was accepted. The owner, supposing the stranger was ignorant that witches infested the mill, and hoping the cats might not again appear, merely hinted that he might find it troublesome during the night. But Billy assured him that he need have no uneasiness, as he could meet whatever difficulties might occur.

The owner, after bringing in a supply of grain and aiding in adjusting the machinery, left our hero, near dark, in full possession of the mill. Billy then proceeded to prepare himself for the anticipated conflict. First of all, he filled the hoppers with grain, so that the grinding could progress until morning. He then drew a circle on the

floor, ten feet in diameter, in the centre of which he erected a seat two feet in height. By a knowledge of principles that will be explained by and by, he next cast a charm upon the whole space within the circle, of such power, that no demon, or witch, in whatever disguise, could, by any possibility, penetrate through it, to inflict the slightest injury upon him. This charm he extended upward, from the line of the circle on the floor, in a conical form, to the height of eight feet. The vertex of this cone was central above the seat, and well planned to protect his whole person. His sword, which he had kept concealed beneath the skirts of his coat, he now drew out, and applying to it, also, a charm, to give it double efficiency, replaced it again in its scabbard. Thus armed and fortified, our Witch Doctor seated himself in the charmed cone, with all the confidence of an experienced general, and calmly awaited the approach of the enemy.

Midnight was near at hand, when our hero took his position. This was the hour when the conflict must begin, and his attentive ear soon detected a noise outside of the building, like the pattering of falling rain. A moment afterward a large cat, acting as a leader, with a loud scream, sprang through an open window. It was followed, in quick succession, through various windows, by many others, each squalling at the top of its voice, until the mill became crowded with scores of cats, of all colors, shapes and sizes. The army, thus collected, paused a moment, until organized, by its leader, into divisions around the circle. Thus arrayed for battle, the cats began to squall, scream, and yell, in so frightful a manner, as to have appalled any other than Billy McConnell. Finding him calm, undismayed, and manifesting no signs of fear, they rushed forward, to spring upon him, with all the ferocity of enraged tigers. But in this fierce onset they only met the charmed cone, and fell prostrate on the floor. Foiled in the first attempt to grapple with our hero, they retreated

to the walls, and then renewed the assault. Drawing nearer the magic circle, before making their second spring, so as to light upon Billy's head, they struck the cone higher up its sloping side. But instead of falling in a vertical line, on touching its surface, they slipped backward down its slope, like boys in winter sliding down a hill. Again they retreated, renewed the assault, and again were foiled. Over and over, the effort was repeated, with the same disastrous results. The greater their exertions to penetrate our hero's fortress, the stronger was the repelling influence it exerted upon them. Enraged past endurance, and noticing the open hatchway directly above the cone, the whole force nimbly leaped into the upper loft. Without waiting to calculate consequences, they pitched themselves, pell-mell, down at his head, with the fell determination to make all the flesh upon his bones repay them for their ignominious defeats. But the charmed cone rendered our hero invulnerable. As each cat touched its vertex, instead of grappling with Billy, and wreaking its demoniac vengeance upon his devoted head, with the swiftness of an arrow, it descended to the floor, to the no small detriment of its nose and teeth.

This achievement of Billy M'Connell's, in producing a magic circle of such perfection and power, as to resist the combined attacks of hundreds of witches, has no parallel in history. The nearest approximation to it, that is known, has, of late, been witnessed in the experiments of the unfortunate Mesmerist, SPENCER, and his indefatigable pupils. But it will be seen that it is only a slight approximation, and that in this, as in all other matters of science, Billy as far surpassed any modern imaginative philosopher, as the Alleghany mountains overtop Chestnut ridge and Laurel hill.

In imitation of Billy M'Connell, SPENCER, also, has his magic lines and circles. After placing his subjects in the Mesmeric sleep, by a motion of his hand, he forms his

circle upon the floor. He then states to the audience, that he shall order the subject to jump within that circle, but at the same time shall *will* him not to set a foot inside its bounds. This announcement of what is to be the result, is not heard by his subject, and exerts no influence upon his subsequent acts; because SPENCER assures his auditors that he wills him *not to hear it*, and that, *therefore*, it is impossible for him to know the secret designs of the operator.

This mode of announcing *audibly* what is to be accomplished, is a vast improvement upon the old system of *silently* willing a subject to do an act, as it enables an audience to understand distinctly what is to be done; and, as the subject cannot hear the *announcement* to the audience, but can hear the *order* to himself, there is no deception in the matter. Its chief advantage over the old plan is, that much fewer failures occur in this system of operating, and the patrons of the science now feel more confidence in its truth.

To give greater certainty to the experiment, and afford sufficient evidence that no trespass is made upon the circle, a hat is set within it to mark the spot. These arrangements being completed, the subject is ordered to jump upon the hat. But, strange to say, in numerous trials, just as he is apparently lighting down upon the hat, *repelled by the magic circle*, his feet fly apart and descend to the floor, on the outside of the circle, leaving the hat unharmed. And, what is still more strange, the subject's feet always thus separate, and are never both repelled in one direction. This is fortunate; because, if the magic influence did not repel the feet in different directions, so as to act as props to the body in its descent, the subject must lose his balance and fall sprawling upon the magic circle, to the great damage of the hat, and the imminent danger of being himself "blown sky high" by its repelling power.

Once in a while, we have been told, a subject, not properly interested in the performance, after failing to light

upon the hat in his first efforts, will give a mischievous wink at the audience, and, making another leap, come down, with both feet, plumb upon the hat, and crush it to the floor. When such things happen, the Mesmerist runs to his subject, and hastily makes a few passes at his head, exclaiming—"I never *seen* such a fellow; he is so hard to keep under the influence; but, ladies and gentlemen, it must be anticipated that such catastrophes will happen in these *phenomenon!*"

In the experiments with the *magic line*, the subjects, sometimes, are started in a race, and ordered to *run* a given distance, in a line or circle, at the same time the operator *wills* them to *jump* as high as they can on crossing the line. The announcement and order are made, as in the experiment upon the circle, and the results are similar, each fellow making a high leap as he crosses the line. Again, the subjects are ordered to jump or step across the line, the operator *willing* that they shall not do so. In these cases, like the cats with Billy M'Connell's charmed cone, "the more the subjects try, the more they can't do it!" In each step or jump they fall short of the line, a repelling influence often driving them backward, when the ordinary laws of propulsion and gravitation, left unchecked, would land them beyond the line.

Now, these experiments, it must be admitted, are very wonderful, and show, unmistakably, the progress making in the Imaginative Sciences. Still, however, we must claim that they fall far short of being as marvelous as those of Billy M'Connell. But, lest some one should insist that they equal those performed by Billy, we shall forthwith proceed to finish our narrative of the haunted mill, and show what he could do in an emergency. And if any Mesmerist shall hereafter excel this last feat of our hero, we will yield him the palm, and admit that we are "behind the times."

When the cats had disengaged themselves from the entangled heap into which they were thrown by their descent from the loft, and had recovered from the shock received in the fall, they made a more furious attack than ever upon Billy. The leader, this time, taking a loftier leap than its followers, reached the cone much above any of them. As it was immediately repelled backward, before reaching the floor it came into contact with the other cats, which had also been thrown down the cone, and were again piled in a heap at its base. Seeing the Witch Doctor draw his sword, and being unable to force itself backward through the pile of cats, to get out of his reach, it became greatly alarmed. Billy, noticing its condition, by an effort of his *will* opened the charmed cone so far, that in the struggle to escape, its right fore paw was thrust through the magic circle, upon the floor, in front of Billy. Thus included within the circle, the metamorphosing charm was instantly dissolved, the paw of the cat became a human hand, and Billy, with one stroke of his weapon, cut it off, and, snatching it up, thrust it into his pocket.

Our hero's assailants now set up such a caterwauling as the world had never before heard; and, being unable to glut their rage upon him, commenced a general fight among themselves. He now determined to act upon the offensive, and, rendering his magic cone movable, so as to encircle him everywhere, as the shadow accompanies the body, he sprang from his seat and rushed into their midst, cutting and thrusting with as much agility as if he had been wielding a good shillalah at an Irish fair. Unfortunately, the mill was destitute of lamp or candle, and the moon shone but dimly in at the windows. Billy's blows, therefore, were made at random, otherwise they must have been fatal to numbers of his foes. The cats, to escape the sword of Billy, now leaped through the windows, and scampered off in consternation from the mill. But the last one hobbled tardily from a dark corner, and on reaching a

window and attempting to scramble through, received a cut from Billy's sword, that severed one of its hind paws from its body. The paw, having come into contact with the charmed sword, instantly became a human foot, and our hero seized this trophy, also, and deposited it in his pocket, with the hand.

Billy now felt somewhat fatigued and excited, from his exertions and success, and, resuming his seat, he re-adjusted around him his charmed cone. But he had scarcely completed this precautionary measure, when the mill door was dashed open, and, with a terrific roar, in strode his Satanic Majesty himself. In their extremity, the witches, according to the rights secured in their contract, had summoned their Master to their aid. The eyes of our two heroes met, each looking defiance at the other. His Majesty held in his right hand a giant spear, the pole end of which, after a moment's pause, he struck upon the mill floor with such force as to shake the whole edifice. His cloven foot was set forward, prominently, toward the Doctor. His eyes gleamed like flames of fire, and sulphurous smoke rolled in volumes from his nostrils. In tones of thunder he demanded why Billy had so ill-treated his liege subjects, and raised his spear in a threatening attitude.

Secure within his castle, the Witch Doctor deigned no reply, but his look of defiance was changed to one of derision. And, in accordance with that refinement of manners and that dignity of character which signalizes his philosophical school, putting the thumb of his right hand to his nose, and that of his left to the little finger of the right, and elevating all his fingers in a row, like palings in a fence, he commenced wiggling them rapidly from side to side, and slowly drawled out—"You can't come it over me, Old Boy!"

Maddened at this gross insult, the Prince of darkness launched his spear, with all his strength, at Billy's breast.

But it glanced off the magic cone, as if it had been a wall of adamant, and was broken into fragments. Furious with disappointment, he now rushed forward to seize Billy with his hands. But the moment he came into contact with the surface of the charmed cone, he reeled backward and fell upon the floor, as if struck down by the shock of the most powerful voltaic battery. Bewildered and amazed at such an unprecedented defeat, he rested a moment on his haunches, as he attempted to rise—involuntarily scratching his head, as if puzzled beyond measure—and, for several minutes, looked inquiringly around him. Noticing that the grain in the hoppers was sinking low, and must soon be ground out, he believed before this should occur, Billy must leave his place of protection. To hasten this event, he made a signal to the cats, which were still tarrying outside, awaiting the result of the contest within the mill. Instantly they sprang upon the water-wheel, to increase its speed, by adding their weight to the force of the water; and, by leaping from bucket to bucket, like convicts stepping on a tread-mill, the velocity was increased and the grinding hastened.

As it now lacked but an hour of day-break, little time was to be lost, as, by no possibility, could any of Billy's assailants delay, for a moment, after *the first cock-crowing*. The effect of the cats upon the water-wheel was soon apparent, in the greater rapidity of the revolutions of the mill-stones, and the increased speed with which the grinding progressed. His Majesty, with a diabolical smile, now looked alternately at the hoppers and at Billy, conceiving that in fifteen minutes, at most, they must be empty, and he compelled to leave his place of security, or the machinery of the mill, running without grain, be nearly ruined. As the minutes passed rapidly away, and the grain was fast disappearing, Old Nick began to laugh outright at the certainty he felt of soon wreaking his vengeance upon Billy.

Our hero, however, sat perfectly composed, returning the smiles and laughs of his enemy with a look of perfect contempt. He felt secure in the possession of powers, unknown to his assailant, by which he could render his charmed circle again movable, and thus safely refill the hoppers, or, at a word, instantly disperse his enemies.

As the grain sunk lower and lower, and the cats labored harder and harder, their Master, becoming more and more excited, commenced pacing backward and forward between the hoppers and the magic cone, now looking at them and then at Billy. Becoming confident, that in a few minutes more he would be able to wring our hero's neck, and see the cats tear him to pieces, he made the walls of the mill vibrate with his shouts of fiendish delight. The sound of his voice was responded to by a full chorus from the cats on the wheel, who were now animated with the certain hope of obtaining ample revenge.

Billy was something of a ventriloquist, and could imitate the voices of many animals with perfection. He, therefore, watched his enemy closely, and at the next turn of his back upon him, he threw his voice up into the garret, in the clear, shrill tones of the *crowing of a cock*. With a flash like lightning, and a crash like an earthquake, Old Clooty, cats and all, vanished from the mill, and Billy had no farther trouble till morning.

Daylight had scarcely appeared, when the gentleman owning the mill stept in at the door, and, seeing his miller safe, saluted him with a hearty good morning. Billy politely returned the salutation, and continued his work, as if nothing had happened. The gentleman said he would attend the mill and let Billy sleep awhile, but that he must return to the house and prepare breakfast, as his wife had been taken sick in the night and could not leave her bed. Inviting the miller to come in an hour, he went back to his dwelling house, to prepare, as best he could, the promised meal.

When Billy went to breakfast, the gentleman told him his wife was so ill he must send for a physician. Billy replied, that he was, himself, a physician, and would be happy to render any aid in his power. Being invited to look at the sick lady, when he entered the room, her cheeks flushed up as red as a boiled lobster, and she seemed disinclined to speak to Billy. He inquired whether there was any coldness of the extremities accompanying the high fever under which she was suffering, and, without waiting for a reply, passed to the foot of the bed, and examined for himself. As expected, he found *one foot missing*. Then, returning to the head of the bed, he proposed feeling her pulse, when she stretched out her *left* hand. Billy told her he could judge better by examining the *right* arm, and passing his hand quickly beneath the bed clothes, he found *the hand also was missing*. Billy was now contented, as he had discovered the leader of the army of his assailants, and, putting a charm upon the mill, to protect it forever thereafter, he started on his journey to the West.

CHAPTER IV.

Metamorphosing powers of Imaginative Philosophers—perhaps equal to witches—marvelous doings and discoveries—able to work miracles—equal Moses and Aaron before Pharaoh—only work first miracle—the young Pharaoh and the modern Moses—acquit themselves admirably—their benevolence prevents the performance of the other miracles—reasons why they cannot—consequences if they would—their extraordinary philanthropy—prefer to forego the acquisition of millions of money rather than not heal the sick.—Mines of lead, copper, silver, gold—could be found by Clairvoyance as easy as wink.—Arduous labor and self-denial of these philanthropists—receive fees only to secure success—their immense sacrifices—impossible for such benevolence to permit the performance of a destructive miracle—a reflection.—Our philosophers work the New Testament miracles also—convert water into wine—it intoxicates the boy—their care not to promote insobriety—no change of color in the water permitted.—Religious conversions the effect of Mesmerism—evidences of it—results of conversion.—Man's primary and present condition—common notions proved erroneous—New theory of conversions—importance of this discovery—obstacles to success—effects of the new philosophy upon converts to it. Universality of the law of Mesmeric sympathy—followers cannot rise above leaders—failure of progress reforms caused by this fact.—Mesmeric sympathy equally potent in politics—cases proving this—remarkable case—a prophecy—convention of Imaginative Philosophers to select political candidates—only a single obstacle to their schemes of moral reform—their design of lifting the world up within the shadow of heaven—this they can do as soon as they can themselves gain that point—failure thus far to make gas that has affinities in that direction.—Regret at Billy M'Connell's death.

THERE is one feature we must not overlook, in the operations of our Imaginative Philosophers; for in this they may, perhaps, excel Billy M'Connell. We refer to their metamorphosing powers. This is an attainment to which, we think, he made no pretensions. But how near they approach to an equality with the witches, in this respect, we are unable to determine. Nor is it important, since it is one in which Billy's reputation is not involved. They may, indeed, equal or even surpass the witches in the metamorphosing art. We believe they claim to have made greater attainments in Mesmeric science, than men of any other age. They may, therefore, be expected to excel even the witches in their powers. Well, be it so. We shall not attempt to deprive them of their honors. We are only interested in proving that, in all the branches

of our Witch Doctor's profession, he stands unrivaled and alone. His sole aim was to prevent the witches from injuring the people—not to rival them in their diabolical enchantments. He labored arduously to oppose the machinations of the Evil One—not to enlarge and sustain his kingdom. Whether as much can be said for our philosophers, we shall not stop to inquire. Whether they shall undertake to metamorphose themselves, or others, into brutes or demons, is no concern of ours. But as the fact is admitted, that they and the witches, possess this power in common, it must go far to remove the doubts of the skeptical, as to the veritableness of our history of the haunted mill, and the powers there exerted by Billy. We therefore, take great pleasure, and feel ourself bound, as a truthful historian, to place these facts upon record.

In exercising these powers, our philosophers are not only doing many marvelous things; but find themselves enabled to explain, on philosophical principles, many occurrences recorded in the Old and New Testaments, which the credulous have believed to be, alone, the result of miraculous power.

In the course of their experiments, these philosophers, have boldly applied their newly discovered principles, first to one class and then to another, of the miracles of the Bible, until they have ascertained that the whole of them were accomplished by Mesmerism.

It is easy to perceive the important bearing of this discovery. In exhibiting their powers, they generally select the miracles of Moses, in the Exodus of the Israelites from Egypt, as the most striking and convenient. It was believed by those who witnessed these miracles, and by many others, since that day, that these sublime and awful judgments, were inflicted by the Almighty, upon that guilty nation for its sins; and that they were visited upon Egypt, the mightiest of all the nations, not only for the delivery of his people, but “that it might be known

that God was the Lord in the midst of the earth," and "that his name might be declared throughout all the world." It was also believed that these wonders were performed, not by any power inherent in Moses, but by the agency of God — Moses and Aaron being employed as instruments, and directed to stretch forth the rod as the signal, to Pharaoh, of the coming judgment, while the hand of the Lord wrought the plagues.

But our philosophers have discovered that these opinions are erroneous. They have settled the question, that the terrible calamities sent upon Egypt, were not produced through Divine agency, but by Mesmerism—that Moses performed them by means of the Mesmeric influence emanating from his own person. They likewise declare, that these miracles may be repeated any day, by an able Mesmerist; and if he fails in equaling Moses, it is because he is not so able a Mesmerist as the prophet of Israel, and not because any more potent agency was employed in the production of the plagues of Egypt.

Since making these discoveries, our philosophers have proceeded to demonstrate, hundreds of times, before large assemblies, their ability to perform the miracles of Moses. And, notwithstanding that some have denounced their astonishing performances as effected by trick and collusion; yet their intelligent patrons, who witness their doings, are convinced that nothing but a blind and stupid prejudice can beget the least degree of skepticism on the subject.

As it must be conceded that miraculous powers, such as Moses exercised, are possessed by this wonderful class of men, it becomes a matter of the most intense interest, to determine how far their abilities extend. The true mode of settling this question, is first to ascertain the character of the miracles of Moses, and then the relation which the persons bore to the prophet, who suffered under the evils inflicted.

When Moses and Aaron appeared before Pharaoh, to demand the release of the Israelites; as a test of their divine mission, the rod of Aaron became a serpent, and swallowed up the rods of the magicians. The haughty monarch refusing their request, at the stretching forth of the rod, the waters of Egypt became blood—frogs covered the whole country, and at the prayer of Moses, died in a day.—The dust became lice—flies filled the land—a grievous murrain destroyed the cattle—sore boils broke out upon the magicians and the people—a terrible storm of thunder, hail, and fire, smote both man and beast—clouds of locusts appeared, and eat up every green thing—thick darkness dwelt three days upon Egypt—in an hour all the first-born of the Egyptians died—and on journeying from Egypt, Moses stretched out his hand at the Red Sea, and its waters were divided, allowing the Israelites to pass through dry-shod.

These, with similar ones, performed during the forty years' wandering in the wilderness, constituted the miracles of Moses, and include the facts upon which we must form a judgment of the source of the power that produced them. Mankind, while destitute of the light diffused by our philosophers, were, certainly, excusable for believing that Almighty power, alone, could have produced these wonderful works. But when we contrast the marvelous performances of our philosophers, with the miracles of Moses, we, of the middle of the nineteenth century, are not to be tolerated in clinging to the old opinions. We might expatiate, largely, upon their success in imitating the miracles of Egypt, and their triumphs in demonstrating the error of those who believe them to have been wrought by Divine agency; but we prefer to present an unvarnished account of their performances, as more satisfactory than any panegyric of ours.

When all things are ready, our modern Moses calls out a boy, from a group that he has Mesmerized, who is to

represent Pharaoh and the Egyptians. The prophet selects, for the trial of his skill, the first miracle performed before Pharaoh, and, accordingly has at hand a bundle of sticks, or common walking canes, from which he chooses the largest, to represent the rod of Aaron—the remaining ones answering to those of the magicians.

Our prophet then turns to his audience, with all the dignity of Balaam, when he rode forth upon his ass, to curse Israel, and, holding out the large stick, thus addresses the boy: "What do you see in my hand?"

The young Pharaoh answers, "A stick."

Throwing down the stick upon the floor, Moses announces, so that the audience can hear, "When I count four it will turn into a serpent." He then proceeds: one, *two*, THREE, FOUR," and, in imitation of Billy M'Connell, when he shot the witches, the last number is pronounced with great emphasis, and a heavy stamp of the foot.

Pharaoh, looking at the stick, becomes much agitated, when Moses again asks, "What do you see now, my boy?"

Trembling with fright, the boy attempts to run, and cries, "A snake! a snake!! a snake!!!" But Moses *will*s him to remain, and, holding up the smaller rods, demands what he now sees; to which Pharaoh replies, "A bundle of sticks."

"When I count three," Moses again proclaims, "they will also turn into serpents, and the big one will swallow up the little ones." Then, casting them down beside the large one, he counts, "One, *two*, THREE."

Again the young Pharaoh, frightened out of his wits, renews his attempts at flight. But the *will* of Moses retains him, while he again demands of the boy, "What do you now see?"

Pharaoh, continuing greatly agitated, exclaims: "Oh! I see a whole drove of snakes! They'll bite me! They'll bite me!! Let me out! Let me out!! Let me out!!!" and dashes hither and thither, to escape through the

wondering crowd, who now gape with as much astonishment, as Balaam, when his ass spoke with a man's voice.

After a pause, to allow the excitement to subside, Moses again inquires, "What are they doing now?"

"They — they — they — are fighting one another," stammers the boy, who begins to grow more calm, as the dangers lessen.

"What now?" again demands Moses.

"Ah! — ha! ha!! ha!!!" shouts young Pharaoh, in the very tones of voice of the ancient king of Egypt, "the big one is swallowing up the little ones."

Thus ends this truly marvelous scene, from which the assembly retire immensely wiser, having beheld the performance of an Egyptian miracle.

In this remarkable exhibition of their transforming powers, our philosophers are careful that their audiences shall not be unduly alarmed. To this end, the boy, only, is permitted to see the sticks changed into serpents; while to the eyes of all others, the sticks remain sticks still, as motionless and harmless as before being subjected to the Mesmeric power. The preservation of their friends, is only an imitation of the conduct of the ancient prophet, and constitutes a part of the miracle. It will be remembered that Moses suffered none of the plagues, which affected person or property, injuriously, to touch one of the Israelites. So our modern prophets, equally thoughtful, are careful to protect their friends. If they allowed the snakes to escape among the astonished crowd, the sensitive ladies, as well as the imaginative gentlemen, might have their nerves severely shocked. Besides it is entirely unnecessary that such a hazardous test, of the identity of these miracles with those of Moses, should be attempted; as the experiments with the rods afford such a complete demonstration of the perfection with which the first Egyptian miracle can be imitated, that none but bigots will doubt the practicability of performing them all.

Indeed, the testimony is so overwhelming, that we, ourselves, are ready to affirm, that they can perform all the wonders of Egypt, as satisfactorily as the one described. But how long it would take one of these philosophers, according to their usual mode of operating, by *willing* and *grinning*, to divide the Red Sea, or to kill a full grown bull-frog, we shall not attempt to inquire.

But one asks, "Why do not your modern prophets perform the other miracles of Moses?" Such a question implies great ignorance, both of the facts and consequences that would result from a compliance. This we shall prove. Before we proceed, however, we desire all interested in the subject, to understand, that next to Billy M'Connell's, we feel bound to defend the reputation of our modern prophets. Their powers being identical with those of the witches, to detract from their reputation is to lessen the veneration for witches, and thus indirectly prove, that, after all, Billy was of very little importance to the world. Against all such efforts, therefore, we shall array our whole strength, and launch forth our anathemas, with a vengeance.

What are the facts? Our Moseses only profess to equal the prophet of Israel. They have not pledged themselves to an exertion of powers beyond those of the Hebrew. All the dreadful plagues of Moses were performed among the Egyptians and not among the Israelites — among his enemies and not among his friends. It was utterly impossible for him to have sent plagues upon the Hebrews; but he could overwhelm the Egyptians without difficulty. Here, then, is a nice distinction, and one that must not be overlooked. Our prophets can no more injure their friends, than could the prophet of Israel. To produce such tremendous effects, by Mesmerism, as were witnessed in Egypt, requires a power of mental concentration, a fixedness and intensity of will, which can only be exerted against an inveterate foe. Having hearts teeming with

benevolence and patriotism, our prophets love their country and its people. There is no enemy in all our borders, such as Moses had to encounter, upon which to concentrate their hatred. It is evident, therefore, that circumstances, at present, will not permit the performance of more than the first Egyptian miracle—turning the rod into a serpent. This wonder has been performed again and again, as already described, and may be repeated as often as desired, with little injury, save the fright of our modern Pharaoh.

Now, should the performance of the first miracle not afford ample evidence of an ability to perform the rest: then let the skeptical bring a foreign enemy against our country, or let some proud potentate attempt to sway a royal sceptre over our land, and the world will soon see what can be done!

But we must now refer to the consequences that must result, were the whole of the plagues, sent by Moses upon the Egyptians, successfully produced, by these prophets, within the limits of our country. And we need only say, that it would be no less a calamity, than having all our streams, lakes, and rivers, turned into blood; storms of hail and fire destroying man and beast; locusts consuming all vegetation; universal darkness spreading its pall over the land; and all the first-born, of the high and the low, dying in an hour.

Now, who could, for a moment, suppose that men so philanthropic, benevolent, and humane, as our philosophers, would engage in a series of acts that must bring such dire calamities upon our country, and produce such suffering, lamentation, and woe among the people—and all for what? To satisfy a few skeptics, of their ability to perform them—to gratify a few bigots, who are always found standing in the way of progress and reform:—men who laugh at Phrenology, scoff at Mesmerism, disbelieve in Joe Smith, ridicule the “Spiritual Rappings,” and we

suppose, will next be snorting outright at the veritable doings of Billy M'Connell!

We have frequently alluded to the philanthropy of our Imaginative Philosophers. Some additional evidence must be afforded, to render it certain that their generosity equals Billy M'Connell's. From what has been said, it may be inferred, that the anger of our philosophers cannot be so aroused as to bring upon this country, the destructive plagues of Egypt, by anything short of a foreign invasion, or an attempt at tyrannical usurpation, and the subversion of the liberties of the people. Satisfy the world of this truth, and it will afford great consolation to thousands of sensitive beings, and enable them to sleep soundly, without the fear of destruction overtaking them in a night. All evil forebodings, we think, will be put to rest, and the case rendered certain, that we have not overestimated their extraordinary benevolence, when we state a fact or two.

One of SPENCER'S pupils, some years since, urged a Geologist to attend his master's lectures, and acquire a knowledge of the science of Mesmerism, in its advanced stages. Objections being made, and doubts expressed, as to the reality of the effects said to be produced, the pupil assured him there could be no mistake whatever on the subject; and he only urged it upon his attention, as a man of science, desirous of discovering the hidden principles of nature. "Why," continued the pupil, "you are the very man who should acquire a knowledge of this science. By means of *Clairvoyance*, you may discover the fossils, minerals, and metals, imbedded in the earth, and greatly facilitate your accumulation of an extensive cabinet."

"Thank you, sir, for that information," was the reply. "If what you state be true, it will satisfy me, perfectly, of the importance of Mesmerism! you have now given me better views of the subject than I could ever obtain before. You, yourself, have almost compassed sea and land, to

accumulate wealth, and not with the best success. Your teacher, also, must need money, or he would not have turned mountebank, eagerly catching up dimes and quarters, as admission fees to his performances. If you and he have full confidence in Clairvoyance, as a means of discovering hidden deposits of valuable minerals; why not set off at once, to the lead and copper regions of the Northwest, or the gold districts of the South-east, where mines are often discovered, which enrich a man in a day? You are certainly the greatest dunces living, if you do not make this practical application of Clairvoyance."

But the pupil soon settled the matter to the entire satisfaction of the Geologist; assuring him that the main object was to relieve the distressed, and enlighten the world, and not to make money; and that as Animal Magnetism had become one of the most potent agents in the cure of disease, it was infinitely more important to impart a knowledge of its principles to mankind, than to accumulate millions of gold!!

Take another fact. A traveling Mesmerist, on board a boat from St. Louis to Cincinnati, was urging the importance of the study of the science of which he was a Professor. A listener, by a few questions, led him to expatiate most learnedly upon the importance of Clairvoyance. From his own experiments, the Mesmerist could testify to its infallibility as a means of discovering anything, either in the earth or sea. The inquiry was then made, whether minerals might be found by its agency. An affirmative answer was returned. Again it was asked, if he had tested its powers in that respect. He said he was then on his return from the lead region of Galena, whither he had taken a good Clairvoyant; and that, on being led over the mineral lands, in the Clairvoyant state, she had pointed out a number of rich deposits of that metal. "Did you secure to yourself the benefits of your discoveries?" continued the inquirer.

"Oh, no!" replied the Mesmerist, "I had no time for that. I only visited the place to discover mines for the benefit of others, not for myself. Society is yet in a rude state there. They have made no attainments in our newly discovered sciences, and not being capable of appreciating the value of my services, they declined employing me. As I have set out, not to aggrandize myself, but to benefit mankind, I did not choose to remain to lift the mineral we discovered; but, leaving all, am returning eastward, to teach the science and heal the sick!"

These incidents occurred in the presence of the writer, and are substantially true. Since that time, these same individuals, and their co-laborers, have zealously carried out their philanthropic intentions: devoting themselves ardently, to imparting instruction in the science and to alleviating human woe. Scarcely a town or city, in the Union, can be found, to which their self-denying labors have not been extended. Like Billy M'Connell, however, they make a small charge for their services; not that they care for money—not at all—but a few dimes, paid for admittance to their performances, serve to enlist an audience, and secure attention. A ten dollar bill, too, as a fee from members of their classes, for obtaining all the secrets of the science, is no object to the philosopher, but parting with it, stimulates the student to study the subject more thoroughly; while the oath of secrecy taken by all, secures the knowledge obtained to the possession of the friends of the system, and prevents skeptics from availing themselves of its advantages. And besides all this; a five, ten, twenty, fifty, or a hundred dollars, received half in advance, and the remainder when the cure is complete, from a poor distressed son of humanity, to be released from ills that have baffled all the physicians in creation, facilitates success, as it proves that the patient has faith in the power of the doctor—a pre-requisite, in these cases, essential to success!

The testimonials which our philosophers carry with them, are so abundant and satisfactory, that their success, in their benevolent labors, can have been nothing short of miraculous. Taking into consideration all the circumstances, we challenge the world to produce such evidences of disinterested benevolence. Look at one fact! They have devoted themselves to the promotion of human happiness, alone, gathering up, during their progress, but a few thousands each; while, by their knowledge of Clairvoyance, they could, with the assistance of some impressible sister, just as easy as crook their fingers, have peeped into every chink of the earth, and put themselves long since, in possession of all the unappropriated mineral wealth of the country!!

How ridiculous, unreasonable, and absurd, then, is it to suppose, as some have feared, that men, capable of making such sacrifices for the cause of humanity, and so anxious to relieve the suffering, could be induced to bring the plagues of Egypt upon our land! Sleep ye soundly, therefore, all ye nervous, imaginative ones, who have dreaded such a calamity!!

But we shall conclude this investigation with a single reflection. What cause have we for gratitude, that it is only men of such unbounded generosity, such pure philanthropy, and such unlimited benevolence, who possess these extraordinary powers! For just so certain, as that, ten years ago, these superhuman gifts had been bestowed upon any other class of men; just so certain, this day, would all the mines of iron, lead, copper, silver, and gold, from the Atlantic to the Pacific, have been monopolized by them, and the rest of mankind made hewers of wood and drawers of water to a race of imperious nabobs!!!

But our philosophers are able to imitate the miracles of the New Testament, with as great ease as they do those of the Old. This is true of the cure of diseases, as well as the performance of the other miracles.

Of their mode of healing the sick, we shall not at present speak. In nearly every public exhibition, the miracle of converting water into wine is performed. To show the varied powers they possess, the water is also converted into brandy. But lest the cause of temperance should suffer, only a glass of water is subjected to the action of their *wills*. And lest this single glass, tasted by numbers of the audience, should revive in any of them the appetite for strong drinks, none but the boy, who personates the governor of the marriage feast at Cana, is permitted to drink the wine. Its effects are instantaneous, and he becomes staggering drunk. The wine and brandy are thus proved to be of more than ordinary spirit, or they would not act so speedily upon his system.

A farther precaution, in performing this miracle, is also necessary, to guard against the least possible bad results. It is well known that even the sight of such beverages, often arouses the desire to drink them, and that, therefore, we are commanded — “Look not thou upon the wine when it is red, when it giveth its color in the cup.” This injunction is fully obeyed by our philosophers, as their philanthropy will not permit them to do aught that will promote insobriety. For this reason, they are most careful not to allow the water, in changing into wine or brandy, to undergo any change of color. It may seem strange that it should be intoxicating while still retaining the transparency of water. It is true, nevertheless, that not the slightest discoloration of the water occurs; and yet the audience are convinced that the miracle is perfectly imitated — the intoxication of the boy, proving it to their entire satisfaction.

Should the Mesmerist, from indisposition or inclination, need a little wine or brandy — though that produced by him is miraculously good — yet he never touches it himself; but, rather than set a dangerous example to his friends, waits until he retires to his hotel. Even the staggering

boy is not subjected to risk, any farther than is necessary to prove the perfection of the miracle. At a word from the philosopher, he is restored to soberness, and willed to lose all relish for intoxicating drinks.

Such carefulness to promote the public morals, surely must excite the highest admiration! And now we must ask, why should not these philanthropists be sent into our streets and grogeries, to *will* the drunkards into soberness, and the retailers to cease their traffic? Would not this be more efficient, in putting a stop to intemperance, than all legal enactments, and the most persuasive eloquence? What sublime scenes would it not present, to view an Imaginative Philosopher walking our streets, and entering our rum shops, on his errand of mercy! And who could say, they had not "seen the elephant," after beholding him proceed to square himself before a landlord, or his victim, and persevere in his *willing* and *grim-grinning*, until he should impart to the one better morals, and to the other sober habits!!

It must not be supposed, that we are attempting to satirize or burlesque our philosophers. This would be doing us great injustice indeed. We are only recording facts, and making such suggestions as their importance demands. It is a fact, that one of these philosophers, already named, has labored arduously in freeing his fellow-men from the despotism of bad habits. Many of our Western cities, and doubtless those of the East, also, can testify to his successful career in this work of love. His efforts extended, we are informed, to swearing, drinking, smoking, chewing tobacco, and scolding. These habits he could cure by a single effort of his *will*. There were others, however, which, for reasons we shall explain after a while, he could not cure. For instance, he never could remedy, in any one, the disinclination to pay printers' bills. The testimonials of his success in Cincinnati are so abundant, that the city council are inexcusable for not having employed him,

at a fixed salary, to devote his whole time to the promotion of moral reform !

These Imaginative philosophers make another application of their newly discovered principles, to which we must refer, as it is one of primary importance. They have ascertained that religious conversions are only a natural and necessary result of Mesmerism. Having demonstrated that all the miracles of the Prophets, the Saviour, and the Apostles, were performed by a knowledge of natural laws, and not by supernatural powers ; it is quite as easy for them to show, that other less striking events, in the progress of Christianity, are attributable to more rational causes than those to which they have been referred. They and their followers, can present an abundance of facts to sustain them in this view. Denominational peculiarities are cited in its support. They have ascertained that it is Mesmeric sympathy which leads the Methodist, the Presbyterian, the Quaker, each, unconsciously, to adopt the characteristics of their leaders. The first becomes zealous, impulsive, active in urging his old associates to give up their follies, and cannot resist the desire to give the most emphatic responses to pointed remarks from the speaker. The second at once begins to lengthen his visage, and look grave, dignified, and unyielding, as John Knox before Mary, Queen of Scots. And nothing will suit the taste of the third, but a rounded coat and broad brimmed hat, while a calm and serene countenance indicates the peace that dwells within his breast.

That very observable results, indicating the workings of a new principle in the soul, do follow religious conversions, is undeniable. The profane cease to curse, the blasphemer to revile his Maker, the thief to steal, and the devotee of pleasure to gratify his unlawful desires. If different results from these follow a profession of religion, by common consent, it is pronounced not genuine. But all these changes, our philosophers prove to be only the

result of Mesmeric sympathy. This discovery at once subverts every principle upon which the prevalent systems of theology are based, and demands their entire abandonment. This, some may think, is a bold demand. But our philosophers are bold men, and have taken bold ground, such as is required in this age of progress. Let us look a moment at the nature of this demand.

According to the prevalent theology, the teachings of the Bible, in reference to the primary and present condition of our race, are as follows: Man, in his original creation, had the principle of holiness generated in his heart, by the indwelling of the Divine Spirit in his soul. This principle, in its operations upon his faculties, gave to him such purity of moral character as enabled him to commune with Deity, and begot in him the capacity for endless progression in enjoyment. But aiming at advancement by forbidden means, he forfeited the favor of the Holy One, and lost the principle of holiness. Not possessing in his moral nature, any more than in his physical system, a self-sustaining and independent principle of existence, he necessarily lost the power of holding communion with heaven, and fell under the influence of the Evil One, who had seduced him into disobedience. Under these circumstances, the principle of holiness died out in his heart, and the law of sin was engendered in its room. Thus was wrought a transformation of Man's moral nature, which tended to an endless progression in moral obliquity. This reversion of the original laws of Humanity, must have continued to sweep the whole race into an abyss of moral depravity, darkness, and desolation; but that Divine Love sent the Saviour, that all who should accept Him, might again receive the Divine Spirit, and have reproduced in their hearts, the lost principle of holiness; and thus the declination to endless wretchedness be checked, the power of evil over the mind restrained, its effects obliterated, ultimate restoration to the state of original rectitude

attained, the pardon of their transgressions granted, and endless progression in enjoyment re-established on a basis as immovable as the throne of the Eternal.

The system of our philosophers agrees with that of the Bible in this: that the majority of mankind are now destitute of an independent power of moral action, and, like the cloud driven before the wind, are liable to be led hither and thither by surrounding influences. But they say, that man was always thus situated; while the Bible teaches that he has fallen from a condition of moral rectitude, dignity, and glory, little less than that of the angels of heaven. They assert, that his elevation to happiness, can be effected by a change of circumstances, in which the erratic impulses hitherto influencing him, shall be superseded by some giant human mind, capable of enchaining and controlling his volitions; while the Divine word affirms that he must be born again morally—that a new heart and right spirit must be given him—before he can free himself from the power of the Evil One, and be restored to his original grandeur and glory in the scale of moral being. They make the immortal soul an automaton, dancing, leaping, or motionless, at the will of a superior, and always involved in whatever mazes of darkness may obscure the moral vision of its leader; while the sacred volume invests the redeemed man with an independence of soul, and a moral dignity of character, which subjects him, alone, to the control of Divinity. And, finally, they are able to show that all the changes observable in the conduct of men, after conversion, are the result of Mesmeric sympathy; and not, as the Bible teaches, the effect of Divine influence upon the heart and conscience.

The theory of our philosophers, in relation to conversions to Christianity, may be stated as follows: All men possess Mesmeric powers in a greater or less degree. The Mesmeric influence which emanates from the preacher,

pervades the surrounding atmosphere, and persons of peculiar nervous temperaments become subjected to its power. The nervous systems of people differ from each other, and the same person is more *impressible* at one time than at another. Ministers are not all possessed of equal Mesmeric powers, nor is any one always equally charged with this fluid. It follows, therefore, that preachers will not be equally successful at all times; and that hearers, who have remained for years unmoved under the ministry of one man, may be converted by a single sermon from another preacher, who is a more potent Mesmerist. It must be noticed, farther, as a distinctive law of Mesmerism, that the will of the operator controls that of his subject, and that the feelings and desires of the latter must be strictly in accordance with those of the former. It is from the operation of this principle, that denominational peculiarities so extensively prevail, and that converts, necessarily, acquire the mental and moral characteristics of their leaders.

These exceedingly important discoveries having been made by our philosophers, it was easy for them, on the principles of *Mesmeric sympathy*, to explain all the phenomena connected with the origin and progress of Christianity. Their system, as thus briefly defined, coincides, most remarkably, with the general principles of the Imaginative Sciences, and shows how easy it must be to persuade the world to abandon the old theology and to embrace the new. Indeed, there is but a single obstacle, now existing, to prevent the achievement of this grand result. This is the difficulty of persuading people to believe in their philosophy. It is the stupidity of mankind in comprehending the Imaginative Sciences, and their obstinacy in refusing to embrace them, which constitutes the only obstacle to the success of our philosophers. On this point we can speak with confidence. We could cite many instances where persons, soon after embracing the Imagi-

native philosophy, have abandoned their old theological opinions, and zealously advocated the new. In not a few of these cases, the most startling proofs of the truth of the new system are afforded. If the lecturer discards the Bible, the convert soon treats it with contempt. If the teacher be profane, the pupil soon learns to blaspheme. If the conduct of the leader be immoral, that of the follower soon becomes vile. But examples need not be multiplied.

These discoveries, unquestionably, are the most important of the age, and have a practical bearing, of no little weight, upon questions of human progress. They afford a philosophical solution, not only of the causes sustaining Christianity, but of many mysteries connected with the political as well as the progress movements of the day. If the living energies which have upheld Christianity for more than eighteen hundred years, be the Mesmeric influence emanating from a succession of individuals, then it must be a general law, operating, not only in the church, but exerting an uncontrollable and universal sway in all other human associations, and all movements among mankind.

With this key to the mysteries of human action, let us see how easily we can unlock the massive portals hitherto refusing to open and admit the light. And first, let us refer to the successive failures attending many efforts at reconstructing society upon progress principles. There is a certain standard of public morality essential to secure the success of either society or government. When the public morality, in society or government, rises to this standard, both are safe, but when it falls below that point, neither can fail of going to wreck. The causes producing such results are obvious. The leaders impress their mental and moral characteristics upon their followers. The latter, therefore, can never rise to a higher or purer morality than that practiced by the former. When the first do not restrain their depraved appetites and passions,

the last cannot refrain from such gross immoralities as must disturb the peace and endanger the safety of the community. The converts necessarily act like their teachers. Nay, they often proceed farther. The leader may cherish improper desires in his heart, or may secretly practice unlawful acts, and be adroit enough to conceal his feelings and his conduct from the knowledge of the public; but all the workings of his mind, all the desires of his heart, however impure, are, by *Mesmeric sympathy*, transferred to his followers. Controlled by his mental impulses, they are led, irresistibly, to execute, in every-day life, the predominant desires that he cherishes in his soul. For this reason, when schemes of social reform and progress fail, the cause is not to be sought in the people who unite in it, but in the leaders who project the enterprise. In such cases the failures prove, conclusively, either that nature, in denying the aspirants a sufficient degree of Mesmeric power to control their followers, never designed them for leaders; or that they, themselves, have no surplus of moral principle to spare, and cannot impart to their adherents that degree of moral character which is essential to sustain social or political organizations.

Thus, in applying the principles of the new discovery to this hitherto incomprehensible subject, have we let in the light of a meridian sun upon it, and made it plain to the most ordinary perception! And, surely, this philosophical solution of the causes of failure in many promising reform movements, should teach the leaders a lesson of modesty in their pretensions, and incline them to yield their places to men of more potent Mesmeric powers, or of opposite sentiments and desires!

But these discoveries are so rich in their results, and so varied are the applications that may be made of their principles, to the affairs of men, that we must concentrate the lights they afford upon another subject of great public

interest. Very mysterious results have often occurred in the political world. Before the discovery of the potency of *Mesmeric sympathy*, in controlling the minds of men, these results were often wholly inexplicable. In years not long by-gone, the wisest politicians of the country conferred together, to select a successor to the last of the revolutionary sages who filled the Presidential chair. The ablest man of the nation was chosen as the candidate, and few even dreamed of defeat. Another citizen was announced for the place, by other politicians. He possessed less celebrity, far, as a statesman, than the first, but was of impetuous disposition and iron will. Defeated in his first effort, it aroused in him his lion-like resolution. The all-controlling power of his will reached the minds of thousands, who soon felt his energies animating their souls. These were leading spirits throughout the land. They, in turn, under the influence of his volitions, directed their mental powers to the control of the population around them. The public will bent before the storm, as the mighty forest yields to the blast of the terrific tornado. His election was carried in triumph. The cause of his success was then a profound mystery, but the mystery is now solved. His Mesmeric powers exceeded those of his opponent, and he, therefore, controlled the wills of a much greater proportion of his countrymen. Strong in his attachments, when his term expired he *willed* the nation to select his dearest friend as his successor, and the nation obeyed. Age impairing somewhat his powers, and a more potent mind than his now taking the field, he could no longer sustain his friends, and they sunk beneath the will of a superior. But the sudden death of this latter great and good man, left the nation once more under the sway of the former, who soon placed another of his friends in rule over the people. Soon after this period death removed the hero, and the potency of his will was lost to his party and to the country.

The last national contest for the Presidency, however, more than all others, affords the greatest amount of testimony to the truth of Mesmerism. The candidate of the hitherto dominant party, was chosen without reference to the philosophical principles to be involved in the contest. Aside from this, he had everything to favor him in the union and perfect discipline of his friends. But, unfortunately for his party and his cause, he was of *lymphatic temperament*; and, according to the laws of Mesmerism, the worst possible Mesmerist that could have been selected. His opponent, being of the *nervous-bilious temperament*, possessed the highest possible Mesmeric powers; and, of all men in the nation, could most efficiently bring the people under the influence of his will. In peace, calm and serene, he could control the intellectual and the philosophical. In war, with nerves of steel and soul of fire, he could *will* his troops to dash themselves against the foe, though tenfold stronger than themselves. The political contest was fierce, but brief. His lymphatic rival could not even hold his own party together. The vast volcanic fires, within the central parts of earth, can raise its crust in mountain chains, or deep engulf the cities proud in beds of lurid lavas, with no more ease than did this hero's will upheave the public mind and chain it to his car triumphal, involving all that him opposed in ruin dire!

After such a startling array of facts, proving beyond all controversy the practical utility of the Imaginative Sciences, nothing but madness can lead men to neglect applying their principles to all the affairs of life. And we predict that the day is not distant in which, before any reform movement shall be undertaken, or a Presidential candidate chosen, a convention of Imaginative Philosophers will be convened, to decide upon the respective Mesmeric powers of the several aspirants. That community, or that party, which shall hereafter select its leaders,

or candidates, without respect to the laws of Mesmeric sympathy, will lay itself liable to inevitable defeat. As well might an army, without ammunition, hope for a successful issue in a contest with an enemy possessing full stores, as a party to succeed with a leader destitute of Mesmeric powers. The thing is impossible. The party, therefore, that selects the best Mesmerist, as its candidate, must succeed.

It would be exceedingly interesting to prosecute these investigations still farther, and show the importance of the Imaginative Sciences, in their varied applications to human affairs. But we must limit ourselves to the more prominent cases which have been brought forward. Enough has been presented, surely, to show the extraordinary ability of our philosophers, and the truthfulness of their discoveries. It must be perceived that there is only a single obstacle to their successful career in works of social reform, and that the strongest encouragements exist to stimulate them to persevere in their benevolent labors for suffering Humanity. That they are still sanguine of success is evident, notwithstanding their schemes have hitherto failed. One of their number recently announced, in a public lecture upon the subject, that he had projected a "scheme for social regeneration, brief and simple, but constituting a lever of sufficient power, if you put it in motion, to lift up the world far onward and upward, even within the shadow of the kingdom of Heaven."

Now, as the influence sustaining Christianity, and all other great leading movements, heretofore, has been the giant power of *Mesmeric sympathy*, elevating the followers to the position of the leaders, of course, then, all that is necessary to lift up the world to the very gate of heaven, and bring mankind within the shadow of its kingdom, is, that the leaders shall manage to reach that point themselves. This is the only difficulty in the whole matter. The old theology being obsolete, their attaining this position is the

only remaining hope of the world for the introduction of the Millennial day. But how soon we are to expect the Millennium, by this means, is to be determined by the estimates we make of the probability that our philosophers may find out some method of ascending, themselves, "within the shadow of the kingdom of Heaven." It is certain their followers can never reach that atmosphere in advance of the leaders. But it is known that the leaders have, for a long time, been manufacturing gas to be employed in their upward flight. There is, then, some hope of the dawn of a better day breaking in upon this sorrowful world. As, however, they have not yet made their ascent, it is conjectured they have not succeeded in obtaining an article with affinities that will attract it heavenward, to buoy them upward in that direction. The world, therefore, must wait a little longer, and bear its ills as best it may, until they succeed! Would that Billy M'Connell were yet alive! He would neither slumber nor sleep, until his laboratory would bring forth the magic ether, that would soon darken the air with the ascending bodies of our Imaginative Philosophers and their faithful followers!

CHAPTER V.

Another form of contract with Satan — class of persons making them — his knowledge of human nature — no repudiator. — The blacksmith — an ancestor of Billy M'Connell — his unlawful desires — overreaches Satan in a bargain — secures him to wield his sledge hammer for fifty years — success in business with his new apprentice — his generosity in releasing him at the end of twenty-five years. — Strongest case of exercise of *will* on record — Purposes of utility to which “spiritual rappers” might be applied. — Blacksmith applies his powers to philosophical studies — eminently successful therein — discovers expanding power of heat on material bodies — infers this to be the reason why the days in summer are longer than those in winter — his knowledge of sacred history — disputes with his pastor — confounds him by his learning. — Equaled only by the learning of a modern Imaginative Philosopher — gold — solidified carbonic acid gas. — Another profound modern reformer — Cain killed Abel *after* the deluge. — Cain marries an *Ethiopian* wife.

INSTEAD of the powers already enumerated, many, in their contract with the Prince of darkness, covenanted for the power to acquire wealth, and for the enjoyment of ease and pleasure. These, like the witches, agreed to give themselves wholly into his hand, at a stipulated period, to be carried bodily to his Majesty's dominions.

Such contracts were, generally, entered into, by persons whose minds had become fixed upon the world, and who were determined to grasp its treasures at whatever sacrifice. A first unlawful wish, or second, or third, never brought the Evil One to a person's elbow. He knew too much of human nature for that. No one is willing to sell himself, at so early a date in his indulgence of unlawful desires. The mind must have made much progress in moral obliquity, before the man will risk everything to gain the object at which he aims.

The Prince of the power of the air, never repudiates his contracts. I do not wish to be understood as using this term in a political sense, or as denying that he was the first great repudiator. I only wish to have it distinctly

understood that he can afford to wait, and to allow poor mortals all the enjoyment they can obtain in the brief space of time allowed in the contract; and especially, when, during all this period, they are busily engaged in serving him, and promoting the interests of his kingdom.

Now, although Satan is very cunning, and can easily deceive the majority of men; yet he sometimes meets with his match, and is overreached in a bargain. A single case will serve to illustrate this, and to show that Billy M'Connell belonged to a shrewd race of men. For, though he told us but little of his private history, yet a few important items, calculated to make an impression, were very gravely detailed.

Billy had an ancestor that was a blacksmith, who had lived two hundred years ago. That mechanic art was then in a rude state, in Ireland; and the advantages of modern machinery, for forging heavy articles of iron, were then unknown. All this class of jobs had to be wrought out of the massive metal by the hand and sledge hammers. A lone blacksmith, therefore, could make but little progress with a heavy job, except by taxing the time and labor of his customers. To wield the sledge in forging heavy articles was no easy task. It often happened that the *help* would be so awkward as to mar the work, or in such haste as that he could not wait to give it the finishing blow. Repeated misfortunes of this kind so preyed upon the blacksmith's mind, that he began to wish, and wish, from day to day, that he possessed the power to bring under the influence of his *will*, some one, of proper strength and skill, to wield the sledge hammer.

It was not so much on account of any disinclination to labor, that he coveted this power; but his business was sufficient, if he possessed it, to enable him soon to grow rich. The wish, therefore, remained uppermost in his mind, until it became the ruling passion, and he felt like making any sacrifice to gain his object.

This was the precise moment when a proposition, to give him this power, would be accepted on any conditions. One day, therefore, a little before dinner, when his weary arm was giving its sluggish blows upon a heavy bar of heated iron, he felt a slight tap upon his shoulder, and, turning his head to see who was there, beheld a very fine looking gentleman. When the ordinary salutations had passed, the stranger kindly inquired why he looked so thoughtful and discouraged? The blacksmith, shaking his head despairingly, related his troubles in detail, and concluded by a full expression of his wish, for the power to compel some one to wield the sledge hammer, whenever he should need that kind of assistance.

The visitor inquired the *price* he was willing to pay for the possession of the power he desired.

"Anything, everything," was the response of the blacksmith; at the same time letting fall his bar of iron, and bringing his hammer, with a ringing stroke, down upon the anvil.

"Then I will give you the power on one condition," continued the philanthropic gentleman.

"Name it! name it!" exclaimed the blacksmith, at the moment looking upon the visit as *Providential*, to release him from discouraging depressions.

"That you be mine in fifty years," was the startling reply, while the benevolent individual raised one foot and placed it upon the anvil, and rested his elbow upon his knee, and his head upon his hand, that he might scan, more closely, the blacksmith's countenance.

The movement of his visitor's foot did not escape the observing eye of the blacksmith; and, though trembling with excitement, at discovering that his new friend was no less a personage than *Old Cloven-foot*, he responded, in a clear, deliberate tone, "AGREED!"

The papers were forthwith signed, in the blood of the blacksmith, and his fortune was made.

But scarcely had this important business been concluded, when the dinner horn summoned the blacksmith to his cottage. The *cloven-footed* gentleman startled at the sound, and moved toward the door. The blacksmith invited him to remain for dinner; but his Majesty thanked him, he had no occasion for eating, and must proceed to attend to other important business. He then politely bid the blacksmith adieu, and stepped out of the door. The son of Vulcan was struck with admiration, on getting a full view of the manly proportions and athletic form of his new acquaintance;—but he could not suppress a smile at the grotesque figure he presented, as, to save his long *tail* from contact with the door step, he curled it up like a couple of hoops of a hogshead, one within the other.

Just as his Majesty had graciously bidden adieu, and had fairly turned his back upon the shop to depart, the blacksmith, with a sudden gleam of delight illuminating his countenance, called out:

“I beg your pardon, sir, but I wish to say another word before we part.”

“What is it?” inquired his Majesty, with a look of interest, and a polite and graceful bow.

“*I wish you to come and use the sledge hammer for me after dinner,*” replied the blacksmith with the coolest determination.

“*Me!*” exclaimed his Majesty, in astonishment, for the first time beginning to suspect he had been outwitted.

“Yes, sir, you, yourself,” added the blacksmith.

“But,” continued his Majesty, in a beseeching tone, “I assure you, sir, that, though I would be pleased to oblige you, the extensive nature of my engagements, renders it impossible that I can comply with your request.”

“Not impossible,” said the blacksmith; and looking the august Prince of darkness full in the eye, he very deliberately remarked:

"The bond says that I shall have the services of *any one I wish*, for the period of fifty years ; and I now declare, that it is my unalterable wish to have *you* to wield my sledge hammer whenever I shall need your services during the next fifty years."

This being in the bond, there was no retreating ; and the blacksmith, assisted by his *new apprentice*, accumulated property with incredible speed. It is true, that occasionally the *apprentice*,—under the influence of the chagrin which he felt, at having suffered himself to be so easily overreached,—would bring a blow of the sledge, with such force, that, had it reached the spot at which it was aimed, iron, and anvil, and all, might have been sent to his own hot, but gloomy dominions. But the blacksmith always had an eye to his pupil, and, by the mere effort of his *will*, could arrest such furious blows midway, and make them fall with exactly the force he desired. Such indeed was his unbounded success, that before the contract had half expired, he became wealthy beyond desire, and relinquished his trade. In doing this, with generous liberality, he gave "free papers" to his *apprentice*, for the balance of his term of service.

This is one of the strongest cases of the power of the *will* of one person over another, which is upon record. I am aware that many instances occur now-a-days, to which hundreds are willing to testify, where Mesmerists can *will* their subjects to do incredible things ; but none have been able to do anything that half equals this feat of *willing* his Satanic Majesty to wield a sledge hammer, in a blacksmith shop, for a quarter of a century.

If Mesmerizers, or any of the dealers with "familiar spirits," were half as wise and scientific as Billy M'Connell's ancestor, the power at present exerted by the *rapping spirits*, would very soon be applied to economical uses. The *spirit* that can be *willed* to move a *table*, could also be compelled to *kindle the morning fires, put on the tea-kettle, grind*

the coffee, &c., &c., and our "gude wives" could take their morning nap, as comfortably as did those of Ireland and Scotland in the days of the *Brownies*.

But to obtain a correct idea of the shrewdness and philosophical character of the race of men from whom Billy M'Connell descended, we must give the *sequel* to the life of the blacksmith.

Although he had obtained possession of ample wealth, and might have given himself wholly up to enjoyment; yet, such was the activity of his mind, that he prosecuted the study of philosophy with great ardor, and made wonderful progress in his investigations. His discoveries were too varied and extensive to be given in detail; but justice to his memory demands that a few of them be recorded.

His first discovery was, that *heat expands all bodies with which it comes into contact*. This discovery he no doubt made while working metals in his shop, as they are peculiarly liable to expansion from the influence of heat. Under these circumstances the discovery itself was not so remarkable. It was natural that an observing man should have made it while working iron and steel in his forge. But the *application* which he made of the principle, when discovered, was what affords the strongest evidence of his philosophical astuteness. As heat expands all bodies, he at once perceived the reason *why the days in summer are so much longer than those in winter*.

The blacksmith became equally well learned in *sacred writ* as in *philosophy*. When his clergyman hinted that the earth was spheroidal, and illustrated the idea by saying that it was "round like a ball;" the blacksmith became indignant at such heresy, and insisted that he could prove it heterodox from the scriptures. Being called upon for the proof of his declarations, or to apologize for disparaging the biblical lore of his pastor; he refused to make any apology, and confounded them, at once, by showing, that the Bible speaks of the *four corners of the earth*, and then

challenging them to find the man, who had seen a *round ball*, that had *four corners*.

This discovery has been equaled in the present day, only, by a philosopher of the *Imaginative school*, whose fame, *at ten cents a line*, is in all the newspapers. While lecturing in a western city, as we have been told, he gravely informed his audience, that gold was included in the Primary rocks; and that as the Primary everywhere underlie all other rocks, by digging down anywhere, in the Miami Valley, or elsewhere, deep enough, gold would be found. As this is a discovery unknown to Geologists, it can only have been made by Clairvoyance, and shows the importance of this science.

The same philosopher, at the same time, also made an astonishing display of chemical knowledge, by informing his audience *that limestone is carbonic acid gas solidified*.

Another of our modern philosophers, of the same school, not long since, in our hearing, afforded evidence of as profound an acquaintance with scripture history, as the blacksmith did in relation to the principles of science revealed in the Bible. While moralizing about the wickedness of man, and expressing his contempt for all the present Christian Churches, as agents of moral reform, and urging the necessity of re-organizing society on *Progress principles*, he edified his hearers with the important historical illustration of his views, by informing them, that, notwithstanding the Almighty had, in his anger, destroyed the old world for its transgressions, immediately *after* the deluge, *Cain had killed his brother Abel*. And, as if this piece of *history* was not sufficient to convince the world of the profound knowledge of this class of philosophers, another one very confidently asserted, that Cain, having incurred the displeasure of his father, by murdering Abel, fled to the land of Nod, and took to himself an *Ethiopian wife*.

The blacksmith's second, and greatest discovery, will form the subject of our next chapter.

a hard kick at Fowler

CHAPTER VI.

The blacksmith's great discovery of the Law of Antagonisms — its application to the moral world — antagonism between good and evil — between good men and wicked spirits — charms to protect against evil spirits. — The Law of Antagonisms has its counterpart in the science of Psychometry — what Psychometry professes to have discovered — deductions from the writings of the discoverer of this new science. — Illustrations. — Fundamental mode of perpetuating the wisdom and patriotism of national rulers. — Good and evil resulting to the world from contact with nervaurous articles. — Origin of Communism explained on principles of Psychometry. — Farther extension of the science to practical life — Cases in which Psychometry will be invaluable. — The blacksmith's castle — his industry. — Witchcraft in pagan Africa — charms afford protection to the people from witches — These charms prepared precisely as nervaurous articles are manufactured — philosophical character of the African remedies for witchcraft — philosophy of "bewitching." — Dignity and grandeur given to pagan customs by the discovery of Psychometry. — The blacksmith's experiments — his success — the sledge hammer — his mode of discovering the Law of Antagonisms — results of his experiments — his plan of accumulating nervauric force. — Defects of the age in which the blacksmith lived — its want of philanthropy — great advances of the present day — apology for the blacksmith — conclusion of his history — the last day of the fifty years from the date of his bond — ten o' clock, P. M. — his will — mode of completing the magic battery — Mesmeric battery — twelve o'clock — his Satanic Majesty promptly enters with the bond and demands the fulfillment of its conditions — the blacksmith asks only a few minutes to complete his will, or till a half inch of candle burns out — His Majesty, attempting to seize him, is repelled by the charms surrounding the blacksmith, and reluctantly complies with his demand — The blacksmith, by the new contract, being secure until the short candle is consumed, blows it out and incloses it in the Bible — Enraged and again repelled, his Majesty summons assistance to conquer his old master — The blacksmith, by a quick motion of the hand, connects the poles of his magic battery, and produces a nervaurous explosion that sweeps the castle — recovering from the shock, he buries the Bible and candle in the sea.

In tracing the progress of the scientific investigations of Billy M'Connell's ancestor, the blacksmith, the announcement of his principal discovery was reserved for the present chapter. This great achievement was the discovery of the *Law of Antagonisms* in the physical and moral universe. After years of laborious research, he fully demonstrated, that there are antagonisms in nature as well as affinities; that between different bodies and persons, there is repulsion as well as attraction; and that this extends to the moral as well as the physical universe.

But the application of his discovery which he considered most important, was to things connected with the

moral world. By numerous experiments, he furnished ample evidence that there is a positive and perpetual antagonism between Good and Evil. He proved, beyond doubt, that, in the physical world, fire possesses no greater antagonism to combustible matter, than does Good to Evil in the moral world; and that it is as easy for a living man to hold his hand in the flame of a furnace, as for a spirit of evil to come into contact with a person whose character is morally pure. Having made this discovery, he next ascertained that men of great sanctity of life, can impart, to material substances, the moral virtues of their own characters; and that evil spirits, or witches, can no more take hold of these substances, usually called *charms*, or inflict injury upon persons possessing them, than they can seize upon the holy person himself who prepares the charmed article. He also discovered that a wicked man has equal power to impress, upon material substances, his moral characteristics. And, farther, he determined, that the degree of repulsion or antagonism, existing between two spirits, or two men, is in the proportion of the difference between their moral qualities.

The effects of this law had long been known, and the application of its principles had been of incalculable value, in protecting mankind from Satanic influences. But, until the philosophic blacksmith had made his discovery, the world had remained in ignorance of the cause that had produced such beneficial results. It had long been known, that certain material substances, prepared in a particular manner, by a certain class of men, possessed peculiar virtues, rendering the purchaser proof against the assaults of demons and witches. But how the shoe of a horse or mule, or a piece of ivory, bone, wood, a bird's feather, a tiger's claw, or wolf's tooth, became endowed with such magic virtues, had, up to that period, been involved in the deepest mystery. And even at this day, the greater part of the world, though enjoying immense

advantages under the operation of this law, are only able to perceive its effects, but know nothing of its rationale. Pagan and savage countries, universally, are familiar with it, only in its effects. For this reason they are liable to imposition, and the charms used often fail in protecting the possessors from the incantations of infernal enemies. Charms prepared by certain persons, it has long been known, instead of repelling, are sure to attract evil spirits. As it is impossible, by the external appearance, to distinguish between the spurious and the genuine, the quality of a charmed article can only be determined by a trial of its virtues. Hence, when an individual in Africa or Asia, has established the reputation of his charms, such is the extent of the demand for their multiplication, that ever afterward, besides protecting the public from demons, he can make a good living by their manufacture and sale.

Now, the importance of the blacksmith's discovery consisted in this : that it fully ascertained the cause why one charm will repel and another attract Satanic agents. This difference in the effects, he showed, arises from the difference in the moral character of those who prepare them. The mode of preparation is by the touch, and the utterance of certain words, or by inscribing particular sentences or characters upon the article to be constituted a charm. Where a good man thus impresses his moral characteristics upon a material substance, it repels all evil spirits and witches from the person to whom it is sold ; but if a charm be prepared by a man of opposite moral character, it attracts the spirits of evil, and gives them full power over its owner. The whole value of charms, therefore, according to this discovery, arises from the *Law of Antagonisms*, by which the Good repels the Evil.

It was the knowledge of this principle, that enabled Billy M'Connell to defend himself, so successfully, against the metamorphosed witches and his Satanic Majesty, in the haunted mill.

But like Billy M'Connell and the witches, the blacksmith is not without a competitor. As Witchcraft has its rival in the science of Mesmerism, so the *Law of Antagonisms* has its counterpart in that of *Psychometry*. This new science, as we shall be able to show, embraced the identical principles of that discovered by the blacksmith. Its ingenious discoverer, however, has given to *Psychometry* a wider application, in human affairs, than the blacksmith succeeded in giving to his *Law of Antagonisms*. But then the blacksmith cared only to promote the greater good, and, as the sequel will show, was most deeply interested in pushing his investigations in one direction—that of testing the extreme limits of the power of his Law to repel infernal spirits. It will be recollected that he had an unsettled account standing against him, from the date of his contract in the blacksmith shop: for, though he gave his apprentice free papers, for the unexpired twenty-five years, yet the bond remained uncanceled, and would, at maturity, be presented.

There was much at stake, therefore, with the blacksmith. If he could not, in some way, cheat his old apprentice out of his claim, in a few years he would have the tables turned upon him, and be doomed to an endless apprenticeship in his claimant's gloomy forge.

Before instituting a comparison between the discovery of the blacksmith and that of his rival, with the view of showing their identity, we must give a brief outline of the latter.

The discoverer of the science of *Psychometry*, tells us, that in prosecuting his investigations, he ascertained that, in all communities, a considerable number of persons may be found, whose "cerebral conformation indicate uncommon acuteness of the external senses." After making this discovery, in the case of a certain individual, he says he was accustomed to place metals of different kinds in the hands of persons of acute sensibility, and

found "many who could determine by touching a piece of metal, or by holding it in their hands, what the metal was — as they recognized a peculiar influence proceeding from it, which in a few moments gave them a distinct taste in the mouth." Other materials, such as sugar, salt, pepper, acids and other substances of a decided taste, made such a distinct impression, that each could be recognized and named by many of those upon whom the experiment was performed.* This class of individuals he calls *impressible* persons.

In the farther prosecution of his investigations, the author of this great discovery succeeded in ascertaining that:

"When *impressible* persons come in contact with those who are in sound health, by placing the hand upon the different portions of the head or body, they experience, at each point, a distinct effect corresponding to the peculiar vital functions of the part. By holding the hand upon the forehead, the seat of the *intellectual organs*, they experience an increased mental activity. By holding the hand upon the superior portion of the head, they experience a pleasant and soothing influence, peculiar to the *moral organs*;"† and so of all others.

He then goes on to say, that,

"Having thus ascertained that one of *impressible* constitution could easily diagnosticate the action of the living brain by means of contact, I found that actual contact was not indispensable, but that holding the hand in close proximity to the head, would answer the same purpose, though in a more imperfect manner. By holding a metallic conductor in contact with the different localities of the head, the influence of each organ appeared to be transmitted almost as well as by direct contact with the finger."‡

"Believing that the power of recognizing subtle influences by contact might, in the most susceptible individuals, transcend the phenomena which I have just mentioned, as far as they transcend the ordinary manifestations of sensibility, I determined to try whether, in the act of writing, the peculiar influence emanating from the mind and body of the writer, became impressed upon, or attached to, the paper, so as

* *Journal of Man*, vol. i, p. 52. † *Ibid.*, p. 55. ‡ *Ibid.*, p. 56.

to enable one of impressible constitution to recognize any influence upon contact with it."*

"I had clearly ascertained in a young gentleman, with whom I had made many experiments, * * * that in a moment's contact with the head of any individual, he would discover his entire character by the sympathetic impression."†

"I placed them [four selected letters] in his hands, and requested him to watch the mental impressions to which they gave rise in his mind, and report his conceptions of the character of the writers. He did so, and his descriptions surpassed my anticipations. He entered into the spirit of each character as familiarly as if he had been in contact with the individual, and described not only his intellect and his principles of action, but even his personal appearance and physical constitution. * * * It was not a sketch of their external appearance, and an inference of their character—it was a sympathetic impression of their minds, describing them from the interior, and proceeding forth from their own consciousness to their external relations and their physical development. So thoroughly did he sympathize with their views and feelings, he not only appreciated their position in relation to society, but even discovered their sentiments in reference to each other, and discovered that between two of the individuals especially, there was an irreconcilable antagonism. So keenly did he feel their mutual hostility, that, after a time, he requested the suspension of the experiment, as it was disagreeable to him to enter into their contentions and realize their unpleasant feelings."‡

"In this first Psychometric experiment of the kind, I was fully satisfied, that, by this process, we might obtain a *mental daguerreotype* of any one whose autograph we obtain, as perfect as the physical daguerreotype of the features, obtained by the agency of solar light."||

This seems to be strong language to use in reference to any new science. But our discoverer is careful to inform us that he does not speak at random. He had cautiously made his experiments, and repeated them frequently, before he announced the results. In giving general directions by which others may accomplish what he had done, he says:

"Sometimes you will find your subject capable of determining correctly only the state of feeling in which the letter was written. With higher powers, he will enter more thoroughly into sympathy with the

* *Journal of Man*, vol. i, p. 56 † *Ibid.*, p. 57. ‡ *Ibid.*, p. 57. || *Ibid.*, p. 58.

writer, and appreciate the traits of his character, the strength and peculiarities of his intellect, his favorite pursuits, his usual relations to society, his actual position, his rank of office, his reputation, his general career in life, his age, state of health, personal appearance, and all other peculiarities of his physical constitution. *Much more than this* is frequently accomplished, but this much may easily be verified by any one in the course of a few experiments.”*

After announcing these startling discoveries, with a becoming air of triumph, he proceeds to ask :

“And if we find these things true, to what do they tend? Do not they tend to solve the problem of the relations between MIND AND MATTER? Does it not appear that something emitted from the person or mind of the writer, has become attached to, or connected with, the paper, as if the mental and the physical were capable of entering into a *psycho-material combination*? That some mysterious influence or mental substance is attached to the writing, is proved by the experiment. We find that immediate contact of the writing with the forehead, yields an impression more promptly than contact of the writing with the hands. When the letter is held between the hands, the impression is at first local in the hand. Thence it gradually passes up the arm, like the influence of a medicine, and reaches the brain, where it affects the mental organs and gives an impression of character. * * * Thus it appears, that a psychological influence, or power, has become attached to the writing, and is capable of exerting its influence with different degrees of intensity at different distances.”†

“Whether these mental influences proceed directly from the mental organs to the paper, or are transmitted by the arm and conducted by the pen, need not be discussed at present. Suffice it to say, that any highly impressible individual may recognize, in any piece of writing, the entire mental and physical influence of the writer.”‡

Here, then, our *Psychometric* philosopher has discovered, that “something emitted from the person or mind of the writer, becomes attached to, or connected with the paper.” But his discovery also shows that the qualities communicated to the paper, may afterward influence the mind of another person. He asserts “that any impressible individual, may recognize, in any piece of writing, the entire

* *Journal of Man*, vol. i, p. 60. † *Ibid.*, p. 60. ‡ *Ibid.*, p. 61.

mental and physical influence of the writer." To complete the identity of the two discoveries, it is only necessary that the substances prepared *Psychometrically*, shall, like those of the blacksmith, possess attracting and repelling powers. This has been successfully accomplished, by our modern discoverer.

He declares that, in his experiments, a certain lawyer was placed in contact with the autograph of the good General Jackson, without his knowing whose it was, and he "recoiled from it with an expression of aversion."* Here was repulsion, and had it been a demon or witch, instead of a lawyer, the effect must have been terrific, on account of the greater degree of antagonism between the parties.

But the effect of General Jackson's autograph was very different upon a gentleman of a different stamp. The Rev. Mr. K., of feeble physical constitution, on placing his hand upon the autograph of General Jackson, "soon caught his fiery and resolute spirit. * * * A determined, self-confident, daring and triumphant feeling" was aroused, "his whole frame was shaken," his "strength wrought up to the highest tension," his face and arm burned, * * * "it was like touching fire," which ran to his "very toes."† This is a case of attraction, where the mind of the subject is brought under the influence of that of the writer, and he is made to feel, think, and act, as the writer did when the autograph was penned.

But the most interesting case, is that of a young lady, who on touching General Jackson's autograph, "complained of feeling as though her face was hard and elongated, her cheeks hollow, and her whole temperament changed to the energetic iron tone of Gen. Jackson."‡

Another young lady, on being put in contact with the autograph of an eminent divine on attempting to walk,

* *Journal of Man*, vol. i, p. 105. † *Ibid*, pp. 100, 101. ‡ *Ibid*, p. 106.

found great difficulty of locomotion, which was inexplicable to her friends, until they recollected the lameness of the writer, to whose influence she had been subjected !*

In these two cases, there was not only attraction, but a metamorphosing influence was exerted, affecting the subjects injuriously. And we are assured that,

"This physical sympathy regularly occurs in such experiments, whether observed or not. Hence, the precautions against using the manuscript of those in bad health, are often important. * * * The extent to which this physical sympathy may be carried, renders it practicable to describe the physiological condition of the writer, as correctly as the mental. Indeed, I have sometimes resorted to this method, for the purpose of ascertaining the condition of patients at a distance. * * * The physiological and pathological influence which attaches to a letter, is not limited to that method of transmission. It is true the mental influence is more thoroughly imparted in the act of writing, in which the mind is vigorously engaged; but even in ordinary contact, the influence of the whole constitution may be imparted, sufficiently for diagnosis, by the highly susceptible. Thus, a lock of hair, or an article of clothing, may be made the means of forming a correct diagnosis."†

Before proceeding to make a practical application of Psychometry to the affairs of men, we might elucidate its principles more fully by additional extracts from the writings of its great discoverer; but all else that is necessary to a full understanding of the subject, may be embraced in a few deductions from the astonishing things which his researches have revealed.

There emanates from the minds and bodies of a certain class of men, an invisible *nervaura*, or nervous fluid, that penetrates or attaches itself to the material substances with which they come into contact. There is another class, who possess the capacity of absorbing this *nervaura*, on coming into contact with persons of the first class, or with substances which they have rendered *nervurous*. This latter class are the *impressible* persons spoken of, and

* *Journal of Man*, vol. i, p. 107.

† *Ibid.*, pp. 106, 107.

they are always capable of absorbing the nervous fluid, when brought into contact with *nervaurous* persons or things. Like the different poles of a magnet, the extremes of the one class are always positive and the other negative. The *nervaura* constantly emanating from the first, remains permanently fixed in material substances, whether communicated to a lock of the hair, an article of clothing, a piece of paper, or the seat upon which they sit; and for hundreds of years thereafter is capable of exerting the same power upon the brain of an impressible person, that the one from whom it originally emanated could have done while living. The effect of contact with these *nervaurous* substances upon different individuals, is as various as their difference of impressibility. In some persons, the mind is stimulated to greater activity by contact, and the physical, intellectual, and moral characteristics of the *nervaurist* are clearly discerned and can be fully described.

In others, on using, say an autograph of some great man, the mind of the person subjected to its influence is repelled into a corner, by the contact, and rendered powerless, so as no longer to be influenced by its own organs of sensation and reflection; while the mind of the writer takes possession of the subject's brain, and controls it more fully and energetically than the subject's own mind is capable of doing. The reason of this is obvious: the great mind reposing in the autograph, taking possession of the subject's brain, supplies to it a more powerful stimulus than had ever before impelled its actings. This effect can easily be produced by the autographic spirit, inasmuch as the mind of an impressible person is of such delicate texture, such refined spirituality, so exceedingly diminutive, and connected with the brain by such slender ties, that it can easily be rendered quiescent by the action of another mind of greater power, and made to yield its place in the sensorium, to the spirit of the writer of the autograph.

But the mind of a writer acts differently upon the brain of another person from what it does upon its own; or rather, the effects produced upon an impressible subject, by contact with an autograph, are widely variant from those observable in the writer. When the autographic mind acts with full force upon the brain of a subject, the effects do not correspond to those resulting from the action of the writer's mind upon his own brain, but to the difference in the cerebral organizations of the two individuals. The conduct of a subject acting under the influence of a mind of higher organization, cannot but be so incongruous as to attract general attention and produce the most striking results. For example: the autograph of a grave and dignified philosopher, when applied to the forehead of an impressible monkey, will cause the little gentleman to ape the philosopher, but no one will fail to perceive that he is a monkey still. So, when a person of diminutive soul is placed in contact with the autograph of one of giant mind, the on-looker cannot but see that an unnatural connection exists, and that Psychometry must be a true science.

We must not drop the monkey illustration, however, without farther comment, as it affords one of the strongest evidences of the truth of Psychometry. In its native forest, its habits and manners are its own. In all its social intercourse with its fellows, it acts like a monkey and not like a man. But as soon as it is brought into contact with men, and receives a few kindly strokes upon its head, from the hand of its captor, it ceases its attempts to scratch and bite, and begins to ape the conduct of its master. From time to time, the human *nervaura* is more fully communicated, from articles of dress made from old garments, and through the metallic chain by which it is restrained in its movements; and thus it soon undergoes a transformation of habits and manners, from that of the monkey to those of the man. So entire is this change, that it amounts almost to a change of nature. But,

though acting under the impulses of a human mind, and conforming its conduct to that of man, yet the little fellow is still a monkey, and makes himself laughably ridiculous by acting out of character.

Now, we boldly assert, without the fear of successful contradiction, that the remarkable transformations produced in the dispositions of monkeys, when brought into contact with men, can be best explained on the principles of Psychometry, and that, therefore, it must be ranked with the true sciences. And, farther, there is such a remarkable similarity in the dispositions of tamed monkeys and the impressible persons upon whom Psychometrical experiments are usually tried, as to afford additional confirmation of the truth of this science. We need not point out this similarity to any one who has witnessed the performances of monkeys in a menagerie, and of impressible subjects at a lecture on Psychometry. Both seem only anxious to act in conformity with their master's will, and were it not for the disparity in size, and the difference in the extension of the caudal vertebræ, a naturalist would unquestionably rank them as one species, on the ground of identity of habits.

It must not be overlooked, that the effects of Psychometry upon men, are equally as striking as upon monkeys. When the heroic soul of General Jackson took possession of the feeble clergyman,* and he began to stride the room, extend his right arm, stretch himself to the highest elevation, and in thunder tones hurl defiance at his enemies, his conduct was so unlike that of the pious pastor, that the scene must have been one of the most thrilling interest, and of triumphant exultation to the philosopher who had just then fairly discovered this new science. When the two sprightly and beautiful young ladies † felt themselves

* See page 92 ; also *Journal of Man*, vol. i, pages 100-103.

† Ibid. ; and *ibid.* pp. 106, 107.

transformed — the one into old age, with an elongated and wrinkled face, and the other into a cripple, scarcely able to walk — it is evident that the minds acting upon their brains, were those of the old hero and the lame divine, and not their own young elastic souls. Numerous other cases might be cited from the records, but these afford such conclusive proof of the truth of Psychometry, that it is wholly unnecessary to multiply testimony upon the subject.

The discovery of this science is one of great practical importance. Its principles have such an extensive connection with the every-day affairs of life, that it would be impossible to carry out all necessary reforms in society and government without its aid. A knowledge of its principles enables us to comprehend many occurrences in private as well as public life, which have hitherto been inexplicable.

A little lawyer, who had never given much indication of talent, and whose habits and manners were anything else than grave and dignified, was elected, through party influence, to the office of President Judge of the Court of Common Pleas. The sessions of the Supreme Court were held in the county court-houses which our new Judge had to occupy on his circuit. The Supreme bench was then filled by the best talent of the state — men of great gravity and dignity, and profoundly learned in the law. It was soon noticed that our little Judge had undergone a most remarkable transformation of habits and manners. On taking his seat in the court room, he would sit bolt upright, without throwing up his feet on the desk before him, as he had been wont to do. His voice became so altered in its tone, as closely to resemble that of the Supreme Judge who had preceded him in the occupancy of the seat. And such was the learned manner in which he gave his opinions and uttered his decisions, that, had it not been that the monkey was discernible in his strange misappli-

cation of legal terms, he might have been mistaken for the Supreme Judge, by those who should overlook the difference in size and personal appearance. This remarkable transformation was a matter of great astonishment to his friends. But had they understood the science of Psychometry, their astonishment would at once have ceased. They would have known that the Supreme Judge, in occupying the seat in the court room, had imparted to it a copious supply of the *nervauric* fluid from his person; and, that the little Judge, by the fundamental contact with the seat, had absorbed the nervous fluid of the pre-occupant, and thus had become wholly subjected to his mind, and constrained to exhibit all the characteristic gravity, dignity, and learning, that the Supreme Judge himself, had been accustomed to display.

A few years since, a candidate for the Presidency pledged himself to the people, that if elected, he would "walk in the footsteps of his illustrious predecessor." It was not then understood to what extent this pledge would secure the safety of his administration. He was of exceedingly impressible character, and very social in his disposition. It had long been known that he was liable to receive double impressions, and had often advocated, first one set of opinions and then another, to such an extent, and in such a non-committal manner, that all parties frequently claimed him. This seemingly erratic course can be easily explained on the principles of Psychometry. His contact with different individuals of opposite parties, impressed his mind with opposing opinions, and led to such intermingling and confusion of thoughts, as to place him upon non-committal ground. But this seeming defect in his character, as the results proved, was one of his greatest excellencies. Placed in the Presidential chair, then teeming with the *nervauric* fluid from the noble and energetic hero of the Hermitage, the impressible aspirant to the Presidency, could, in good faith, pledge himself for

the safety of his country. By sitting closely in the Presidential chair, and walking carefully in the hero's footsteps, he could keep himself constantly saturated with his nervauric influence, and thus it would be impossible for him to err, either in action or judgment, because he must, at all times, think, feel, and act, like the good old hero, and the country be as safe as it had been under his administration.

But the most remarkable confirmation of the claims of Psychometry, is found, a few years later, in the case of a candidate for the Vice-Presidency. Before his election, he had most explicitly avowed his ardent attachment to whig principles. The hero of North Bend, whose name headed the ticket which carried the election, did not live long enough to impart a decided nervauric impression to the Presidential chair. The Vice-President, on becoming its occupant, soon began to waver in his political course. The deep democratic impress made upon the chair, by the hero of the Hermitage, during two successive terms, remained in full force. The new President did not possess that vigorous and enlarged kind of a soul, which resists all external nervauric influences, but was himself, exceedingly impressible, and, besides, had strong enough predilections toward democracy, to prevent any repulsion, on his assuming the chair. Consequently, his mind was soon rendered quiescent, and his brain brought so completely under the control of the nervauric spirit of him of the Hermitage, that he soon became as democratic in all his feelings and actions, as could have been desired by the most zealous of that party. This total revolution in the opinions and conduct of the impressible President, can be easily explained on the principles of Psychometry, and is a most triumphant proof of the truth of this science. But it does more than prove the truth of Psychometry. It clearly points out a mode by which all the dangers to governments, from hereditary succession, or frequent elec-

tions of chief magistrates, may be obviated. The rule would be this: first place at the head of government, a man of sound judgment, clear discrimination, profound knowledge, and incorruptible patriotism. After his term expires, select a succession of *impressible* persons, to fill the chair of state, whose minds, coming under the influence of the nervauric fluid left in the seat by the first, shall, ever after, rigidly copy his example!

This system of succession would be a fundamental mode of perpetuating the wisdom and patriotism of national rulers. And, surely, this government should have shrewdness enough to avail itself of the lights of the science of Psychometry, to guide it onward in its glorious career of progress. If it shall not adopt the Mesmeric principle of action, already discussed, it will be inexcusable in neglecting the Psychometrical. In the adoption of the latter, the people need not inquire if the candidate possesses profound talent and learning, but only whether he has a high degree of impressibility! The man or woman, no matter which, who, on holding a piece of brass in the hand, can soonest taste it in the mouth, would most promptly absorb the nervauric influence from the Presidential chair, and, consequently, make the best and safest chief magistrate. And we would here just hint, that there are so many of both sexes, who, in their countenances, constantly wear incontestible evidence of their having been in close proximity to brassy substances, that even this single experiment might be dispensed with, and the choice made according to the amount of brazenness already appearing in the face! But if a bad man of energetic character, giant mind, and towering ambition, should ever occupy the Presidential chair, and introduce measures subversive of the nation's liberties, Psychometry teaches us that it would be at the peril of the country that an impressible person should be chosen to succeed him; because the successor must, necessarily, absorb the ner-

vauric influences that had emanated from the pre-occupant of the chair, and perpetuate his policy.

But the principles of Psychometry, may be as advantageously applied to the affairs of private life, as to those of public stations. In many families there is a hereditary sense of propriety, a love of justice, a nobleness of soul, which, for generations, characterizes all its members. When exceptions arise, it is where a member has passed from under the family influence and been subjected to that of persons possessing different inclinations. These families must have in their possession a few nervaurous substances, impressed by some high souled ancestor, or else have such a native strength of mind that their brains can not be used by others for mean purposes.

In other families, there is a hereditary or instinctive disposition to tattle, and slander, and make mischief among neighbors, thus rendering themselves a curse to the social circle in which they dwell. The innocent, inoffensive, modest, refined, and beautiful, instead of escaping their envy and malignity, are sure to come in for a double portion of their malicious libels. Now, though these things were well known, and "like mother, like daughter," had become a current proverb; yet none could solve the mystery of the perpetuation of such pernicious habits in particular families. It was only known that such were the facts, and many a prudent mother has said to her son, when setting out in life, "look well to the family of the girl you like, before you marry."

But all these things can be easily explained on the principles of Psychometry. And we may here remark: that it is utterly impossible to estimate the evils that are floating down the tide of time from the machinations of the witches. While they live, they are able to bewitch their hundreds, and render them miserable. When they die, they leave behind them, to their children, thousands of material substances, with which they have been in

contact, and to which they have imparted their *nervauric* impressions. Thus, a lock of hair, a night-cap, a dress, bed-quilt, blanket, bedstead, chair, tea pot, finger-ring, earring, or any other ornamental or useful article, coming down in a family connection, may impart, to its members, all that hatred of the lovely and the pure, that characterized the original servant of Satan, whose diabolical disposition is thus perpetuated in her posterity. Individuals under such influences, are always seeking for some person or thing to hate. The beautiful, the lovely, the generous, the noble, command not their veneration and respect. Vulture-like, they delight to revel in rottenness and putridity.

Now, it is evident that we have discovered, by the aid of Psychometry, the true origin of the disposition to tattle and slander, and to cherish hatred, and malice, and envy. All such persons, whether in the lowest or highest walks of life — whether on the bench, in the legislative hall, or the pulpit, are related to witches either directly or collaterally. Whenever, therefore, any one is found guilty of indulging in any of these diabolical habits, it is *prima facie* evidence of their being descended from witches. But then, though this must be humiliating to the pride of some families, yet the evil is not without its remedy. And if no other good than this results to mankind from the science of Psychometry, its discoverer must stand forth as one of the greatest benefactors of the age. As the evil has its origin from the contact of families with *nervaurous* substances, left by witches, or by those inheriting their dispositions, so the remedy is to destroy all relics and property descended from such ancestors, and to procure a new supply from family connections of opposite habits.

There are other events besides those enumerated, that have hitherto puzzled the most learned, but which can now be explained, satisfactorily, on the principles of Psychometry. A man of philosophic turn of mind, but high impressibility, is seen to wander from the city and to

meditate within the forest shade. Away from warm and dusty streets, the cooling breeze induces drowsiness, so that he lays him down beneath an elm umbrageous, and balmy sleep soon locks him fast in her embrace. Near by, a carcass, full of living *larvæ*, decomposing lies. With this community it is the eating age, and that of progress and development, and not the period of their loves. With each, affection's ties reach not to one more than another of the numerous mass. The social system under which they dwell, includes ten thousand living things, together bound, not by affection's cord and all those tender ties a parent or a lover feels, but only by such instincts as the worm to worm can have, while all upon the putrid flesh subsist. A bird alights, a rich repast to make upon the tender worms. In leaving, one is dropped from off the load it bears to feed its young. The lucky larva of the future fly descends upon the curled mustache, beneath the sleeper's nose, and disappears from view. An hour passes, and, awaked, he starts for home again, but not as forth he came upon his walk. A new sensation has possession of his brain. Attachments for the individual are now forever lost, and love of wife and child is selfishness in the extreme. The aspirations of his great, expanding soul, are so enlarged, the entire world is insufficient for his care. But earth is all his hand can reach, and he resolves that, henceforth, he will guard it well. Things with men and nations, too, he sees, have long been out of joint. He loud proclaims his plan to bring again the golden age, and hundreds join to give perfection to his scheme. And long he toils, to build among the sons of men, one broad, expansive brotherhood, in which maternal tenderness shall be unknown, paternal care become a thing unworthy of the name of man, and people live, like caterpillars in their web. The world looks on in scorn and laughs, and says his reason's lost. But still he toils, in hope that other generations, as they rise, shall know, nor father, mother,

brother, sister, child, but that affections of such selfish mold shall be erased from human hearts, and love to universal man predominate in every soul. He fails, and dies. The doctors then dissect his head and find a *maggot* in his brain. Psychometry explains with ease this case which seems so strange. The insect's mind had greater strength than the philosopher's, and partly held his brain in its control, begetting speedily, therein, the notion of the only social system that it understood. And thus this science shows how ideas new and strange may take possession of the minds of men, by contact with inferior things, and make them think that man, who, godlike, stands supreme among the living things of earth, would have his joys increased, if sunk in being's scale, unto the level of those half developed animals, that care for nought but food, and never feel love's holy passion in their hearts, nor look for bliss beyond the present hour. Such men have always got a maggot in their brain!

There remains several other points of view in which the science of Psychometry is of primary importance. As its full claims cannot be clearly understood, without additional extracts from the writings of its discoverer, we ask attention to the following sentences, collated so as to give a true idea of the writer's views.

"If then, man, in every act, leaves the impression, or daguerreotype of his mental being upon the scenes of his life and subjects of his action, we are by this law furnished with a new clue to the history of our race.

* * * The past is entombed in the present! The world is its own enduring monument; and that which is true of its physical, is likewise true of its mental career. The discoveries of Psychometry will enable us to explore the history of man, as those of Geology enable us to explore the history of the earth. There are mental fossils for the Psychologist, as well as mineral fossils for the Geologist; and I believe that, hereafter, the Psychologist and the Geologist will go hand in hand — the one in portraying the earth, its animals and its vegetation, while the other portrays the human beings who have roamed over its surface in the shadows and darkness of primeval barbarism! Aye, the mental telescope is now discovered, which may pierce the

depths of the past and bring us in full view of all the grand and tragic passages of ancient history ! * * * A drawing or painting will convey, as effectually as a letter, the conception of its author, and his mental efforts in its production. * * * It is necessary only for the psychometer to come into contact with something upon which the author has affixed the stamp of his peculiar individuality. * * * In thus exploring a portrait or a drawing, the psychometer not only obtains an idea of the artist, but also conceives the idea which the artist entertained of his subject. The same principle is equally applicable to autographs. * * * I think it highly probable, that, by the application of this principle, the chasms of history may be supplied, and a glimpse may be obtained of unrecorded ages and nations, whose early history is lost in darkness. The ancient manuscripts, paintings, and other works of art, which still exist — the crucifixes, garments, armor, and other ancient relics, still preserved — are doubtless still instinct with the spirit that produced them, and capable of revealing, to psychometric exploration, the living realities with which they were once connected. * * * The psychometer is not limited to a perception of the thoughts of the writer at the moment, but appreciates his entire being — enters into his emotions — his relations to society, and his past history. Aye, in many instances, the whole career of the individual is opened out before the observer, and he traces that career from childhood to death. Let us apply this principle. Could we obtain any relics of Julius Cæsar, of Cicero, or Plutarch — of Pericles, Plato, or Solon — of Alfred the Great, Confucius, or Mohammed — the ancient writings of the Hindoos, or the hieroglyphics of Egypt — and could we from these evoke the pictures of the past, as we do from an ordinary manuscript, how thrilling would be the interest with which we should listen to this resurrection of lost history ! Why should this be impossible ? Does the mental impressions attached to a manuscript ever evaporate, or become effaced ? Does the old manuscript cease to be legible to psychometric power when a certain number of years have elapsed ? It may be that there are certain limits to these experiments, or certain difficulties in the way of their extension, but I have not yet found any manuscript so old as to be beyond the reach of this method of exploration. The autographs of Franklin, Washington, Jefferson, Burr, Knox, Schuyler, and others of the Revolution, gave prompt and distinct impressions. The oldest manuscript which I have subjected to such investigations, was that of a clergyman of the Church of England, dated in 1637.* [It gave satisfactory responses.]

* *Journal of Man*, vol. i, pp. 147, 148, 149.

But we must limit our extracts, important as they are. The following paragraph, however, is so essential to sustain us in our deductions, that it must not be omitted.

"A lady of vigorous and well cultivated intellect, but of very delicate physical constitution, who had fine psychometric powers, was, nevertheless, so sympathetic and excitable, as to be sometimes completely carried away by the influence of the character which she describes, and lose all self-control. The autograph of Mr. Clay, especially, produced this influence upon her. She soon became so possessed of its spirit, as to feel herself a distinguished public character, engaged in matters of great moment; and, forgetting entirely the experiment, she replied haughtily to the questions which I proposed, as though she considered them quite impertinent or insulting."*

This lady would, unquestionably, make a first-rate President, to succeed the present incumbent, and her name ought not to be kept a secret from the public. Her case fully sustains us in our deduction, that the minds of certain impressible persons, are rendered quiescent, while the spirit residing in the autograph, takes possession of the brain and controls its volitions. But we have not yet by any means reached the limits to which the principles of Psychometry may be applied to human affairs. Take another extract:

"But, it may be asked by the practical man, cannot this power be applied to the daily purposes of life, as well as to the explorations of history? Why should it not assist our inquiries into the guilt or innocence of those who are arraigned before our courts of law? I know no reason why it should not. Indeed, I have no doubt that, with the proper means and arrangements for the investigation of character, a scientific tribunal for the decision of all controversies between man and man might be established, which would come much nearer to exact justice than we can possibly reach, by our present cumbrous judicial system and laws of evidence. To propose such a tribunal would, at the present time, be premature; but there is no reason why the science should not contribute its light to elucidate any obscure facts, or traits of character, which may have a bearing on the case that is tried. If the jury, and the public generally, were aware of the power of psy-

* *Journal of Man*, vol. i, p. 154.

chometry, the statement of the results of a psychometrical investigation, under proper circumstances, would have a decisive influence upon their opinion. * * * I have no doubt that this kind of testimony will be introduced into courts, after the principles of psychometry have become generally known and established. In the delicate class of cases arising from lunacy, as well as in those involving high crimes, there are no methods of exploration which can compare with psychometry, as to the power of ascertaining the truth or falsehood of the charges.

* * * If the individual accused of crime, or lunacy, has written a number of letters during the period embraced by the accusation, his mind may be traced through all the phases of excitement to which it was subjected, and the truth or falsehood of the charge clearly ascertained. * * * The establishment and use of such powers, for the discovery of innocence and guilt, will have a most salutary influence upon society. * * * The knowledge of such an improvement, in our methods of studying mankind, will have a powerful influence in checking crime. The temptation to crime arises from the hope of securing an escape. But when the criminal knows that the Argus-eyes of his fellow-beings are capable of tracing him through all the devious ways of his life—when he knows that his secret acts, his criminal designs and attempts, all lie bare before the spiritual eye of man—he will find himself compelled to abandon his crimes. When thus society, with all-seeing but benevolent eyes, superintends his movements, and with its millions of strong arms reaches forth to lead him back into paths of peace and virtue, there will be an end of the high crimes that now disgrace our people. The recognition and general cultivation of Psychometry, when among the millions of psychometric seers there will be men of the highest order of genius, talent, and wisdom, will fully realize these hopes. The introduction of this science will operate like the introduction of brilliant gas lights into the dark and crime-haunted streets and alleys of a populous city. The crimes which previously reveled in security, will be compelled to retreat from the luminous thoroughfare. Not only will the criminal be held in check, but all of us will feel the monitory and restraining influence of this knowledge. When we know that, in every act of our lives, we are tracing a biography which may be read by a thousand eyes—when we know that it is utterly impossible to be selfish or vicious and conceal the fact—when we know it is utterly impossible to gain credit for virtue, without having it in our inmost nature—and that if we do cherish noble sentiments, they will not be concealed from the eyes of those we respect—when we know, in short, that we shall appear to others, in all things, *as we really are*,—many will wake

up from their hollow and hypocritical life to the cultivation of real virtue; and all will feel in their private lives, the same restraining, yet elevating influence which is produced by the presence of a good friend, before whom we are ashamed to indulge any little exhibition of a selfish or a petulant spirit."*

We here close our extracts. They supply ample means to estimate the length, breadth, height, and depth of the science of Psychometry. We need not enumerate, in detail, the endless variety of modes in which its principles may be usefully applied. With the extracts before him, the intelligent man can readily comprehend its inestimable value to mankind; and a few points, clearly stated, will enable the unintelligent, also, to avail themselves of its advantages.

As there are mental fossils for the psychologist, as well as mineral fossils for the geologist — as man in every act, leaves the impression of his mental being upon the scenes of his life and the subjects of his action — as his nervaura is imparted to everything he touches — we cannot look forward, but with high expectations, to the day when Psychometry will become the chief study of every class of society, and its principles be applied in all the relations of life. When that day comes, ten thousand articles, at present worse than useless, will be eagerly sought after and purchased at any price. The lover, poet, novelist, historian, judge, lawyer, sheriff, constable, magistrate, teacher, minister, and editor, will each be more capable, an hundred-fold, than at present, of performing their duties and executing their purposes. It is well known, that each efficient student and professor, in geology, mineralogy, palæontology, ornithology, entomology, and botany, are now exerting themselves to secure cabinets of specimens to illustrate their respective sciences; because, without such aids, for illustration, no one can be a successful student, or professor, of any of these branches of the

* *Journal of Man*, pages 149-152.

natural sciences. Psychometry, too, when it shall be properly estimated, will make large demands for cabinets of nervaurous articles, to be used in the investigations of the students and teachers of this most potent of all the sciences. Then, all the old coats, hats, caps, bonnets, gloves, shoes, boots, rags, manuscripts, and autographs — now lying unheeded in streets, alleys, public highways, lumber rooms, garrets, drawers, and desks — will each unfold the secret history of an individual, a family, or a neighborhood, and be as eagerly and carefully gathered for scientific, literary, historic, police, judicial, and gossiping purposes, as are the most valuable mineral fossils now collected to elucidate the palæontology of the earth. Does any one doubt this: let him look a moment at the practical operations of Psychometry in the common affairs of life, and his skepticism must vanish forever.

Each bouquet of flowers, every written note, finger-ring, or other article, received by a young lady, from a gentleman, has impressed upon it the *nervauric* fluid of the writer of the note, or giver of the gift. If he is making advances in the character of a lover, she has the means, in the articles coming from him, of infallibly testing the sincerity of his heart. The moment she can obtain the dollar, to pay the fee of the impressible Psychometer, the whole truth of the case can be revealed to the anxious maiden, and her suitor's honesty of purpose fully determined. Thus, can the deceiver be promptly detected, and his dishonorable designs defeated; while the true lover may at once be known, and his advances encouraged. In this way will Psychometry put an end to all coquetting and deception between the sexes, and a broken-hearted maiden, or disappointed swain, become a being known only in history!

The poet and novelist, hitherto cramped for interesting incident and variety of character, can obtain ample supplies of both, by calling out the vast stores included in

the nervaurous articles with which their garrets will then be amply filled. To the touch of the impressible Psychometer, each nervaurous article, in their Psychometric cabinets, will impart a distinct tale of joy or sorrow, of pain or pleasure, of hopes realized or expectations blasted, of scenes of conjugal felicity or pictures of domestic wretchedness, of the performance of untold acts of benevolence, or the perpetration of innumerable crimes. The daily telegraphic dispatches are not more important to the editor and man of business, in supplying a constant stock of current news and notices of the variations in the markets, than will be the science of Psychometry to these two classes of literary men. Instead of torturing their imaginations for the production of original ideas and fictitious scenes, a constant stream of that which will be new, strange, and true, may be made to pour in upon them as rapidly as their pens can work up the materials.

The husband and wife, each, by selecting an article worn by the other, and submitting it to some impressible kitchen maid, seamstress, or professional psychometer, can ascertain, with absolute certainty, the state of each other's affections and the extent to which the marriage vow is held inviolate. Clairvoyance has already been employed for this purpose, with the most decided results. But Psychometry must afford the surest test, and will, therefore, receive the preference by judicious persons. The moral effect, upon husbands and wives, will not be difficult to comprehend, when they find themselves the subjects of suspicion, and that their fidelity is being tested by Psychometrical experiments. Jung Stilling, of Germany, in his *Pneumatology*, a work recently published in this country, under the editorial supervision of Professor Bush, gives a case of a clairvoyant young woman, who professed to be in communication with the spiritual world. While attending religious meetings, at a married gentleman's house who was a very handsome man, she uttered

such sublime and glorious truths, and predicted so many things that were fulfilled, that she was considered inspired. It was not long until the girl, by her insinuations, induced the people to form a very unfavorable opinion of the gentleman's wife, and led both them, and the husband, to believe that she should be abhorred by God and man. "The poor woman," says Professor Stilling, "was, therefore, confined in a remote place, by orders from the invisible world; she lost her reason and died raving mad; and the widower then married the young woman, also by an order from heaven."

The students in our colleges, by the application of the principles of Psychometry, can be detected in all their cunning tricks, or indolent habits, in a thousand ways, unthought of by the present race of watchful professors and eagle-eyed Presidents. Their books, penknives, pens, and beds — their seats occupied during hours of recitation, or the chalk used at the black-board — their soiled shirts and drawers at the wash-woman's, or torn vests and coats at the tailor's — will each be made a tell-tale upon them, and unfold the history of the secret mischief they have done, as well as that in contemplation. Thus, this most troublesome of all creatures, the student, will at last be made to yield to the progress of philosophical discovery, as the lightning has been tamed by the advancement of science!

The stability of governments will be enhanced by Psychometry. By it the people can discover the intentions of rulers, and defeat their schemes of oppression and self-aggrandizement; while the rulers may detect the plans of hostility, or treason, that may be devised by the people. But governments will derive still greater advantages from the application of this science to their foreign diplomatic correspondence. Hitherto, the arts of diplomacy have made the correspondence, between governments, mean almost anything else than the intention of the writers.

Now, however, it will be impossible for governments to conceal their designs toward each other, as any impressible Psychometer, placed in contact with a diplomatic manuscript, or autograph, will be able to reveal the secret schemes that may have been devised by a prime minister or cabinet council, though they may use their utmost skill to conceal them in their correspondence. It will, therefore, be utterly useless for nations, any longer to act with duplicity toward each other, because their intentions cannot, by any possibility, be kept concealed. We would, therefore, urge them at once to adopt a manly, dignified, and ingenuous policy; and we do this the more earnestly, because it will not only promote the peace and prosperity of the world, but will supply one of the strongest testimonials of the practical value of Psychometry.

Mayors, magistrates, and judges, under the reign of this science, can much more fully secure the ends of justice, than hitherto, as they may greatly multiply testimony to establish the guilt or innocence of prisoners placed upon trial. After all the witnesses in a case are examined, the cap, hat, shoe, or long-worn stocking, of the prisoner, will reveal to the Psychometer, the necessary facts to complete the evidence required for a truthful decision. Where witnesses step out of the way, or conceal themselves to avoid testifying, still the ends of justice need not be defeated, as all the absenting witnesses know of the case, can be obtained from any article with which they may have been in contact, at any time, after the occurrence of the events upon which the testimony is demanded. And, farther: if an officer in pursuit of a person charged with crime, can, in his flight, but come near enough to catch the skirt of his coat, or the angle of his shirt, as it streams behind in the wind, and succeed in tearing it off; the guilt or innocence of the fugitive can be as fully determined, with this scrap of a garment, as though his person had been seized and brought into court. This remarkable

discovery, of the value of nervaurous substances, in courts of justice, is important, not only on account of its own intrinsic value; but because it proves, that our Imaginative Philosophers, without doubt, have progressed far beyond the ancient Egyptians in their knowledge of nature's laws. Had the science of Psychometry been known to the wise men of Egypt, the innocence of Joseph could have been clearly established, by the very garment exhibited in proof of his guilt; and his libidinous accuser, detected in her conspiracy, would have been thrust into prison, instead of the pure minded Hebrew boy.

But this enumeration of cases, to which Psychometry may be usefully applied, must be concluded, and we shall call attention only to another point. The rag gatherers who daily traverse our cities, to pick up every scrap of paper, cloth, or rags — from gutters, alleys, and streets, — must become very important personages and great promoters of public morals. All these articles, having been in contact with the persons within the buildings, must be impressed with their nervauric fluid. Each day, therefore, the rag gatherers will be able to divulge the secret acts of the citizens during the previous night, and all their misdoings may be published, throughout the country, with telegraphic dispatch, every morning. Thus may community be awed into propriety of conduct by the fear of exposure!

It must now be apparent, from what has been said, that Psychometry is the greatest discovery of the age, and is destined to exert a more potent influence, in the promotion of moral reform in the world, than any other system projected within the last thousand years. As a means of deterring people from bad conduct, it is vastly better than the old plan of frightening children and young folks, with tales of the "Black man," who would carry them off, if they should be guilty of naughty acts. But great as it is, we must again remind the reader, that Psychometry is

only a revival of the Law of Antagonisms. If in anything this new science may seem to differ from it, that difference arises from a more extensive application of its principles. This will be most satisfactorily shown, as we proceed in concluding the history of the blacksmith and his operations.

In his retirement, the blacksmith lived in almost regal splendor. The castle and lands which he purchased, were beautified and adorned, by him, to the fullest extent that they could be improved by wealth and architectural skill. From the top of the castle, which was situated on a hill, a fine view of a most picturesque landscape was presented on the one side, and of the deep blue sea on the other. If there could be a paradise on earth, the blacksmith's domains were entitled to the name. But, notwithstanding this, in his old days, he became restless and uneasy. The period would be at hand, very soon, when the fiftieth year, from the first scene in the blacksmith shop, would terminate, and the blacksmith be obliged to reckon with his former apprentice. Though he felt the greatest confidence in the virtues of his discovery, as a means of protection, yet he could not but manifest some uneasiness as to the results. As the months, weeks, and days rolled past, he was observed to be more and more engaged in his study room. He had been procuring, from time to time, a supply of charmed articles, until the greatest possible number had been accumulated. His collection included the most potent of the two classes — those which attract and those that repel the spirits of evil. With these, for years, he had performed numerous experiments to prove the truth of the Law of Antagonisms.

In his intercourse with the learned, the blacksmith had ascertained, that the inhabitants of Africa are able to bring evil upon one another, by secretly placing certain articles about each other's houses, or where contact must follow. In the simple language of the Africans, they are,

by this process, said to "make witch" for those they hate. These articles possess the power of attracting diseases, or evil spirits, to the houses where they are concealed, and the result is the loss of health, life, or reason, by some of the inmates. Scarcely a death occurs, even at this day, in Africa, that is not traced to witchcraft as its cause, and trials and executions of witches are numberless. Often the victims of the witches discover the presence of the infernal charms, soon after they have been deposited, but dare not remove them, because contact only hastens the direful catastrophe. The only safety, ever found, is in keeping constantly, about their persons and dwellings, a plentiful supply of repelling charms, to drive off the fatal disease, or the hurtful demon. The huts of the Africans, therefore, are everywhere found, (except in the civilized colonies,) filled with gree-grees, or charms.

Both these classes of charms are manufactured, by these simple sons of nature, in precisely the same manner that the nervaurous substances of our Imaginative Philosophers are prepared. Evil charms receive their baleful properties from contact with witches, or persons laboring under disease. The good charms derive their virtues, as already stated, from contact with persons of opposite moral character. The belief in the potency of charms, for good or for ill, is as prevalent at this day as in that of the blacksmith, not only in Africa, but in all heathen countries; and it is scarcely doubted, by any pagan, that disease and demoniacal influences are transmitted by this means.

That the belief in the transmission of disease, by material substances, is founded in philosophical principles, has been positively asserted by the great discoverer of Psychometry. He says: "The clothing of the sick, or anything with which they have been in contact, will, it is well known, transmit to healthy constitutions their peculiar form of disease." * This, then, is proof positive, that

* *Journal of Man*, vol. i, page 107.

the Africans are not mistaken in supposing that *disease* can be transmitted by charmed or nervaurous articles. The testimony we have presented, from the work so often quoted, is amply sufficient to prove, that nervaurous articles also transmit, with equal certainty, the peculiar *mental characteristics* of those by whom they are prepared. Witches, therefore, without doubt, can impart their malignant dispositions to others, by personal contact, or by material substances prepared for that purpose; and so fully and perfectly can they do this, that demons are attracted to the individual so affected, as strongly and numerously, as they are to the persons of the witches themselves. But it must be recollected that witches have power over those only whose moral characters approximate their own. In all other persons, there is such a degree of antagonism of moral character, as effectually repels witches and demons. But where there is no antagonism, or but little, witches may, at will, impart their nervaura, and thus render such persons objects of attraction to evil spirits, who may torture them at pleasure. This is the philosophy of "bewitching," and it is this that makes the life of a bewitched person so intolerable.

The discovery of the identity of charms and nervaurous articles, is very important, as it gives a scientific dignity and philosophic grandeur to pagan customs, which tend to increase our veneration for pagan priests and prophets — elevating them, at least, as high in the scale of moral excellence as our Imaginative Philosophers. The practice among the Africans, of venerating charms, or idols, and trusting in them as their protectors, has all along been denounced, by men of the old scientific school, as contemptible and degrading superstitions, and the priests and prophets who prepare them, as detestable charlatans. But Psychometry proves that this is a mistaken view of the subject, and does great injustice to both priests and people. Their customs are founded in a knowledge of

the effects of nervaurous substances, and the priests, in preparing and selling protective charms, or idols, are affording to the people the only safeguard against evil they can obtain. Pagan priests, therefore, must, hereafter, be viewed as philanthropists, and public benefactors, who are enabled to benefit their fellow-men, by a knowledge of the most profound scientific secrets — secrets so deeply concealed, in nature's vast arcana, that the principles upon which they are based had escaped detection for thousands of ages, until the deep penetration of the indefatigable blacksmith and the clear-sighted editor of the *Journal of Man*, succeeded in their discovery.

When the blacksmith had obtained his information of African customs, he resolved to test the reality of the properties said to be possessed by charmed articles. The sledge hammer, so long wielded by the vigorous arm of his powerful apprentice, had been carefully preserved, and the blacksmith now used it in his experiments. The nervauric fluid by which that hammer, and its handle, had been imbued, during the twenty-five years it was used, was of the most potent character. Its power of attraction, upon evil spirits and witches, was so great, that to his surprise, he found hundreds of them flocking around it every night. Watching the moment when the infernal concourse were busied in absorbing the diabolical nervaura from the hammer, the blacksmith would suddenly thrust some of his good charms into contact with them. Instantly the effects were perceptible. The firing of a musket shot into a flock of wild pigeons, could not put them to flight more suddenly, than did the repelling powers of the good charms dash the nefarious visitants from the blacksmith's study room.

It was during these experiments that the blacksmith discovered his *Law of Antagonisms*. He found that the antagonism between two spirits, or two persons, is in proportion to the difference in their moral characters; and

that this relation held good, also, between persons, or spirits, and charmed articles. A very wicked man, placed near the sledge hammer, was strongly attracted by it, and instinctively grasped it with both hands, while a fiendish joy lit up his countenance. But when brought into contact with a good man, or a good charm, this same individual recoiled from the contact with aversion, as did the lawyer from the autograph of General Jackson. When, however, the good man attempted to touch the sledge hammer, the feeling produced was painful in the extreme, and he would not repeat the experiment. The same results followed thousands of trials; and the blacksmith became convinced, that as witches and demons are wholly evil in their moral characters, the antagonism must be total and complete between them and a good man, or an article impressed with his nervaura; and that, therefore, good charms, as well as good men, afford an effectual protection against evil spirits and witches. But though he found that any one of his good charms would repel with considerable force, a witch, or an evil spirit of the common order; yet, he had his doubts whether they possessed sufficient power to repel the Arch-fiend, himself, with whom his final contest must soon take place. He, therefore, attempted to create a repelling force, of greater power, by accumulation. As, in modern days, the power of an electrical battery can be indefinitely increased, by the multiplication of receivers; so he, as if in anticipation of this discovery, proceeded to connect all his good charms, by means of a silver chain, and thus succeeded in concentrating the repelling powers of the whole in one circuit. By this fortunate discovery, he soon found that he had produced a degree of antagonism to evil, amply sufficient to repel all the demons of the nether pit, if they should be summoned to assail him.

We cannot but pause here, to remark, that it is a subject of deep regret, that proper measures had not been

adopted, in the days of the blacksmith, to make his discovery available to the world. If this had been done, evil spirits and witches might have been banished from the earth. Nothing would have been easier than the execution of this task. The Law of Antagonisms pointed distinctly to the means. All that was necessary, to exclude every Satanic agent from the habitations of men, was to surround each house and person, with substances prepared by the touch of men whose moral characters were antagonistic to those of demons. But, unfortunately, the age of the blacksmith was not one of that extended benevolence, which, like the present, grasps the whole world in its embrace. Men were then more selfish than now. Each looked after his own welfare and left others to do the same. Even in the days of Billy M'Connell, under the Constitution of the United States, men still continued to think that each one had about enough to do to provide for themselves; and, that where equal privileges were secured to all, if a man did not succeed in life, the fault was in himself and not in society, unless, where sickness or misfortune overtook him. Happily, a different state of things now exists. We have plenty of men, who, not being able to provide very bountifully for themselves, are, notwithstanding, so philanthropic as to offer to take care of everybody else. Now, as evil spirits and witches yet abound in pagan countries, and are beginning once more to show themselves here; we hope that this class of philanthropists, may be prevailed upon to undertake the supply of the world with nervaurous charms, to repel demoniacal agents from among men. By this means, only, can we make reparation for the dereliction of duty in the days of the blacksmith; and by this means, also, the science of Psychometry will carry its beneficial effects to millions of mankind now wholly unprotected from spiritual enemies; and may yet be made to sweep the agents of moral evil from the face of the earth!

As an apology for any seeming want of philanthropy on the part of the blacksmith, in not announcing his discovery, and extending its benefits to the world, it must be stated, that he did not so far perfect it, as to feel assured of its infallibility, until near the period of the maturity of his bond; and, that when the hour for the adjustment of that matter should arrive, he would need to concentrate its whole force for his own protection. Had he divulged his secret at an earlier day, his Arch-Enemy might have been able to concoct some antidote to its potency, and have foiled the blacksmith in his designs to outwit him a second time. For these reasons, his discovery was kept a profound secret until after the crisis in which its efficacy was put to the severest test. Far advanced in life, when he achieved his last victory, and inexpressibly gratified at its results, he was content to impart his secret to his eldest son, who, in turn, communicated it to his eldest, and he to his; thus transmitting it, in hereditary succession, in the family, until it reached the hero of our history, Old Billy M'Connell. But, unfortunately, Billy died a bachelor, and the secret must have died with him, had he not communicated it to us.

But we must hasten to conclude the history of the blacksmith's achievements. The morning of the last day of the life of the bond, found him in the midst of some of his most interesting experiments. He ate but little breakfast, and, after partaking of a moderate dinner, sent his family to the country — preferring to remain alone in his castle. To brace his system sufficiently, he brought up from his cellar a few bottles of his best old wine. The hour of ten at night found one of these bottles emptied, and the blacksmith seated in his study, busily engaged in writing. The roll of parchment before him, was nearly filled with the details of his will. Resting his head upon his hand, with his elbow upon the table, he paused from his labor, and sat in deep thought, occasionally turning his eye

toward the hour-glass. His candle was burning low and must soon be replaced by another, or darkness envelop him in its midnight mantle. He rose and lit another candle, placing it beside the short one on the table.

In the exciting days of the Long Parliament, during which the blacksmith lived, each gentleman kept a good supply of arms and ammunition. A keg of powder, covered with a board, sat in a corner of his room, occupying the space between his writing table and the wall. Before resuming his seat, he took from a nail in the wall, upon which it hung, a cloak of ample dimensions, having his silver chain stitched upon it, in almost endless circumvolutions. To this chain, as before stated, the blacksmith had carefully fastened his charms, or nervaurous articles, in numbers almost beyond computation. In throwing the cloak around his shoulders, he made a step or two of a zigzag character, owing, doubtless, not to wine, but to his nervousness, and pushed the board off the powder keg, leaving it exposed. Of this incident, however, he took no notice, but wrapping the cloak around him, again seated himself at his table. Finding a feeling of languor stealing over him, he opened another bottle and drank an additional glass of wine. At each end of the silver chain, there was a hook of the same metal. An early edition of the Sacred Volume, lying upon his table, had its lids connected by two silver hasps, through each of which the blacksmith had drilled a hole. Taking the book upon his lap, he placed one hook of the chain into the hole of one of the hasps, and, bending the pliable metal, made the attachment secure. This was done, that he might, in a moment, attach the other hook, to complete the nervaurous circle, and form his *magic battery*.

The principle applied in this case, is the same that is occasionally employed by a company of Mesmerists. When it becomes necessary to Mesmerize a subject, too

stubborn to yield to one of their number, they sometimes accumulate power by the others giving off their Mesmeric fluid, by contact with the body of the operator—thus forming themselves into a *Mesmeric battery*. It had been discovered by the blacksmith, that a combination of nervaurous articles, linked together, would form a *nervauric battery*, equaling in power the sum of the separate forces of each article included in the circuit.

The hour of eleven had now passed, and the expression of the blacksmith's countenance exhibited, more and more, the feeling of anxiety that preyed upon his mind. In a few moments, the last of the sands in the glass would run out, to tell the hour of midnight and the maturity of the bond. To brace his nerves fully, for the anticipated conflict, another glass of wine was hastily drunk. This done, he turned his head toward the door, and listened with the utmost attention, as if expecting to witness the entrance of a visitor. At the instant the last of the sands descended in the hour-glass, the door swung open, a sulphurous vapor filled the room, and his Satanic Majesty entered. He bowed haughtily to the blacksmith, and drew from his pocket the long expected bond. The blacksmith, without rising, addressed his visitor respectfully, inviting him to be seated. His Majesty replied, that he came not upon a formal visit, but upon business. Unrolling the bond, he pointed his finger to the name attached, demanding of the blacksmith if that were not his signature. "Certainly, sir," was the reply. "Are you ready and willing to comply with the conditions of your bond?" continued his Majesty. "I will be ready in a moment, sir. I am closing my will, and have but a sentence or two to write, and my signature to attach, and then, sir, I shall be at your service." "But why are you not ready now? Did I not fulfill, to the letter, my part of the contract, and secure to you all the riches that your heart desired?" "You did, sir, but you will remember I canceled twenty-five years

of the time ; and, now in return, I only ask a few minutes to make a proper disposition of my wealth."

His Satanic Majesty was neither bound nor inclined to delay, and would have instantly seized his prey and borne him off in triumph ; but that he noticed the sacred book upon the lap of the blacksmith, and the serpentine coils of the magic chain surrounding the cloak, and felt their repelling power as he made a step toward them. He, therefore, assumed a milder tone than otherwise would have resounded through the castle saying : " I trust, sir, from the relations that have heretofore existed between us, that you will not compel me to resort to extreme measures in enforcing this contract."

The blacksmith had closely observed the repelling effects of the charms upon his antagonist, in giving him a backward motion as he attempted to approach the chair. He therefore felt sure of victory. The circuit of his magic battery was not yet closed, and still the articles, singly, had sufficient power to repel his adversary. In a tone of voice indicating great confidence, he now replied to his Majesty's last remark : " I shall give you no farther trouble sir, than to be seated while the half inch of candle on the table burns out. Grant me this, and I will make everything satisfactory to you. But this much I ask as a special favor." Then, lifting out the fragment of candle, to let his Majesty see it, and extending his hand toward him, the blacksmith continued : " I only ask, sir, that you shall postpone the fulfillment of the conditions of the bond, until this half inch of candle burns out.."

His Majesty seemed little inclined to grant this request, but as he could not touch the blacksmith, while surrounded by his nervaurous fortification, he reluctantly assented to the terms offered him, and stepped toward a seat. The blacksmith interrupted him, however, in the movement, by saying : " I wish, sir, to have this agreement perfectly understood. Do you grant me exemption from the fulfill-

ment of the conditions of the bond, until this half inch of candle burns out?" "I do," answered his Majesty, impatiently. "Then I am content," exclaimed the blacksmith; at the same moment drawing in his extended arm, blowing out the candle, thrusting it instantly into the open volume on his lap, and closing the sacred book firmly upon it!

Fiercely, and terribly, did his Majesty turn toward the blacksmith, on beholding this movement. With a voice that made the castle shake to its centre, he demanded what was meant by that act. The blacksmith replied, he had long since determined never to descend to the grade of a servant, to any one who had been his own apprentice; and that he had now secured what he desired, by obtaining a new bargain, exempting him from occupying such a degraded position. He was free, until the fragment of candle should burn out. It was now extinguished, and placed where no demon could ever touch it, and he should be careful to deposit it where no human hand could ever reach it. Until relighted and burnt out, the blacksmith said, he was safe, and should set his Majesty and all his forces at defiance.

All the fury of his fiendish disposition now animated the Prince of Darkness, at finding himself, a second time, so adroitly and egregiously outwitted. He flew at his victim with the quickness of thought; but the repelling force of the nervaurous articles, in contact with the blacksmith, drove him back again beyond the point from which he started, as the elastic ball rebounds from the wall against which it is thrown. His whole frame now shook with rage and vexation, at finding himself powerless before his old master. In the fierceness of his wrath he called loudly upon his subordinates to come quickly to his aid:

"Ho! ye demi-gods, and princes, who are wont to meet with me in Pandemonium! hither fly, that we may wreak our vengeance upon this miscreant, who now is aiming to defraud our realm of rights we bought so dear!"

Before half this sentence was uttered, a score of magnates, from the nether spheres, was at his side to do his bidding. To them he thus addressed himself:

"Ye know why I am here! In days of vassalage to him, I often sat upon that chair wherein he sits; and it must yet have my *nervaura* deep impressed within its woody pores. Now let us all at once combine our forces, and rush upon the villain; for though his charms repel with force immense, and swept me singly back as wind drives chaff; yet, if we may but seize that chair, and keep from contact with the cloak and chain, methinks that we can bear him off."

The blacksmith, sat in dignified silence, while his foe had planned his mode of attack. To be prepared for the crisis, however, he had placed his hand upon the unattached end of the silver chain, which lay extended on the table, that he might, at any moment, connect the hook with the hasp and form his magic battery. He had calculated that its power of repulsion would extend throughout the whole room; and, as he wished to give his former apprentice a specimen of his progress in philosophical discovery, he was in no hurry to complete the connection. But scarcely had the blacksmith prepared himself for the grand *finale*, when the signal was given for the infernal phalanx to rush upon him. Quick as thought, his hand which lay upon the table, holding the chain, made a convulsive movement, first backward—knocking off the lighted candle, in the direction of the powder keg—and then forward to the hasp of the sacred volume in his lap. The rush of the demons toward him, the fall of the lighted candle, and the passage of the silver hook into the hasp, were simultaneous. But no sooner did the click of the silver hook tell of the connection of the poles of the magic battery, than its repelling energies were felt throughout the castle. The tremendous force exerted in the explosion of a first-class steamboat, has never blown the passengers

from its decks, with greater ease, than did the repulsion of his magic battery sweep every demon from the blacksmith's study — sending them high in air, blowing off the castle's roof, and overturning all its towers. The blacksmith, too, felt himself ascending in his chair, and borne up by a demon on either side. But, still possessing his presence of mind, no sooner had they cleared the falling walls, than, by a swing of the skirt of his cloak, toward the spirit on his left, he repelled him from the chair. Instantly his weight bore down the unsupported side, and he slid from his seat to the earth, while the other spirit bore it off as the only trophy that the Prince of Darkness secured in the conflict.

The blacksmith soon recovered from the effects of his fall, and, without delay, hastened to the sea-side. Selecting a large rock, he placed it in his little family boat, and, stepping aboard, rowed himself out into the deepest part of the bay. Here he tore off one half of the silver chain from his cloak, to bind the rock fast to the volume containing the all-important half inch of candle, and sunk the precious treasure in the sea.

CHAPTER VII.

Billy M'Connell's skill as a doctor and Clairvoyant — case cured. — Second-sight — its importance to the early settlers — the hunters — the whiskey barrel — lost cattle — found by second-sight. — A new art possessed by Billy — able to tell who the boys and girls love. — His success in these feats. — His last hours — gloom overcasting the people — reveals to the writer his great secret — dies. — The witches try to obtain the body — are repelled. — The silver chain — the sledge hammer — attracts the witches — the old manuscripts — the Law of Antagonisms. — Reasons for having retained the great secret — the decline of witchcraft — uselessness of the secret caused thereby. — Revisits of the "spirits" to earth — predominance of "lying spirits" — their impudence — evil results from their meddling. — Declared a nuisance — their lying — must be repelled. — The discoverer of Psychometry — his negligence. — Omnipotence of the Law of Antagonisms in repelling "lying spirits." — Rules to determine the moral character of "mediums." — Philosophical character of this theory — "mediums" to be tested by the sledge hammer — reasons why the successor of Billy M'Connell cannot apply this test — suitable agents in the field — the sledge hammer pledged to them.

It was designed, in the commencement of this work, to give a full outline of Billy M'Connell's skill as a physician, and his marvelous doings in the practice of his gift of *second-sight*. In these two departments, Billy's preëminent attainments have never been equaled. For sufficient reasons, however, it has been determined to avoid details, for the present. His success in curing desperate cases of disease, has not been surpassed by any of our physicians of the Imaginative school; and, in *clear-seeing* and *far-seeing*, no modern Clairvoyant can half equal him. In proof of his acute discrimination in discerning the peculiarities in the dispositions of people, and in judging of the character of disease and the true remedies for recovery, a single case only need be stated.

The wife of Sammy —, who lived a half-mile from Old Billy, had been very ill for six or eight years. "The more doctor's stuff she took, the worse she got," and for

three or four years had scarcely ever risen from ner bed. Sammy, being greatly discouraged, at last applied to Old Billy, who assured him he could cure her, if his directions were followed. He promised obedience, and Billy prescribed his remedy, prefacing it, however, with some explanations. "You know, Sammy," said Billy, in a sympathizing tone of voice, "that she is very weak from taking medicine. The doctors never can cure her, as they do not understand her complaint. She needs exciting applications to her skin, to make her blood circulate better. That is all she needs. But she is too feeble to bear them herself. I can give you simple remedies that will make her mend slowly, but as you need her help now, in cutting your harvest, if you wish it, I can cure her in a day or two."

As Sammy was a poor man, and could not afford to lose time, he agreed to adopt the shortest process. "Then," continued Billy, "I will apply the stimulants to your horse, and form such a *magic connection* between the animal and your wife, that while the stimulants are applied only to him, she shall have all the benefit of them, and be able to jump and run like a person in health. So, now, go over home, and bring her here in your wagon; but be sure to hold a tight rein as you drive over yonder bunch of witch-hazel bushes. Do not go around them, but over them, and hitch the horse to that sapling this side of them, and wait for me."

Sammy did as directed, and was soon on the way to Billy's, in his wooden-wheeled wagon, with his wife lying in it, upon a bed, and propped up by pillows. But no sooner did the horse step into the witch-hazels, than he began to rear, plunge, and kick, at such a furious rate, that the lives of all were endangered. The wife, panic-stricken, sprang from the wagon and ran homewards, like a deer, leaving Sammy to contend with the terror-stricken horse. The animal had disturbed a hornet's nest, as Billy

intended it should, and hundreds of the hornets instantly commenced stinging the poor brute. Fortunately, so intimate was the *sympathetic connection*, established by Old Billy, between the horse and Sammy's wife, that she at once felt, thrilling through her own system, the exhilarating effects of the stimulants applied to his hide; and, animated with new life, effected the journey home with but little fatigue. Surprised to find herself so much improved by this one prescription, she commenced working and regained her health without repeating the experiment. This single case affords the key to Billy's great success in curing such cases of debility.

The gift of *second-sight*, in olden times, was the equivalent of modern *Clairvoyance*. Billy M'Connell possessed this gift in an eminent degree, and attached much importance to the aid he could thus render his neighbors, in finding their lost property, and determining the condition of their distant friends. The possession of this power, by Billy, was of immense value to the people, in the circumstances in which they were placed. The small portion of lands then under cultivation, left many parts of the country an unbroken forest, inhabited, chiefly, by the wild turkey, the fox, the deer, the wolf, and the bear. The West had then no great towns, or cities, to demand a large supply of the fruits of the farmer's labor. The non-existence of turnpikes, canals, railroads, and steamboats, to facilitate the transportation of agricultural products to distant markets, and thus add to their value, left the people without these stimulants to industry. The want of pasture fields for inclosing hogs in summer, and of corn to feed them in winter, made it necessary to let them run at large in the woods, where the destruction of pigs, by foxes and wolves, left families often without a sufficient supply of pork. It was a matter of great importance, therefore, to this class of the settlers, that there existed an abundance of wild game in the forests; and they were the more easily

reconciled to this state of things, as the excitement connected with the sport of hunting, and the superiority of the flesh of wild animals for food, afforded an equivalent for the time spent in its capture.

Though hunting had its fascinations, it had also its fatigues. The first shot did not always bring down a turkey, deer, or bear. If wounded, a chase after the animal, of many miles, would often be required to obtain a second shot or secure the prize. Whether successful or not, if the hunter was led in the direction of Billy M'Connell's cabin, he was sure to drop in and rest awhile. On such occasions, the whiskey barrel lent its reviving influences to the tired hunter, Billy always had time to talk with him; and, in those days the most common every-day occurrences supplied topics of conversation. Each man in the neighborhood, knew the cows and horses of every other man, and could distinguish the sounds of their bells from one another. In the course of a forenoon, perhaps a half-dozen hunters would call, one after another, from as many points of the compass. In this way Billy learned pretty much all about the condition of things in the woods, both as to game and cattle.

It often happened that cows and horses, in feeding in the woods, would wander from their usual haunts, and the "cow boys" be unable to find them. In urgent cases, the men had then to turn out and seek the straying animals. If unsuccessful, in the first few hours of their search, the cabin of Billy M'Connell was usually visited, with the double object of ascertaining the state of the whiskey barrel, and making use of Billy's Clairvoyant powers to determine where the lost animals were to be found. To all applications of this kind, he never hesitated to attend; and, referring to his book, in which he often made entries while talking with the hunters, he could, after a moment's deep thought, and making some curious hieroglyphical characters, direct the applicant to a point in the woods

where he rarely ever failed to find the object of his search. Indeed, so seldom did Billy fail in affording satisfaction, that his powers of *second-sight* were considered the most perfect of any man living. Were we to go into details, the evidence of Billy's vast superiority, in this department of the Imaginative Sciences, would put to the blush any modern Clairvoyant.

But our Witch Doctor possessed another art that made him very useful to the young folks. He could tell, with almost infallible certainty, upon whom any of the young persons in the neighborhood had fixed their affections. There were two modes by which he performed this feat. When a young man, for instance, applied to know the secret preferences of any young lady, Billy would manage to see her. He would then write down a list of the names of all the young men in the neighborhood, and inform her he had come to tell her fortune. Inducing her to look at the catalogue of names, he would point to each one in the list; and, after one or more trials, was always able to tell who the girl loved best. Whether he ascertained the fact by Clairvoyance or Psychometry, we shall not now attempt to decide. It was said, however, that Billy's eye was always fixed upon the countenance of his subject, while she was watching the names; and the change of expression always noticeable in virtuous innocence, when the loved one is named, may have somewhat influenced his decision. His other mode of deciding this delicate question, was to feel the pulse of the young lass, while he named the young men in her hearing. As in the first case, the eye and the cheek could not conceal the emotions of the heart; so, in the second, the pulse could not but beat with increased momentum at hearing the dearly cherished name to which the heart's hopes were clinging. Let any one try these experiments a few times, and it will be found, not only that Billy M'Connell was a philosopher, but that such secrets need not the aid of "myste-

rious rappings" to reveal them. Billy made so few blunders in these trials, that his fame, as a medium between the known and unknown worlds, was greatly increased, and the quarter dollars in his purse considerably multiplied. This same principle can be applied to ascertain many other unknown things, with as much certainty as in the cases above stated. It is immaterial whether the persons be old or young, if an interest in the thing be fully excited.

We might fill volumes with accounts of wonderful things done by our Witch Doctor; but we shall only detain the reader with a statement of the circumstances connected with his last hours. This part of our narrative we approach with reluctance, not only because of the melancholy recollections which it calls up in the memory; but because we may be charged with egotism, in announcing the relation we sustain to the greatest Imaginative Philosopher the world has yet produced.

Billy had taken a great liking to me when I was a small boy, on account of my spryness in bringing him drinks of cool water, lighting his pipe, and setting out the bottle to him, when he visited our cabin. Often did he promise to do something handsome for my benefit when he came to die. And when, at last, that hour did come, it was a sad time for the neighbors. Their benefactor and protector was about to go to his long home. When he should bid adieu to all sublunary scenes, the witches would revel unrestrained, and demons make their homes in all the people's dwellings. Such clouds of gloom as then were gathering in the horizon, had never overcast the region of Slab-camp and Lick-run. Never had such a dark future seemed impending over its inhabitants. But my heart is too full to give particulars now. Suffice it to say, that, at the hour of midnight, September 20, 18—, a messenger rapped at the door of my father's cabin, and summoned me to fly quickly to the bedside of Old Billy,

to receive his dying instructions. Father and mother trembled for my safety, knowing that the powers of darkness would be on the alert; but as the venerable Witch Doctor was yet living, they had full faith in his ability to protect me from harm, and assented to my obeying the call. For my own part, as he had always shielded me fully up to that hour, so that no witch had ever dared to hurt me, I felt very resolute, and set off, whistling as loud as possible. That no time might be lost, my pilot led the way, by a shorter route than the path he had come. The moon gave us but a pale light, on account of the haziness of the atmosphere. On leaving the cleared grounds of my father's farm, we set forward courageously into the forest, but soon found it filled with spiritual foes. On one side they hooted like an owl, and on the other, mimicked the screeching of the night-hawk. Here they imitated the growl of the wolf, and there the yell of the panther. On disturbing the bushes, in pushing our way through the thickets, the spirits would fly from the branches in the form of birds. In stepping over the fallen trees, they would jump from beneath our feet and make their escape in the shape of rabbits and foxes. On reaching the top of a hill, away galloped a troop of them, having bodies like deer; and at a salt-lick, in the valley, another company trotted off, heavily, appearing like elk with ponderous horns. Indeed, it seemed as though we had both been doomed to destruction, and would inevitably have been carried off, but for the protection afforded us by Billy. Every demon and witch, that had congregated on our route to destroy us, was irresistibly repelled from us, by the magic influence of Billy's old white hat, which my guide had been instructed to wear. As he held me by the hand, I shared the benefits of its *nervauric* virtues, in consequence of the contact, and escaped unhurt. No sooner did the dying philosopher perceive us enter his door, than he beckoned me to his bedside; where, unknown to all

others present, he whispered his great secret in my ear, and breathed his last! And there I knelt, at the side of his cot, in my youthful innocence, master of the great secret of *The Law of Antagonisms!* Instead of feeling elated at possessing the greatest philosophical secret of the world, it suffused my cheeks with blushes and increased my natural diffidence a hundred-fold!

The older persons present proceeded to perform the last sad rites to their departed friend, and in due time enshrouded him for burial. As directed by him, before his death, I remained near the corpse; and when an old lady, at the farther side of the room, requested me to remove a curious silver chain, surrounding his body, according to the directions I had just received, not to permit it to be taken off, I civilly declined to obey her request. This chain had a hook at one end, and seemed to have been rudely broken off at the other. Attached to it, along its whole length, were numberless scraps of paper, linen, cloth, metals, &c. Why the old lady did not come and attempt to remove the chain herself, I could not at that moment imagine. On looking closely into the corner of the room where she sat, I perceived her hand resting upon a sledge hammer of large size and ancient construction. During the course of the morning, several other old women came in and took seats near the sledge hammer, each one immediately placing a hand in contact with its surface. Why they acted thus, I knew not, until, on reaching home, after the funeral, I examined a roll of parchments my benefactor had taken from his bosom and committed to my keeping. In these I read the story of the blacksmith, and a full elucidation of the Law of Antagonisms, from his own pen. Here, then, I at once comprehended the whole secret of the reason why the old ladies did not venture near the corpse, but chose to congregate around the sledge hammer. They were all witches, and, had I removed the silver chain, they might have borne off the dead body, so that it

would never have received Christian burial. But the repelling influences of that chain kept them off, at a proper distance, while the affinity between them and the sledge hammer attracted them close to it, so that they could abstract the nervaura with which it was yet impressed. This sledge hammer, next to the manuscripts embracing the details of the Law of Antagonisms, I consider the best portion of the legacy left me by Old Billy M'Connell, the Witch Doctor!

We may be censured for having kept this great secret so long concealed from the world. Perhaps we deserve censure; but we beg that our reasons for such long delay, may be heard. We were very young at the period of the death of Billy M'Connell, and had not then such enlarged views of our obligations to mankind, as are now held by many philanthropists. Nor were we so aspiring as, at all hazards, to push ourself before the public. But what tended most fully to overwhelm us with embarrassment, was the fact, that for some time before Billy's death, a new class of emigrants began to crowd in upon us, who were full of new notions, and new measures. Among these new comers, were some printers, booksellers, schoolmasters, and ministers. A college, on the east side of the Ohio river, had also been started, and some of our farmers had sent their sons there "to get larnin." A strange notion, somehow, got into people's heads, that there were no witches, nor evil spirits, flying around at night, to trouble mankind. As education progressed, and the demand for books increased, witches and evil spirits grew more and more scarce. The preachers, too, inculcated the doctrine, that none but the ignorant, or those of weak minds, could have any belief in these supernatural agencies; and that nothing had ever occurred in the neighborhood, that could not be explained on natural principles. Some of them, even went so far as to charge Billy M'Connell with charlatanry!

These influences had not been long at work, until respectable people, generally, avowed a disbelief in witchcraft. And it is a remarkable fact, which we have before noticed, and one that claims attention from the scientific world, that witches, or evil spirits, never trouble those who disbelieve in them. As matters continued to progress in this manner, year after year, it was not long, after Billy's death, until believers in witchcraft were ashamed to look an honest man in the face, and say they had beheld the agents of Satan engaged in their midnight revelries, or in working their "spells" upon cattle or men. Under these circumstances, the necessity for promulging our great secret became less and less urgent; and we grew up to manhood, and to middle age, without the world knowing aught of the invaluable treasure we have had in our possession.

But we rejoice to find that things are now changing. The "spirits" have again revisited earth; but, as in the days of the blacksmith, and of Billy M'Connell, the evil spirits seem to outnumber the good. In proof of this, we need only say, that a few bereaved sons or daughters of mortality, cannot be put in communication with the spirits of their deceased friends, but the "lying spirits" must impudently intrude themselves and mingle in the "manifestations," so as to return erroneous replies, and bring discredit upon the "mediums." To this condition of things we shall very soon put a check. It is an intolerable nuisance demanding instant abatement. We feel the spirit of Old Billy M'Connell swelling within us. The valor displayed by him in the haunted mill, is stealing over us as we write, and the courage that animated him in that perilous conflict, is beginning to course through our veins, and will soon control our heart, impelling us onward to the conflict with these demons of darkness! Only look for a moment at the immensity of the evils they are committing, and restrain your indignation if you can!

When a weeping parent, wife, or husband, applies to the "mediums," and is receiving satisfactory preliminary answers, leading to the hope that the true condition of the "dear departed" will soon be revealed; just at that moment, we say, when the balm of consolation is about to be applied to the wounded heart, in creeps an evil spirit, and the very next response is an infernal lie! Be calm, who can: as for us, we would prove recreant to the trust reposed in us, were we now to refuse to act! The spirit of Billy M'Connell, and of the blacksmith, too, would break forth from their graves, to rebuke us, were we to refuse to put forth all our energies, and call to our aid the great Law of Antagonisms, to repel back again to their dark abodes, these "lying spirits," that now commit such deeds of deep depravity, misleading many amiable and philosophic minds, into the mazy fields of error, by their diabolical deceivings! We regret, deeply do we regret, that we had not sooner entered the lists; but we felt assured, that the discoverer of the science of Psychometry would have rushed to the rescue, with an ample store of nervaurous articles, to repel these spirits of evil from the presence of the "mediums." As he has neglected this duty — as he has not made this practical application of his discovery to the all-important subject of the "spiritual rappings" — we shall forthwith take the matter in hand, and show to the world the superiority of the Law of Antagonisms over that of the science of Psychometry! Nothing will be easier, through the aid of the Law of Antagonisms, than to repel every "lying spirit" far from the "mediums," and to attract around them only those that are truthful and pure. And if, after we shall have supplied to the "mediums," the repelling nervaurous articles, any of them shall be found receiving untrue answers, to any questions, it will be because the "mediums," themselves, are in the service of Satan, and, therefore, attract "lying spirits" around them.

This view of the subject is not unphilosophical. It is the opinion of many, who have given much attention to the subject of "spiritual manifestations," that the spirits, in the spirit world, are as fully under the influence of the affinities of their moral natures, as they were while here, and that there, as here, "like affiliates with like." And, farther, that in revisiting earth, they can only be attracted to persons whose moral qualities are identical with their own. When, therefore, "mediums" receive correct answers to questions, only once in ten trials, their attractive powers over the "lying spirits" of the spirit world, must be estimated as being ten to one greater than it is over the truthful spirits! Here, then, is an infallible standard to measure the reliability of the "mediums" who offer their services to the public.

It will now be perceived, that another great public duty must be performed: that is, to test the virtuous or vicious character of the "mediums," and thus determine whether the affinities between them and the spiritual world, will attract the lying or the truthful spirits. This test can be easily applied by a person possessing the proper moral qualities. It will only be necessary to bring the sledge hammer, willed to us by the last legitimate heir of the blacksmith, into close proximity to the persons of the "mediums." If lacking virtue, it will attract them, as it did the wicked fellow, in the blacksmith's castle; if virtuous, it will repel them as it did the good man on that occasion.

But there are reasons, detailed at page 118, why we, ourself, cannot take hold of that sledge hammer. Fortunately, there are not wanting, among a certain class of philanthropists, persons amply qualified to apply this test, and to them we pledge the loan of the sledge hammer, whenever it is demanded for this humane undertaking.

CONCLUSION.

Object of this work.—Tests of Animal Magnetism and Mesmeric Sympathy.—
 “Spiritual Rappings,” &c., &c.

IN concluding our labors, it will be proper to drop the vein of satire, hitherto indulged. It will be noticed that we have not undertaken to decide upon the extent to which Mesmerism, and its allied sciences, may embrace new scientific truths: this task we leave to men better versed than ourselves in the known laws of nature. Our blows have only been aimed at the charlatanry practiced in their names, and the extravagant pretensions of their advocates. The term, *Imaginative Sciences*, which has been adopted to designate the whole range of pretended discoveries we have been considering, is the most appropriate that can be selected, as it conveys the true idea of the merits to which they can at present lay claim.

We may be charged with a little extravagance, in ridiculing the pretensions of Mesmeric mountebanks, in their attempts to imitate the miracles of Moses, where reference is made to killing frogs by an effort of the *will*. But, in this, as in all things else, we have kept within the limits of their pretensions. In proof of this, we need only quote a single paragraph, from the “Night-Side of Nature,” a popular work among Imaginative Philosophers. In the chapter on the “Power of the Will,” the authoress says:

“Dr. Ennemoser mentions a curious instance of this *actio in distans*, or far-working. It appears that Van Helmont, having asserted that it was possible for a man to extinguish the life of an animal by the eye alone, (*occulis intentis*,) Rousseau, the naturalist, repeated the experiment when in the East, and in this manner killed several toads; but on a subsequent occasion, while trying the experiment

at Lyons, the animal, on finding it could not escape, fixed its eye immovably on him, so that he fell into a fainting fit, and was thought to be dead. He was restored by means of theriacum and viper powder—a truly homeopathic remedy! However, we here, probably, see the origin of the universal popular persuasion, that there is some mysterious property in the eye of a toad; and also, of the so-called superstition of the *evil-eye*.”

There is one point, before we take leave of our readers, to which attention must be directed. It is not true, as often alleged, that scientific men have neglected to examine these new discoveries, and test their pretensions by the known laws of nature. They have done so repeatedly, but that portion of the public who love to deal in the imaginative instead of the real, give but little attention to their decisions. One case may serve to illustrate the whole. The pretension, by the believers in Animal Magnetism, that the human body, in the Mesmeric state, is a magnet, was put to the test some time ago, in Cincinnati. A challenge was sent by a Mesmerist of some pretensions, to a Professor of the Natural Sciences, to test two points—that the human body is magnetic, and that there is a Mesmeric sympathy between the Mesmerist and his subject. The challenge was accepted. The subject was brought to the Professor's laboratory by the Mesmerist, and, being operated upon, was placed upon his back on the floor. Thus he lay, wholly unconscious, as it was asserted, of all that was transacting around him.

Now, it must be remembered, that all magnets attract each other mutually, and that the weight of a magnet is increased to the amount of that of the body adhering to it by attraction. The Professor applied a magnet, capable of supporting a weight of eighty pounds, to the forehead of the subject. But, as anticipated by him, though the body of the subject followed the magnet on his raising it upward, yet the Professor could not perceive the slightest increase in its

weight ; that is, the magnet attracted the head and upper part of the body of the young man, who weighed a hundred and fifty pounds, and sustained it in nearly an erect posture, without the slightest addition being made to the magnet's own weight. This experiment, repeated several times, was a clear demonstration to the Professor, that the whole pretension was a humbug, and that the Mesmerist and his subject were attempting to practice a gross fraud upon him. But a more delicate test was next applied. The Professor suspended a very small and sensitive magnet by a delicate fibre of silk, so that the slightest magnetic attraction acting upon it, could be at once perceived. This magnet could hold in suspension, by the power of its attraction, only the weight of the finest cambric needle. But the effect of this small magnet upon the subject was equally as powerful as the larger one, lifting his body, as before, into a sitting posture on the floor; while there was no increase in its own weight, nor the least degree of attraction exerted upon it by the pretended magnetic body of the subject, so as to move it toward him!

The experiments made to test the Mesmeric *sympathy*, existing between the Mesmerist and his subject, were equally successful in exposing the imposture of the pretension. The electric battery was used. The shocks were at first applied to the Mesmerist, and when he would jump and shuffle on the floor, the subject would also startle as if he had received the shock. On moving the apparatus into an adjoining room, and repeating the shocks on the Mesmerist, the subject still jumped at the moment his master received the shock, and jarred the floor. But when the Mesmerist was removed to a room still further off, unknown to the subject, and other gentlemen, without being shocked, imitated the jumping and shuffling of the Mesmerist, the subject continued to startle and jump with as much energy as if his master were still receiving the electric shocks!

But did the Mesmerist, after such demonstrations of the non-existence of *magnetism* and *sympathy* in Mesmerized persons, acknowledge his error and abandon his profession? Not at all: he went on his way, proclaiming, both in his lectures and newspaper puffs, that the experiments of the learned Professor had fully established the truth of the propositions they had so signally refuted. Now, after such demonstrations as these, of the impostures practiced upon the public in the name of science, how can any honest man do aught but treat such charlatanry with contempt?

There are many well meaning persons, half inclined to believe in the claims of these mountebanks, who argue that scientific men are much to blame for not investigating all pretended discoveries, and exposing impostures wherever they are found. This, they urge, is demanded for the protection of the public against imposition; and, so zealous do they sometimes become, that they utter their censures against men of science, in no very mild terms, for their supposed dereliction of duty. We cannot better illustrate the absurdity of this demand, than by telling the following anecdote:

A certain king, greatly annoyed by the extravagant follies of his subjects, resolved to put an end to the evil, by exterminating all the fools within his dominions, beginning with the greatest first. With a zeal equaling the emergency, he offered the post of "Fool-killer" to one of his shrewdest councilors. But to his astonishment, the honor was declined. On demanding a reason for such a decision, the answer was this: "May it please your Majesty, I am fully impressed with a sense of the honor you have done me, in appointing me to this important work; but I must decline entering upon the discharge of the duties that would devolve upon me, chiefly out of the regard I have for the welfare of yourself. Should I accept, and act according to the spirit of the law, I must

first kill you." "Kill me!" exclaimed the king, in astonishment; "you mistake my object." "Not at all," replied the councilor, "the greatest fool is to be first executed, and the lesser ones afterward. He who supposes that any one man can live long enough to kill all the fools in your kingdom, is himself the greatest fool within its bounds, and must be the first to suffer." The king thereupon rescinded the law, being convinced it would lose him half his subjects. The man who thinks scientific men should become "fool-killers," to the neglect of their professions, is himself as great a fool as was this king.

"The Spirit Rappings" belong to the department of the Imaginative Sciences. This volume would be incomplete, therefore, without a notice of that new development of charlatanry. The writer has had no opportunity of witnessing any of these "manifestations," until very recently. The lecture of J. Tiffany, Esq., in Cincinnati,* is the only one that he has heard, where the "rappings" were produced. Last winter he attended one, in a city church, where the preacher, a believer in the "spiritual manifestations," very carefully summed up the "revelations" which had been made previous to that date. This lecture was a candid statement, to his congregation, of what he believed to be the facts, and very satisfactory as a general summary. From him it was learned that the Communists, the Shakers, the Mormons, and members of several religious bodies, which need not be named, had each received "spiritual communications," confirming the truth of their systems of belief.

Now, where the "revelations" are so contradictory, as those made to these several sects must have been, accustomed to reason on common sense principles, we cannot

* July 31, 1851.

but conclude that the whole thing is a system of fraud, and that each of the parties named are attempting, by this means, to bolster up their creeds. For each of these sects to deny that the others have received spiritual communications, would throw discredit upon all such "revelations." The parties, therefore, have adopted an ingenious mode of explaining the mystery. It is admitted by each that all the others are truly in the receipt of supernatural revelations, but that the discrepancies in the doctrines revealed are caused by "lying spirits," who interfere and make false responses.

There is one feature, in particular, in these "spirit" doings, that must be noted. We refer to a pretended prophecy, by the spirits, of coming events. From time to time it has been repeated, until many are influenced to expect its fulfillment. The prophecy is this: that we are on the eve of some grand spiritual development, when a new order of things is to be introduced into the world; and that the manifestations now received are only the precursors of the more extended revelations which are to follow. Connected with this are hints of what is to be anticipated. Humanity, it is said, is in a course of progression and development, from a state of misty mental obscurity, in which but little of truth, physical, moral or spiritual, was understood by man, to a condition when he shall comprehend, as does the mind of the Infinite, all physical, moral and spiritual laws. Nor is this all. It is taught that Savageism, Paganism, Judaism, Mohammedanism, and Christianity, are equally divine, embracing so much truth as could be educed, at their introduction, by the human intellect, from the revelation God has made of himself in nature's laws; and that these systems are but links in the great chain of events, that will ultimate in the harmonizing of universal relations — now producing evil by their discordancy — and the ushering in of the great salvation, which is to release mankind from the vassalage of the

present organization of society, and introduce a complete conformity to nature's laws, when man shall stand redeemed amid Millennial peace.

Although, as is usual with errorists, there is not much unity of sentiment among those connected with these "manifestations;" yet the foregoing statement includes the views held by many who neither wish to be deceived themselves, nor are designedly attempting to deceive others. The misty obscurity in which the minds of these men are involved, are the results of ignorance, both in philosophy and Revelation; and not, as with the leaders, who have misled them, a systematic attempt to deceive the public for mercenary purposes. For the sake of such well meaning persons, and to guard others against deception, attention is asked to a few remarks, introductory to the statement of a rule, by which to distinguish false pretenders to revelations from the true messengers of Heaven.

When an earthly sovereign sends an agent to a foreign potentate, on business of state, he supplies to him such credentials, bearing the royal seal, as will verify the truth of his mission. So, when the King of Heaven is about to introduce a new dispensation among men, impart a warning of the future fate of wicked nations, or bring deliverance to his own people, his messengers are supplied with testimonials, bearing the seal of Jehovah, to attest the Divinity of their legation. This seal is the power to work miracles — the evidence of their being in communication with the Divine Spirit. The Prophets, under the Old Testament dispensation, and the Saviour and Apostles, under the New, all possessed this evidence of their heavenly mission to mankind. So well is this usage of the Divine government understood, so fully has it been known that the Almighty thus authenticates his agents, that every impostor, desirous of building up a new religion, from Mohammed, in Asia, to Matthias and Joe Smith, in America, have claimed to be in communication with the

spiritual world, and pretended to possess miraculous powers.

Under these circumstances, it becomes a matter of vital importance to mankind, to be able to distinguish between the true and the false, between the agents of Heaven and the emissaries of the pit. Nor is this a difficult task. The Naturalist cannot more easily determine the identity of species, where variety of form exists, by studying the anatomical structure and the habits of animals, than we may determine the true from the false, in regard to those who make pretensions of being in communication with the "spiritual world." Let us, then, like the Naturalist, with his newly discovered specimen, proceed to dissect and to study the habits of our pretenders to supernatural revelations, that they may be properly classified, and the public know what estimate to place upon them.

But let us first begin with Mohammed, and learn the manner in which he introduced himself as a messenger from Heaven, and the grounds upon which he founded his claims to the possession of a divine commission. All his communications from the spiritual world were received in private. The Angel Gabriel, in the cave of Hera, was the medium, as he asserted, who, assuming a human form, delivered his messages, and ascended again to heaven. There were no witnesses to these angelic visits. He operated long enough among his private friends to gain a few proselytes, before his revelations were made public. Then, being charged with imposture, forgery, madness, he denounced the vengeance of Heaven upon those who rejected him as God's prophet, and produced a revelation, received also in private, in which the Most High himself, by an oath, confirmed the truth of his mission. A miracle being demanded of the impostor, as a seal of his divine commission; among other evasions, a private communication, from Gabriel, directed him to reply: "Is it not sufficient for them that I have sent down unto thee the

book of the Koran, to be read unto them? We sent not our messengers otherwise than bearing good tidings and denouncing threats. Say, I say not unto you, the treasures of God are in my power; neither do I say I know the secrets of God; neither do I say unto you, verily I am an angel. I follow only that which is revealed unto me." At a subsequent period, when a miracle was again demanded, he replied, that their predecessors had despised the miracles of the former prophets; and, for this reason, God would work no more among them. At a later period, however, when he was at Medina, at the head of an army, he had a more summary way of solving all difficulties arising from this source; for his doctrine then was, that God had formerly sent Moses and Jesus, with the power of working miracles, and yet men would not believe; and, therefore, he had now sent him, a Prophet of another order, commissioned to force belief by the power of the sword.

The climax of Mohammed's communications with the "spiritual world," was his night journey through the seven heavens. This imparted such a sacredness to his character, in the estimation of his votaries, that he was able to erect, upon this foundation, just such a fabric of imposture as he pleased to impose upon his credulous followers.

The defeat of Mohammed's troops at Ohod, after he had promised them victory, led to murmurs among his followers, and the charge was made that the Prophet had deceived them, and that the will of the Lord had not been revealed to him. To this he indignantly replied, that the cause of the defeat was in the sins of the people.*

These are the prominent points in Mohammed's pretended revelations. None but himself was ever permitted to be present, when his communications from heaven were received; and, ultimately, he succeeded in forcing

* Bush's History of Mohammed.

himself upon a large portion of mankind, as a true prophet of God.

The imposture of Matthias, in New York,* was introduced in the same manner with that of Mohammed. All his revelations were received in secret; and yet, by the boldness with which he asserted his claims, he was believed, by his deluded disciples, to be a divine visitant on earth. He claimed to be God, the Father, with power infinite; and yet, when urged to work a miracle, in proof of his pretensions, he evaded compliance, sometimes by declaring that it would be an indignity to exert a supernatural power for the indulgence of a mere idle curiosity, and then again insisting upon the necessity of our having faith in him, before a miracle could be made perceptible to our senses. Immediately afterward he boasted of one of his miracles, in restoring a small child to perfect health, instantly; but being questioned as to the capacity of the child to exercise faith, he found himself caught, and turned away. Yet this man's pretensions were believed, to the ruining of several persons of wealth and intelligence.

Next, in order, come the revelations from the "spirit world," connected with Mormonism. To avoid making statements not warranted by Mormon authority, on application to a very respectable gentleman, a disciple of that body, we received Tract No. 6, by Orson Pratt, "one of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints." This tract was published in London, December 14, 1848, and is headed "Remarkable Visions." From this tract, we learn that the revelations from heaven to Joseph Smith, Jr., preparing him for the office of a Prophet, and pointing out to him the place where the golden plates of the Book of Mormon were hid, were all made to him in private, and afterward communicated by himself to his friends. He had numerous visions, fre-

* See Col. Stone's History of Matthias and his Impostures.

quent instructions from angels, and was several times surrounded by "glorious lights;" but always when alone. He was alone when he received the golden plates from the hand of the angel. When the angel appeared to Smith, and his coadjutor, Cowdery, to ordain them and command them to baptize each other, they were alone. It is further stated in this tract, that the Mormon Saints have conferred upon them "the gifts of revelation, prophecy, visions, the ministry of angels, healing the sick by laying on of hands in the name of Jesus, the working of miracles, and, in short, all the gifts as mentioned in Scripture, or as enjoyed by the ancient saints." It is further asserted that, after the organization of their church, these gifts were possessed and exercised, and that many were filled with the Holy Ghost by the laying on of hands, and that devils were cast out and the sick healed. From other sources, we learn that the laying on of hands, and praying for the healing of the sick, was practiced frequently. If no healing followed, it was attributed, not to the want of power on the part of the saint who officiated, but to the want of faith in the sick person.

It will now be seen, that, in one respect, the policy of Mohammed, Matthias, and Smith, were identical. Their revelations were all received in the absence of witnesses, and their own individual testimony was all they had to offer, in support of the truth of their pretensions. Notwithstanding this defect of testimony, they all found minds so peculiarly constituted, as to believe their assertions and be misled by their frauds. What success the Mormon Prophet had, in exercising the miraculous gifts he claimed to possess, we believe is well understood by the public. The presence of an unbeliever, it was said, always prevented the success of his miracles; nor do we know, except by common report, that he often made the attempt to perform them. His revelations from the spiritual world however, were received almost daily. It

happened, too, not unfrequently, that "lying spirits" inter-meddled in the revelations received by some of the saints, and caused trouble to the Prophet. The "casting out of devils," from several of the brethren who were troubled with them, also occupied a portion of his time.

The "Spirit Rappings" are next in order, in this catalogue of pretended supernatural revelations, afforded to mankind. As before stated, we have heard but two lectures on this subject. They were of a character, however, that enabled us to form an opinion of the movement, and to give it a proper classification.

The lecture of Mr. Tiffany, in Cincinnati, who is the principal champion for this cause in the West, was reported by two city papers. The reports are not full, as to all matters discussed, but reasonably faithful as far as they extend. With the aid of our own notes, and these reports, we are enabled to present, with considerable accuracy, the points in his lecture that we wish to notice.

"In his lecture, at Mechanic's Hall, Thursday evening, Mr. Tiffany first went into an argument, to show that the spirits of the departed were capable of making physical manifestations. If it were not so, many portions of the Bible must be pronounced unworthy of belief; and beside this, we have the most positive evidence of our senses. The only authority we had for crediting the miracles of Christ, was the direct evidence of two witnesses, and the hear-say evidence of two others. On the other hand, we have had the indisputable evidence of our own senses, that the spirits had not only produced sounds, audible and distinct, but had also further displayed their power, by moving chairs, tables, and other articles of furniture. He would state a few facts, and was ready to swear to them, under the pains and penalties of perjury. Some months ago, he had, without knowing why, or for what purpose, suddenly become "a medium" of the spiritual manifestations. While sitting alone in his study, loud rappings were heard on his table, so as to cause a distinct vibration, and they were heard in all parts of the house. He never had any control over them whatever, but they followed him about and annoyed him exceedingly. For several weeks past, he had not heard anything of them, and supposed that for some reason, he had ceased to be a medium. Of one thing he was as positive as of his own existence — the sounds were not produced

by any human agency, and this he could prove by members of his family.

"Mr. Tiffany related the circumstance of a visit he paid to the residence of Judge *****, while a medium was present. No one knew of his coming, and on his arrival he found the family seated around a small table or stand, conversing with a little child in the spirit land, named Ada Williams. As soon as he entered, the spirit called for the alphabet, and spelled out "good morning." He seated himself in the circle, and immediately the stand moved toward him and pressed against him. The company immediately arose and stood off at a distance. The stand still pressed against him, and as he moved back it followed him. He arose, took his place in the extended circle, and asked Ada if she would answer questions by moving the stand. Immediately the stand moved. He then asked many questions, and, at every one admitting of an affirmative answer, the stand moved as if it were a living thing. Each member of the company, at parting, bade the spirit "good morning," and toward each one in turn, the stand moved, as if returning the salute. They then bade little Ada "good morning," all together, and the stand took a circle, as an acknowledgment of the courtesy to all. During this time, no person was within the distance of four feet of the stand, and he could swear it was moved by no physical agency."*

The two "mediums," Misses Margaretta and Katy Fox, were on the platform behind the speaker, seated upon a settee. While Mr. Tiffany was speaking, loud "rappings" were frequently heard, as if in confirmation of his statements and doctrines. The audience were informed, as the lecturer progressed, that these "rappings" were produced by the "spirits." So energetically did they attest the truth of his tale about the spirit of little Ada moving the table; and so anxious did they appear to be to certify to the accuracy of all he said, so that the truthfulness of his mission might not be doubted by the audience; that a gentleman present, wishing to settle the matter fairly, stepped forward and handed to Mr. T. this question, plainly written:

"Will you ask the spirits to move a chair on the platform? That would be satisfactory."

* Daily Nonpareil, Aug. 2.

Mr. Tiffany paused, read the question, and said he could ask them, but knew not whether he could get a response, as he had no more control over the "spirits" than the gentleman who made the request. He then put the question, and repeated it in two or three forms; but silence followed. Though there were several chairs on the platform, yet neither "rappings" nor moving of the chairs was made by the spirits, in answer to this invitation to demonstrate their presence. The connection of the poles of the blacksmith's *nervaurous battery*, did not more suddenly repel his infernal assailants up through the roof of his castle, than did Mr. Tiffany's "spirits," who had hitherto so liberally cheered him on, seem to have instantly vanished from Mechanic's Hall. After a few minutes' pause, the lecture was resumed, when the "spirits" soon returned again, and responded, promptly, to several requests of Mr. T., by "rappings;" but the chairs and tables were permitted to rest without disturbance, until the performance was over.

In the report of Mr. Tiffany's lecture, by the Nonpareil, it will be noticed, that the first visits of the "spirits" were made to him while alone in his office. But his own word, backed by the offer to superadd his oath, is all the testimony he has to present in proof of his assertions. Thus, he is involved in precisely the same dilemma that Mohammed, Matthias, and Joe Smith, were placed; and in imitation of these, his prototypes, he proposes to produce his own family, and certain private friends, as witnesses of the truth of his later intercourse with supernatural visitors. As if to make the parallel complete, and afford ample means of classifying him properly, when requested, before an intelligent and attentive audience, in Mechanics' Hall, to give the most simple demonstration of the presence and power of supernatural spirits, his effort was a failure. His apology for the failure, too, is worthy of so gifted a successor of the trio we have named. It would have done

honor to Mohammed, Matthias, or Smith ; because it has the semblance of being more philosophical than the reasons offered by them, for the non-performance of miracles, when urged by unbelievers to exhibit that seal of their intercourse with the spiritual world. Here is his apology, according to our notes, and the report of the Daily Times : The "spirits" are influenced by each mind in the audience. As there is always a divergence, instead of a convergence of thought, among the persons composing a large assembly, the "spirits" are often rendered incapable of gaining clear conceptions of what is desired ; and hence it is, generally, that satisfactory "manifestations" can only be afforded in private conferences with the "mediums."

This explanation makes Mr. Tiffany's "spirits" a very stupid set of beings, truly ; inasmuch as the request to move the chair was read aloud in their presence, and laid upon the desk before them. But his apology for the "spirits," in failing to accommodate him with ocular demonstration, before the audience, of the truth of his claims, proves more than their stupidity. If the "spirits" are thus easily confused, by the want of unity of thought among persons present, admitting the pretension of the presence of the spirits to be true, what reliance, we would ask, can be placed upon any of their revelations ? It seems to us, that this explanation is a most unfortunate one for the credibility of all the communications, purporting to come from the "spirit world," and should be considered amply sufficient to invalidate the whole of them. Who is to decide when the spirits are or are not confused, by a want of convergence of thought among persons present ? And who can fail to see, that this explanation places the whole affair of the "spirit rappings" on a par with the reasons assigned by Matthias and Smith, for not working miracles, because of the want of faith in some of those happening to be present ? Where is the difference, we demand, between a want of convergence of

thought, and a want of faith, in preventing the performance of a miracle?

It will not do to say, as did Mr. Tiffany, that "there is this advantage, however, in favor of the spiritual origin of the rappings: nothing in regard to them violates physical laws, while the Scripture phenomena do violate them."* It is asking altogether too much of intelligent readers of the Bible, to believe that there is any essential difference between the "spirits" moving tables and chairs and the miracles of the Scriptures. The production of sound, by an invisible and immaterial agent, or the movement of a table, ringing a bell, or sounding a gong — if performed in the manner that it is alleged to be done by the "spirits"—is as truly a miracle as any of those recorded in Scripture. It is a physical act, performed without the aid of a physical agent, and therefore miraculous. It is not such a tremendous exhibition of miraculous power, it is true, as the slaying all the first-born in Egypt, or the dividing of the Red Sea; yet, still, if performed, it would be as certainly an exhibition of supernatural power as either of those miracles. And we must here say, that it is not the least criminal part of the conduct of these charlatans, to undertake to explain the phenomena of "spiritual rappings," by asserting that the spirits produce the sounds by explosions of electricity. This is a pretension wholly unphilosophical, and is itself a fraud. No explosion of electricity can occur, producing a sound as loud as the usual tones of the "raps," without emitting light; and no man has seen the electrical light, caused by these explosions, which are said to produce the "rappings." An amount of electricity, sufficient to move a table, or ring a bell, would cause, by its explosion, a flash of light sufficiently brilliant to illuminate the largest room. Electric explosions, producing sounds equaling those made in Mechanics' Hall, during Mr. Tiffany's lecture, would produce sufficient light to be

* Daily Times, Aug. 1.

apparent in every part of the room ; and yet, no one could see the slightest indication, during the whole evening, of the production of the smallest electric spark. Nor did the sounds, produced by the raps, resemble the sharp crack of the electrical spark, but were full and sonorous, indicating a very different origin than that of electricity.

But we must close this investigation of the habits of these managers of the "spirit rappings." The reader will conclude that Mr. Tiffany and his lady associates were not half so stupid as their invisible attendants, in promising better things at their private conferences than at their public exhibitions ; when it is stated, that no one can be admitted to the rooms of the "mediums," except on the payment of a dollar at the door. If he then, receives true revelations, it is well ; but, hit or miss, they have the dollar. In thus having an eye to the fees, the "mediums" seem to have taken lessons from Billy McConnell.

With the whole of these facts and observations before him, when taken in connection with the additional materials in our Appendix, it is believed that no one will hesitate a moment in classifying these "spiritual rappers" along with Mohammed, Matthias and Joe Smith. This is their position, as we shall show, in contrasting their contemptible fooleries with the miraculous acts recorded in Scripture.

The most objectionable feature in Mr. Tiffany's lecture, was in those parts where he followed the example of many of the leaders in this imposture, in their efforts to undervalue the testimony upon which the truth of the Christian religion is based. While they admit the truth of Christianity, they allow it scarcely a whit more credibility than they concede to Mohammedanism or Paganism. Their object seems to be, the elevation of their "spiritual manifestations" to an equal dignity with the other supernatural manifestations, real or fraudulent, which have preceded the new dispensations, or social and political revolutions,

heretofore introduced among mankind. That there is something more in the aims of many of these men, than mere temporary personal advantage, admits of but little doubt. In this country, where social changes are but little needed, and where the love of the dollar rules, mercenary motives, alone, or the desire to sustain a sect whose principles cannot gain sufficient support from the Bible, may govern those enlisted in this imposture. In Europe, however, the circumstances of the people are different. In France, the leaders are supplying, in newspaper form, a regular series of "spiritual revelations," to the people. The ignorance of the truths of the Bible, prevailing in that nation, leaves its population in a condition to be easily misled. A leading party there is aiming at overturning the present order of things, and instituting a new social system. The success of Mohammedanism and Mormonism, because of their possessing a religious superstructure, based upon pretended supernatural revelations, may encourage these European leaders to hope that the masses of the people can be deluded, through pretended spiritual revelations, into the support of their revolutionary designs. How convenient it would be, after having promulgated the prophecy by the "spirits," referred to a few pages back, of a coming social change in the world, to announce the revelation as having been received, and call upon the people to rise in their strength, and execute the mandates of Heaven! With such aims in the leaders, the "spiritual rappings" assume a degree of importance that demands attention.

But, is it true, as asserted by Mr. Tiffany, that, on account of educational prejudices, "Christians believe facts recorded in the Bible, which, if emanating from any other source, would, at once, be rejected as fables;" and that "the authority which calls upon us" to believe the history of the creation, and the miracles recorded in the sacred volume, "is comparatively slight, very ancient, and

without corroborative testimony.”* Is it true, that “the only authority we have for crediting the miracles of Christ, is the direct evidence of two witnesses, and the hear-say evidence of two others?”† Is it true, that “the facts for the support of the truth of these ‘spiritual manifestations,’ are as full and satisfactory as those for the proof of the miracles recorded in the Scriptures; and that, if we are deceived, the Apostles and others may have been deceived in the miracles of Christ, as sight, feeling, hearing, were no more acute then than now?”‡

It is not our design to enter at large upon the investigation of the testimony existing, in proof of the antiquity, authenticity, and inspiration of the Bible. This has been done already, and is accessible to all. We only desire to call attention to this subject, so far as to show, that men who make such declarations as we have quoted, betray a criminal ignorance of the nature and extent of the evidence that can be produced in behalf of the truth of the Holy Scriptures. That man has never properly examined the testimony, say what he will, who declares that the evidence for the truth of the Bible, is no more clear and satisfactory, than the testimony that is offered for the truth of the “spiritual rappings.” A full investigation of this subject will teach any unprejudiced mind, that God has not left his people to hang their hopes for eternity upon such vague, uncertain, and bungling trickery, as are the constant attendants of the “rappings.” Allow us to take a momentary glance at this subject:

The authenticity of the Old Testament rests upon testimony of no doubtful character. It contains the record of the history and the laws, civil, moral and religious, of a powerful nation, whose career terminated within the historic period, and in such a tragic manner as to rivet the attention of the world. The pen of more than one

* See Report of Daily Times, Aug. 1.

† Nonpareil, Aug. 2.

‡ Our own Notes, taken at the Lecture.

profane historian has been employed in recording the awful calamities connected with the destruction of Jerusalem. The Old Testament Scriptures, being received as divine by the Jews, were guarded with special care. They were proved by Josephus, to be ancient eighteen hundred years ago; and Tacitus, referring to the prophecies concerning the Messiah, denominated them the *ancient* writings of the priests. They were not kept concealed, but copies were multiplied by the scribes, to be read in the synagogues every Sabbath day. They were translated into the Greek, above two hundred and fifty years before the Christian era. The Samaritans, who were at deadly enmity to the Jews, preserved the ancient part of them in their own language, and held them as divinely inspired. Even the very language in which they were originally written, owing to the vicissitudes attending the Jewish people, had ceased to be spoken before the coming of Christ. Since that day, both Jews and Christians have watched over them with jealous care, to prevent their corruption. But we need not multiply testimony upon this subject. The antiquity and authenticity of the Bible is no longer doubted by intelligent men; and the ignorant only can disbelieve, since history and science are both constantly multiplying the amount of evidence on these points.

But, its authenticity and antiquity conceded, it may be demanded, where is the evidence that the Bible is a revelation from God? If it be not a divine revelation, where is the proof that the miracles it records, and the doctrines it teaches, are entitled to any more credit and respect than the myths of the Greeks and Romans? In reply to such inquiries, it is only necessary to point to the greatest of all miracles—the prophecies—in confirmation of the divine inspiration of the Bible.

The attribute of foreknowledge belongs to God alone. There can be no stronger proof of the interposition of the

Most High, than prophecy affords. The man, or book, therefore, that clearly foretels events, in the distant future, which afterward come to pass, is inspired of God. The Bible contains numerous predictions of future events that have been fulfilled, and it, then, possesses the seal of Divinity. Reaching back to the creation, it reveals the history of the antediluvian world, and includes that of the Hebrews to the era of the last of the prophets. While the historical part of the Scriptures traces the history of the world from its origin, the prophecies give a prospective view reaching to its end. "And it is remarkable," says Dr. Keith, in his learned investigation of this subject, "that profane history, emerging from fable, becomes clear and authentic about the very period when sacred history terminates, and when the fulfillment of those prophecies commences which refer to other nations beside the Jews." From the earliest period of their history to the last of their prophets, the Jews had miraculous evidences of the truth of the revelations they received, so that the nation was kept from doubting the divine inspiration of their Scriptures. That the world at large, to whom these Scriptures were afterward to be given, might also have ample evidence of their being the word of God, the prophecies which they included contained minute details of the terrible calamities which were to befall many mighty nations, who were in the zenith of their power when the predictions were put upon record.

Thus, the prophet Nahum, one hundred and fifteen years before the occurrence of the event, predicted, with many of the accompanying circumstances, the sudden destruction of the great city of Nineveh. The prophets Isaiah and Jeremiah, one hundred and sixty years before the destruction of Babylon, the capital of the mightiest empire then existing, and at a time when nothing but magnificence surrounded that city, delineated fallen Babylon exactly as every traveler now describes its ruins. So fully were the

most minute particulars of its progressive downfall pointed out, in the prophecies, that an infidel philosopher has said that the prediction was an imposture, and written after the event had transpired. Fifteen hundred years before the destruction of Jerusalem, Moses foretold the doom of the Jewish nation, in language so unequivocal, that, when the predicted calamities had fallen upon that people, from the sword of the Romans, there was no mistaking the destroyers of Israel, to whom the prophecy had referred.

The destruction of all these cities, in exact accordance with the conditions of the prophecies, has been recorded by profane historians. We might cite the prophecies against Idumea, Tyre, and the Jews themselves, with multitudes of others, and give abundant details of the exact fulfillment of the predictions, did our plan or limits admit of such a course. But we must not enlarge. The reader, who may not have investigated this subject, and ascertained the overwhelming evidence for the inspiration of the Scriptures, and the consequent truthfulness of the miracles they record, should do so at once. After this task is performed, he will need no further demonstration of the ignorance, if not the knavery, of those who are attempting to create the impression, that the evidence of the truth of the Bible and its miracles is no stronger than that for the "spirit rappings." Nor will he any longer wonder at the contempt entertained for these charlatans by men who have studied the Bible.

The persons conducting these "spirit rappings" do not, it is true, deny the inspiration of the Scriptures, and any argument in its support may be considered unnecessary; but, then, they so deeply degrade the testimony by which it is proved, by placing it on a level with the "rappings," that it were better, for the cause of truth, that they should repudiate it altogether. To claim, as they do, that the evidence for the revelations thus received from the "spirit world," is as clear and conclusive as the testimony for the

truth of the Bible and its miracles, is an insult to the Christian public. Such efforts to disparage the Bible, and weaken the confidence of men in its inspiration, whether done through ignorance or villainy, merit the most withering rebuke.

Our hasty outline presentation of the range of facts and arguments that can be produced, in support of the antiquity, authenticity, and inspiration of the Old Testament Scriptures, is given, not by any means as the whole of what can be said on that subject, but rather to suggest a proper mode of contrasting the pretended supernatural "manifestations" of the "rappers" with the Divine manifestations, afforded to the world, in the revelation God has made of himself in the Bible. By extending this contrast a little further, a still clearer conception will be gained of the blasphemous impiety of the pretensions set up for these "rappings." Their truthfulness is as well attested, forsooth, as the miracles of Christ! And is it true, that any man can have the boldness to make such a declaration as this? What, we demand, were the circumstances under which the Saviour wrought his miracles? Were his exhibitions of supernatural power confined to obscure acts, that might be performed by any expert juggler? Did "divergence of thought," or want of faith, in those witnessing his doings, foil Him in his attempts at working miracles? Did the bitter malignity of the Pharisees, when plotting to destroy Him, paralyze his miraculous powers, and prevent Him from restoring the withered arm? Not at all. Look at his progress, but a few moments only, and then say if his acts are to be classified with those of the "rappers!"

Descending from the Mount, where he has finished his Sermon, and followed by multitudes, a loathsome leper approaches and prays the Saviour that he may be healed; Jesus puts forth his hand and touches him, and immediately his leprosy is cleansed. Again, he is asked, in pres-

ence of them that follow him, to cure one at a distance, who is grievously tormented with palsy ; he speaks the word, and the diseased one is made whole. The storm-tossed vessel, containing his disciples, is about to sink ; they awake him from sleep, he rebukes the winds and the sea, and there is a great calm. Another man, sick of the palsy, is brought in his bed to Jesus ; and, though the scribes, with "divergence of thought," in their hearts charge him with blasphemy, he commands the man to rise, and he obeys and departs to his house, in presence of the multitude. Two blind men cry unto him as he passes ; he touches their eyes and they are restored to sight. A blind and a dumb man, possessed of a devil, is brought to him ; he casts out the devil, and the man both speaks and sees. The multitude, in the desert place, are hungry and have no bread ; he feeds the five thousand with five loaves and two fishes. He meets the corpse of the widow's son, as it is carried out of the gate of the city ; he touches the bier, commands the young man to rise, and he sits up and begins to speak. Lazarus, his friend, is dead and buried ; he visits the grave, and, in presence of the Jews, calls him from the tomb, and he comes forth a living man.

Such are some of the miracles of Christ, and the circumstances under which they were performed. Such are some of the manifestations of supernatural power, recorded in the Scriptures, with which we are to contrast the "spirit rappings" of this day ! And we are told that the evidences in proof of the supernatural origin of the latter, are as clear and conclusive as for the former ! Surely, such declarations must be based upon a presumption of great ignorance and lack of discernment among the people ! We shall not detain the reader, to particularize the absurdities of this pretension. We only ask that he shall examine the facts stated in the Appendix, in connection with what has now been presented on the subject of the "rappings ;"

and then to say, whether these "manifestations" can be classified with the Saviour's miracles, without a violation of the established principles upon which identity of genera and species, in the physical or mental world, is determined? And we would further ask, in view of all the facts, how it is possible, on philosophical principles, to do otherwise than classify all who are engaged in these "rappings," with Mohammed, Matthias, and Joe Smith? Dissect their principles of action as carefully as you can, study their habits as closely as you may; and everything connected with this movement is so dissimilar from the supernatural wonders recorded in the Scriptures, and so closely resembling those of the impostors named, that it would be unphilosophical and absurd to attempt any other classification of the operators than this. Hereafter, the "spirit rappings," therefore, must be classified among the impostures attempted to be forced upon the world.

It is customary, we know, for the gentlemen who have assumed the guardianship of the "rapping spirits," to complain of persecution, and to compare themselves with the pioneer philosophers of a former age, and the Saviour and Apostles. In making this comparison, they seem to have a double object: to awaken public sympathy, and to have the inference drawn, that because science and Christianity, though persecuted, have proved to be true; therefore, the "spirit rappings," being likewise persecuted, must also be true. But this argument can be effectually turned against them, as Mohammed, Matthias, and Joe Smith, have all attempted to sustain their impostures by this self-same comparison; yet, this did not transform their lies into truths, nor place their pretended revelations upon a par with those of the Bible. Nor will it do more for the "rappers," but, on the contrary, may be taken as another indication of their identity of habits with these Impostors.

But, as to the promised rule for deciding between true and false pretensions to miraculous powers: it is to con-

trast the sublime character of the miracles of the Scriptures, and the frank and open mode of their performance, with the ridiculousness of the things attempted, the evasions, and the shrinking from intelligent scrutiny, that ever characterizes impostors. It must be noticed, especially, that there is this important difference between the miracles of the Saviour and our modern "spiritual manifestations:" the miraculous character of his acts were not doubted, even by his worst enemies. They only denied that the power by which he performed them, was from heaven. They admitted the miracles, but denied their Divine origin; charging that they were wrought by the power of Beelzebub. But in the "spirit rappings," not one in ten of those witnessing the performances, are persuaded that "spirits" have anything to do with the "raps." The cases, therefore, are not parallel. As trick has been detected in many of the operations in these performances, the inference is warranted, that the whole is effected by a piece of jugglery. Until it is demonstrated, that the "manifestations" are not produced by the "mediums" themselves, but by "spirits," an intelligent public, therefore, will take the liberty of writing down the "rappings" as humbug!

But how is this important point to be determined? Who is to test the question whether the "rappings" are made by embodied or "disembodied spirits?" Who is to dissect this new specimen of wonder-working, and determine whether we are right or wrong in classifying it with the impostures that have so often been forced upon mankind?

Very fortunately, the opportunity is offered to make this test. The following challenge having been published in some of the Cincinnati papers, we accept it, with two modifications, both of which shall be to their advantage. The plan we propose, is to drop the forfeiture of \$1500 and all investigations repugnant to the lady "mediums," and adopt a much easier mode of settling this question:

FIFTEEN HUNDRED DOLLARS REWARD. — The undersigned is authorized by responsible citizens, to offer the sum of one thousand dollars to any one who will give a rational explanation of the phenomena called Spirit Rappings, independent of the hypothesis, that they are made by departed spirits. And the sum of five hundred dollars will be paid to any committee, that, upon a fair trial, shall prove that the sounds are in any manner produced by the mediums, at the Walnut Street House.

This reward is offered, in order to give those who cry "Humbug, Imposture," an opportunity to do the cause of truth a good service.

July 30, 1851.

E. F. NORTON.

This Mr. Norton, we learn, is not a citizen of Cincinnati, but was merely the door-keeper of the "mediums" in the city at the above date. Now, we invite Mr. Norton, with his employers, material and immaterial, to meet us in Mechanics' Hall, and then and there, to have the "departed spirits" demonstrate their presence and power, by moving a chair or table, in presence of proper witnesses, as was desired on the evening of Mr. Tiffany's lecture. We pledge you, Mr. Norton, an audience in which there shall be no "divergence of thought," to distract the "spirits." As it was boastingly asserted, on that occasion, that the spirit of little Ada, in open day, had moved a stand for Mr. Tiffany, we are not demanding too much in requiring this as the test of the truth of your pretensions. Do this, and we will become a convert to your doctrines; but, until then, we must consider you as having taken lessons of Old Billy M'Connell, the Witch Doctor, on the best mode of fooling people out of their money.

But, asks one, in apparent astonishment: Do you deny that there has ever been any supernatural communications afforded to mankind? We deny no such thing. The prophecies to which we have referred, are supernatural. We only deny that these "spirit rappings" are of that character. That supernatural communications have been made to man, in various modes, until the revelations from God, needed by him, were complete, in the Old and New Testaments, we firmly believe: because the testimony to prove it is amply sufficient. That any new

revelations have since been made, by the Divine Spirit, through angels and "departed spirits" of men, we wholly disbelieve, for want of testimony. That good and evil angels are permitted to exert an influence over human minds, for good and for ill; and that the Divine Spirit operates directly on human hearts, through the gospel, leading men back to God, by faith in his Son, we cannot doubt, as it is clearly taught in his word. But that the "rappings," are made by "disembodied spirits," or demons of the kingdom of darkness, we deny, and demand the proof.

In our hasty glance at prophecy, in proof of the inspiration of the Scriptures, reference is only made to the predictions of the Old Testament. The evidence of the inspiration of the New Testament, derived from its prophecies, is also equally conclusive. In both the Old and New Testaments, there are many predictions unfulfilled, which refer to events in the distant future. There are some, however, that are believed to be in the course of fulfillment at present; and though we cannot extend our volume, so as to include them all; yet there are a few references to a peculiar class of men, who should one day arise and attempt great things, that must not be omitted:

"This know also, that in the last days, perilous times shall come—that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron, deceiving and being deceived. For men shall be lovers of their own selves, boasters, proud, blasphemous, despisers of those that are good, high minded, lovers of pleasures more than lovers of God, walking after their own ungodly lusts, creeping into houses and leading captive silly women laden with sins, men of corrupt minds, reprobate concerning the faith, mockers, wandering stars to whom is reserved the blackness of darkness forever. For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Whether these prophecies present correct portraits of our Imaginative Philosophers, we leave the reader to determine, and bid him a friendly adieu.

APPENDIX.

MYSTERIOUS KNOCKINGS,

BY SHADRACH BARNES.

[The following letters of Shadrach Barnes, are copied from the New York Express, of last winter. We have been assured, by the editor of that paper, Mr. Brooks, that the writer, whose true name is withheld, is a gentleman of the highest intelligence and integrity, and that his statements are altogether reliable.—THE AUTHOR.]

I.

I do not know that you will be willing to encumber your columns with anything on this subject, to the exclusion of more useful and interesting matter. Doubtless you believe this getting communications from "the unseen world" by "rappings," is too palpably absurd to engage the attention of any person of the commonest sense. But the truth is, many intelligent men are firm believers in these marvels. In the New England States, three or four papers are devoted almost exclusively to the diffusion of this kind of *Spiritual* information. Their columns are filled with grave and learned disquisitions on the *laws* which govern these manifestations, elaborate accounts of the rappings and doings of the "Spirits" in all directions. More than all, the complete endorsement of the Fox family by the editor of the Tribune, has been considered by the wonder-loving as decisive of the matter.

During the past week the Messrs. Burr have given a course of very able lectures on ghost-seeing, witchcraft, the whole mystery of "Spiritual rappings," and kindred themes, at Hope Chapel, and have demonstrated the fact that they can be produced by art, without machinery, and in such a manner as to challenge the closest scrutiny.

The assertion of the Tribune, that these rappings are not like the real, is untrue; nine-tenths of all who have ever heard the Fox

rappers will unhesitatingly declare that the true rappings of the Messrs. Burr are perfect imitations of the originals.

These gentlemen give all the variety of sounds produced by the "weird sisters" themselves, the roll, the double raps, the quick succession raps, the heavy and the light. The illusion is of course gone; no one supposes there are ghosts about. The very fact that these demonstrations are in the nature of an exposition, divests them of their mysterious character. But let these sounds, produced by the same means, be accompanied by the circumstances which are present at a session of "spiritual rappings," let the thing be regarded as a professed reality; let only fifteen or sixteen be gathered around a table, having entered that room with the understanding, that "all persons are required to observe the same decorum that should characterize a religious meeting; that no discussion as to the truth of these manifestations will be permitted; that all persons must obey promptly all directions of the spirits as to position and other conditions, and that all manifestations are above the control of the ladies in whose presence they transpire;" let them be conscious that a number of those present are honest and sincere believers in the reality of these marvels; and further, let each inquirer have a copy of the Tribune in his pocket, containing the statement of its editor, that, after careful investigation, he is satisfied these sounds "are not produced by the ladies themselves, nor by any human being connected with them;" and these persons will find how easy it is to be deceived as to the locality of the sounds, and how well prepared they are to give credence to answers of any kind.

But without all these common and important adjuncts, without being surrounded by Peter Funks, the grave facts of the faithful and weeping women, and without the wealth of *female drapery* about their feet, these gentlemen have "deceived even the elect" with their thumpings, and given to the public a means by which they can assuredly exorcise the ghosts and stop the knocking *in toto*.

It should seem that there are so many "badges of fraud" apparent, that one does not require any more proof of the iniquitous humbuggery of this whole scheme; witness the ingenious excuses and cunning evasions, when anything is proposed in the nature of a test. The fact that those who are skeptical, or suspected of being

so, are not likely to be favored with important communications. See the innumerable contingencies and conditions with which these wary ghosts environ their demonstration ;—ask for some experiment, some test, which will completely preclude the possibility of human agency, and the “ mediums ” will tell you how “ scientific men have tried the same thing before,” and the Peter Funk will gag you down with “ O, shame, shame, can’t you take the lady’s word ? ” — “ that has been tried.” Sometimes they consent in the most amiable manner, but just then the spirit raps for the alphabet and spells out “ Done.” That’s the way the game was carried on by the Fox family at Barnum’s Hotel. During four sessions I attended ; in every instance where an attempt was made to subject the thing to a fair test, some contemptible subterfuge was the result.

It was customary with these rappers, after the ordinary knockings in reply to questions were concluded, to leave the table and call for the sounds in different positions. Rapping on the door was a favorite exhibition. The operators then placed themselves with their backs against the door ; meanwhile the sounds were distinctly heard on the floor beneath their dresses, but when requested to rap on the door, they did so, and the sound was in that locality, and the vibrations clearly distinguishable by placing the hand or a cane against it. But the sound is low down ; ask the spirit to rap on the top of the door ; Mrs. Fish makes the request, and protests it is on the top of the door ; nobody else hears it there, and then you are told “ it did so yesterday.” So we must be content with rapping on the floor or on the lower part of the door, while they are close to it, and not otherwise. In no instance did these ladies rap on a door and produce vibrations, unless they were in close contact, so close that one of them could place a foot against it.

Upon one occasion they were all requested to stand upon the sofa ; when they had placed themselves on the sofa, the request was, “ will the spirit rap on the *floor* ? ” Mrs. Fish pretended not to hear, but this time the request was pressed. No rappings were heard on the floor, and two faint raps on the wood part of the sofa were all that could be elicited. Mrs. F. “ could not tell why they would not rap on the floor, they had often done so.” But the mother very gravely remarked that “ these things were vouchsafed to us under certain conditions, and we ought to be

thankful that we can hold communion with our departed friends in any way !”

The rappings are always adapted to the supposed locality, or rather, they are according to the position of the feet of the rappers. If they stand on the carpeted floor they are muffled, if on the bare floor more sonorous. So when it is said they are heard at a distance from the rapper or “*media*,” as they are called, they are always of that vague, indefinite character which will admit of locality on the wall, up the chimney, &c. Ask the spirit to rap on a gong, or a tin pan, or a sheet iron blower, or anything which will give a distinctive sound while it is held in the hand, or placed where the “medium” cannot be in contact, and you will hear something *rich* in the way of a *get-off*.

The adaptation of the sound to the presumed physical capacity of the deceased when living, is another index of fraud. Mechanics often give sounds peculiar to their earthly vocation, and if the deceased was a man of vigorous physical habits, his “raps” are loud and strong. Female spirits rap lightly, lady-like, and the ghostlings of babies afford a delicate tapping of the spiritual digits. Not the less remarkable is the strange relation existing between greatness generally and great rappings. General Taylor, the next day after his demise, gave the most obstreperous pounding at Barnum’s Hotel ! Mrs. Fish said they were the loudest she had ever heard, and she regarded these “rough and ready” demonstrations as very characteristic of the man ! Another circumstance presents some curious considerations for the Philologist. When the alphabet is called for, which is usually by a succession of raps, each letter is repeated, and the spirit raps when the proper letters occur, and so words and sentences are spelled out. No matter who communicates, the answer is invariably in English.

St. Paul, with Mrs. Benedict as a “medium,” answered me in good Anglo-Saxon, spelled out long sentences ; though it is doubtful whether, among the varied accomplishments St. Paul received at the feet of Gamaliel, the English was included. Cicero could not respond in his mother tongue, unless the “medium” was familiar with the classics. One would suppose a *dead* language was a more appropriate means of communication for *spirits*, but it seems the English has become the vernacular in the spirit land. At a session of the Foxes, an honest German asked a question

in his native tongue, and was hooted at ; the chief interrogator, who was asking questions as proxy, very gallantly refused to put questions in an unknown tongue in the presence of ladies. "No gentleman would ask questions in that manner !" It is said that the instances of correct answers are proofs of the spirituality of these manifestations. So far as my own observations extend, these instances are not sufficiently numerous to require anything more in explanation than a plain statement of *all* the circumstances. The hints, emphasis, suggestive interrogations, and "try again," are sufficient, even without any presumed *Phreno-dinamic* influence over visitors by the rappers.

II.

The following, among numerous cases of which I have notes, will suffice : — A lady at a "spiritual session" of the Fox folks, at Barnum's, asked if the spirit of a departed friend, whom she had in her mind, would communicate, and was answered by the usual affirmative two raps.

Lady. How long have you been dead ? Confused rapping.

Mrs. Fish. Spirit, will you rap the number of years you have been in the spirit land ?

Ans. About a dozen raps.

Mrs. F. Is that right ?

Lady. Not so many.

Mrs. F. Try it again.

Ans. Seven or eight raps — one says seven, another eight.

Mrs. F. I did not count.

Lady. Will the spirit rap distinct ? Six raps.

Lady. Did it rap six ?

Mrs. F. Six. Your friend has been dead six years ; is that right ?

Lady. I thought it was *days* ; will the spirit rap the number of *days* ?

The spirit raps six.

"That's right," said the lady, "she has been dead six days to-day."

Lady. Will the spirit rap the number of children she left ?

Ans. Four or five distinct raps and confused rappings.

Mrs. F. That is the rapping of irregular spirits ; try it again.

Lady. Will the spirit rap distinctly the number of children ?
Four raps.

Mrs. F. Is that right ?

The lady says nay, and Mrs. F. proposes to try again. The spirit raps wrong again.

Lady. Will the spirit make a distinct rap for the number of children ?

Rap.

Lady. That's right ; she had only one child.

No one made any objections, and this was noted as a remarkable instance of correct response. I have since seen this very circumstance published, and it is simply stated that the "lady in deep mourning" asked the two questions, and received correct replies. The means resorted to, the wrestling with the spirit, the try it again, and all the trimmings, were not mentioned.

Sometimes, ostensibly with a view to save time, but really to save the fatigue of *toe* rapping, a person wishing the spirit to give his age, will write down a list of numbers, and the spirit is asked to rap when he points to the right one ; as this is plainly in view of the rappers, the opportunities to observe the face of the questioner, and note his peculiar intonation, are such as to insure correct answers very readily.

As evidence that these denizens of the "upper deep" can be led along, "sold," and humbugged, as readily as those of the "earth earthy," I give you the following :

In company with two friends, I attended, by invitation, a "spiritual session," at the house of a gentleman in Brooklyn. Mrs. Benedict was the "medium." We agreed upon a plan, to "try the spirits," beforehand. The substance of which, was to act on the doctrine of "*similia similibus*," — humbug those who attempted to humbug us. I was to be a believer ; my friends, open to conviction, willing to examine. When we were ushered into the presence we were very fortunate in finding the ground unoccupied. The worthy Doctor, in whose dwelling these marvels transpired, was a firm believer. He gave us an account of the strange developments and extraordinary sayings of the spirits, which, of course, we swallowed without hesitancy.

As soon as we were seated around a table, profound silence for a few moments was observed, in order to give the spirits an opportunity of coming around, then a few faint rappings were heard, immediately in the vicinity of Mrs. B's feet. The Doctor then asked, in a lugubrious tone, if spirits were present, and more indefinite rapping was the reply. This, however, was so vague and unreliable that another time of profound silence was required. During this time of stillness our Doctor received two or three shocks, apparently so violent that he nearly leaped out of his chair. This was a strong attack upon our gravity, but by biting lips, &c., we managed to live through it, and maintain our faces with the most becoming longitudinality.

The spirits, however, were not inclined to converse freely with the Doctor, and, at his suggestion, I asked if the spirit would converse with me. The reply was three distinct raps, which, with this "medium," means yes.

Question. Will the spirit of my sister converse with me? No answer.

Q. Will any spirit converse with me? Three raps.

The Doctor said this was Paul; he knew the raps! To be sure of it, I asked—

Is it the spirit of St. Paul? Three raps.

Q. Is the spirit of St. Paul acquainted with the spirit of my sister? Three raps.

Q. Will the spirit communicate with me for my sister? Three raps.

Q. Will the spirit of St. Paul inform me of the manner of my sister's death?

There was no reply, and without pressing the question, I remarked casually, with much apparent sincerity, that my sister was lost on the steamboat Erie, which was burned a few years since on Lake Erie, near Silver creek; that our family had felt much anxiety to know the circumstances attending her death.

The Doctor wished to know if the body was ever found, and was answered in the negative.

Q. Will St. Paul inform me of the manner of my sister's death?

Answered by a succession of raps which was interpreted as a call for the alphabet. The alphabet was repeated, and the Apostle to the Gentiles spelled out, "Jumped overboard!"

Q. Was she in company with any one? Three raps.

Q. If I call the names of several persons, will the spirit indicate by a rap, when I mention the right one? Three raps.

Q. Was it Julius Holmes? Three raps.

Q. Did she leap into the water at his request? Three raps.

Q. With him? Three raps.

Q. Were they engaged to be married? Three raps.

Q. What was the age of my sister at the time of her death?

The "spirit" did not seem inclined to reply, and I took occasion to ask one of my friends, very casually, if he "remembered how old *Clarissa* was." He said twenty-one. I corrected him; positively averring her true age to be twenty-three, and the spirit settled all doubt by promptly rapping twenty-three!

I may mention here, what the reader has already anticipated, that this drowned sister of mine was a creature of the imagination. I never had a real sister, and the gallant Julius Holmes, who leaped, with his betrothed, from the burning wreck into the waves, is as shadowy as the most ethereal phantom.

A grave looking man, who, it seems, was an amateur in this kind of "spiritual philosophy," now came in, and plied the good saint with divers queries of an ethical and religious nature. Many of these questions I put myself, and in all cases prompt replies were given.

In answer to questions, or rather, in most cases, by rapping assent to what the doctor would say, much "wisdom, in solid chunks," was given forth. Thus, (*Doct. loquitur*,) I suppose spirits constantly progress in the world of spirits. (Rap, rap, rap.) They hold communion with each other. (Rap, rap, rap.) In their own sphere? (Rap, rap, rap.) And instruct each other, (Rap, rap, rap.) and instruct and guide those in the sphere below, (Rap, rap, rap.) and attract them to the higher spheres, (Rap, rap, rap.) and so on.

Question. Can spirits move from place to place? Three raps.

Q. How? by attraction? Three raps.

Q. Through the nervous fluid? Three raps.

Q. Do spirits know the thoughts of the living? Three raps.

Q. And do they suggest thoughts? Three raps.

Q. Are they acquainted with the feelings, motives, and wishes of those who interrogate them? Three raps.

Doctor. And I suppose they commonly sympathize with those they have left behind, (Rap, rap, rap.) communing with them, (Rap, rap, rap.) and they feel for them in their afflictions. (Rap, rap, rap.)

We learned also that spirits never sleep, that they never feel the passion of revenge nor anger. The Doctor and his friend were much astonished at the wonderful wisdom evinced by the answers of the spirit. They made many comments.

Q. Are there any spirits in the world of spirits who are any more miserable than they were here ?

Alphabet called for and answer spelt out, "They suffer in mind until they are submissive to the love of truth." This reply especially called forth the most extravagant encomiums. It was a remarkable answer — such a volume of thought in so few words ! Of course we gave our assent ; "they suffer in mind," mark that, "in mind."

Q. Do spirits require sustenance or nourishment ?

Answer spelled out, "Light, harmony and an increase of wisdom."

Another gem from the spirit world ! Was there a human being who could answer thus ?

Many other sayings of the spirit were duly chronicled and commented upon.

One of my friends asked a question which the spirit did not answer. He desired to know if the spirit could inform him what it was he had lost a few days since ; something he prized highly ; "could the spirit tell what it was ?" No answer was given ; the transition to such earthly considerations was too sudden. So my friend intimated that he doubted the reality of these marvels. Then the spirit was grieved ; we got no more communications, and he only consented reluctantly to "bid the gentleman good-bye," by a few courteous raps.

III.

For the ultimate purpose of eliciting truth, it became necessary to make use of the *pro tem.* deception I have described. Finding how readily correct hints were appropriated, false ones were tried. The story of the drowned sister and the anxiety of the family, and all that, were fabrications, designed to show, which they already

do, that if inducements were held out to deceive, these "spirits" avail themselves of them; that the information they afford is according to the knowledge of the rappers; that the answers are their answers, and that these revelations and marvelous manifestations are not such a long way "above the contact of the ladies" as many suppose. All these rappings were on the floor and in the immediate vicinity of Mrs. B.'s feet. The rappings were single, different from those of the Fox family.

St. Paul would not rap on the table, nor in any locality except beneath the feet of the lady.

Upon mentioning these facts to a gentleman who was a believer in these revelations, and well acquainted with the "medium," I was told that I had been deceived by "lying spirits," some "goblins damned," who had stole the livery of the Apostle for the occasion! Certainly the lying is sufficiently apparent. This plan of ascribing incorrect replies to lying, irregular and discordant spirits, is a common and convenient subterfuge. That "lying spirits" could so readily assume the style and name of St. Paul, as to deceive the "medium" and those faithful exponents, the Doctor and friend, is indeed strange. There was no hiatus between the communications concerning the *drowned sister* and those elaborate accounts of the manners and customs of the spirit world. The former portion of the session was regarded as conclusive evidence of the reality of the spiritual *mission*. These considerations derive some importance just now, from the fact, that it is said a book of "Spiritual Expositions," derived from St. Paul, with this same lady as a "medium," is about being published, and I believe something of the kind from this source has already been printed. It becomes, therefore, a matter of grave investigation, how far we shall be able to distinguish those "gems from the spirit world," so abundantly vouchsafed by the "counterfeit presentments," from the veritable revelations of him "who fought the beasts at Ephesus."

The Fox family, while in this city, were humbugged in a manner similar to that detailed above. Some more management was required. *Foxes* are proverbially on the look-out for *traps*. Their long experience had learned them to be on the *qui vive*. They had the first intimations that disembodied spirits could communicate with the living by audible sounds! It was in this family that

the ghost of that "pedlar who was buried in the cellar first made his complaint, and would not rest until the neighbors dug for his bones!" The pale, cadaverous man, who officiated as door-keeper at the hotel, was furnished with a few hints in regard to a *deceased sister*. As this was my first appearance with "Spiritual Rappers," some general survey was requisite. But when it was my turn to make the usual interrogatory, "Will the spirit converse with me?" I got no answer; the time for the "session" expired, the spirit rapped "Done," and I was but little wiser. So these sessions passed. Each day, the door-keeper, when he took the dollar, informed me that most persons obtained some communication; and he thought I must succeed ultimately in getting replies to my queries.

The fourth session had already passed without any more demonstrations for me than before; the "spirits" had rapped out "Done," and the ladies were about leaving the table to call for the rappings on the door, as was their custom, when my faithful door-keeper came in and asked me if I had received answers to my inquiries. He was answered negatively. "Well," said he, addressing the ladies, "if this gentleman is ever going to have answers, I should think it high time." He then wished to put the question again. This was done with much humility, and, I need not add, with much faith; and a prompt rap, rap, rap, was the reply.

Q. Will the spirit of my departed sister converse with me?
Two raps.

Q. To make all sure, Is this the spirit of my departed sister?
Two raps.

By writing down figures, I learned that she was twenty-seven years old at the time of her death. This number 27 was obtained by peculiar intonation, and was the age agreed upon with a friend who went with me. I asked if spirits could move from place to place — if they could converse; and was answered in the affirmative.

Q. Are these spirits acquainted with the spirits who make the manifestations at the house of Dr. Phelps, at Stratford, Connecticut?
Two light raps.

A gentleman called attention to the fact that this response was by faint rapping, and Mrs. Fish said it meant they were slightly acquainted. Without being able to discover the relation between

slight rapping and slight acquaintance, I must conclude this is the correct explanation.

Q. Are these spirits acquainted with the spirits who rap at the house of Mr. Salsbury, in Mina, Chatauque county, of this State?

Answered by two raps.

This is the first I had heard of such demonstrations at this place. The name and residence of Mr. Salsbury were alike portions of a pious fraud, to "try the spirits."

The moving chairs and tables, and other physical demonstrations, I believe was not attempted by the Foxes while in this city. It must not be forgotten, that whenever this thing takes place, it is customary for the spirits to call for the "dark circle." The lights must be extinguished. Believers answer the cavils of the worldly in regard to this "dark circle," by saying they are instructed by the spirits, that these demonstrations require a visible appearance of the ghostly power that produces them; and as the world is not yet prepared for their appearance, the darkness is a requisite. Yet many of the faith say they have seen tables and chairs moved in broad day-light; but they make no mention of the visible appearance which the spirits declare to be a necessary concomitant.

The oft-tried experiment of placing the "medium" on a board, with glass tumblers beneath it, or even on a plate of glass concealed beneath the carpet, must have been very amusing to the rappers themselves, whose vocation was thereby not in the least affected. Let them stand on any metallic substance, which will give a distinctive sound, as a sheet iron blower or a tin pan, then call for the sounds in distant parts of the room. For very obvious reasons, they will not be vouchsafed, the sounds will be just such as might be expected from such a locality, and no one can be made to believe they are any where else than under the feet of the raper. We say "try the spirits." Test questions will do, but the "medium" is so often shrewdly silent or evasively responsive, that recourse must be had to those means which will admit of no escape. The best way is to hold the feet of ALL the "mediums" present; not hold the feet of ONE while another does the rapping. Let those who have access to a spiritual "medium" in this city, propose the trial; they will either stop the knocking or be put off with an ingenious excuse, which will be equally conclusive. The rapping is produced with the toes, but it is not a "cracking of the

toe joints." I know a half dozen men who can produce these sounds in all their variety, and can do it myself, and that, too, with scarce a perceptible movement of the feet ; so that when it is said you can detect no motion by watching the feet of rappers, it amounts to nothing, unless means are taken to prevent a use of the toes. "Try the spirits," ask them to rap on anything held in the hand and produce the vibrations, when the " mediums " are not in contact ; and especially, don't forget the tin pan test.

It is hard to admit we have been humbugged by so simple a thing as thumping with the toes and kicking table legs. To find that "spirits," whose wise sayings we had treasured, could be put to flight by a tin pan, is not an agreeable discovery ; and to this indisposition to own up, is to be attributed the wise silence of those who, after giving perfect credence to this mischief-making and blasphemous imposition, coolly style themselves " moderators " of fanciful controversies.

IV.

The Boston Transcript publishes an account of " Spiritual Manifestations," at the house of Mr. Leroy Sunderland, which are regarded as inexplicable mysteries ; and the editor, in noticing a remark of the Express, that " this bubble was pricked all over," says that " it is a very perverse bubble and refuses to collapse." The account published is signed by seven gentlemen, whom the editor regards as men of integrity and intelligence. Doubtless they are.

On looking over three or four old numbers of a " spiritual " paper, published by the gentleman at whose house these marvels transpire, I find the names of *four* of the seven appended to divers statements of similar wondrous doings within the last few months at the same place, and hence conclude their opportunities for this kind of investigation have been very extensive.

Most of the accounts of the " spiritual " doings and sayings at the house of Mr. Sunderland are published " at the request of the spirits." So it would seem the " spirits " are anxious that mortals should be advised of these things. Perhaps the following from the " Spirit World," published by Mr. Sunderland, may afford some light.

“Spiritual Sessions — Mrs. Cooper gives sittings for responses from the spirit world daily, at 10 A. M. and 3 P. M., at 28 Eliot street, Boston.”

Mr. Sunderland informs his readers that “audible and reliable communications from angels may be had.” We presume these sessions are of peculiar interest, for he says, at one of these sittings, the spirit informed them there “were three hundred angels present!” One is strongly tempted to wonder why they were not asked to all rap at once.

The statement mentioned above, gives an account of what was seen and heard by the undersigned.

Mrs. Cooper, *the daughter of Mrs. Sunderland*, is the “medium.” When they entered the room, they found some ten persons around a table, and as many more spectators watching the movements; and while there were constant rappings on the table, they saw no motion to indicate that the “medium” had any thing to do with the responses, and they believe she had not.

The juxtaposition of ten persons around a table, and the convenient abundance of female drapery, would prevent any discovery of movement; and moreover, if they have good “rappers,” well draped, no ordinary watching would detect any movement. I know *amateur* rappers in this city, who can produce all the fast rapping with the toes, and make no motion which would be perceived, though the feet were under particular observation.

Well, the table was *surrounded*, and responses, accompanied by distinct vibrations on the table, were given. The spirits, upon request, gave physical demonstrations; the table was “moved in various directions, from one to two feet,” and turned over into the laps of those surrounding it.” In two instances it was raised entirely from the floor, and the signers are *positive* that no human agency was employed.

“For the purpose of varying the experiments, we all took hold of the top of the table, holding it clear off the floor in our hands, when it was violently shaken while yet suspended, as if its standard had been seized by strong hands.”

Then a TEST question was proposed, and a spirit responded that he was the brother of the querist, and his name was Perez; and the gentleman then astonished the company by stating that he had such a brother, who died fifty years ago. “Facts unknown to any

other person present." Who can say these facts were unknown to ANY other person present? It is no great stretch of fancy to suppose this information might have been procured for the occasion, if it was not wormed out by suggestive interrogatories — the everlasting "Try it again," "Was it this?" "Was it that?" &c. In the evening, ("dark circle,") the company surround the table again, and in "holding each other's hands, so that no hand was at liberty in the room; the center table, around which we were sitting, was raised up from the floor five times and set down with considerable force."

Five times the table was upset and turned over, so that it fell sideways upon the floor with violence. A small bell which stood upon the table, was moved, without human hands, from the table four times; it was thrown upon the floor, thrown into the lap of Dr. Kibbee, and, finally, it was removed by the spirits, and they spelled out "Find the bell!" which was the first we knew of its absence. Search was made by one of the company, while the rest remained in the circle holding each other's hands. After the search had been continued for some moments, the bell was accidentally discovered in Mrs. Cooper's lap, as it fell out of the folds of her apron. During the whole of this time, both of Mrs. Cooper's hands had been held in the hands of two of the company, standing or sitting by her side.

"We say that we are deeply impressed with the conviction that no human agency was employed in the production of these phenomena."

We say "we are profoundly impressed with the conviction" that if this is a correct statement, there is a sufficient quantity of "human agency" in the shape of about twenty "human legs" under that table, around which these men were sitting, any one of which might produce these phenomena!

The "holding hands," to amount to anything, must be in plain view ON the table. Can anything be devised more cunningly to keep the doubters from looking UNDER the table? Why not hold the FEET, and that, too, at such a distance from the table as to permit all who choose to take a good view and see it raise? A word as to tables. Moving tables is a feat which commonly appertains to the common four-legged table. Lifting is a more impressive experiment. Now with an ordinary four-legged article, this is difficult to perform, unless there is on the leg of the table a pro-

jection near the foot. The center table is best for lifting, or pushing, or drawing. The top is supported by a standard, which is attached to a flat portion mounted on castors on feet. Slide the foot under the horizontal part, and see how easy "flesh and blood" could "upset the table into the laps of sitters" around it, or lift it up; and who will be the wiser if you all "hold hands" and say "it is the spirits." The bell manoeuvre is a fair game of "hunt the slipper," and nothing more. The bell, say they, was moved by spirits, and the first they missed it, the spirit spelled out, "Find the bell." Close watchers, surely! Mrs. Cooper's hands were held; of course nobody else could conceal the bell. Of course the Medium did'nt know when the bell was rolled up in her apron. This is poor juggling.

Signor Blitz takes a hat from one of a large company, (some discreet bachelor, for example,) and in plain sight, before the assembly, proceeds to exhibit to the astonished proprietor of the hat divers small shoes, diminutive stockings, caps, and other habiliments and baby fixins, carefully bestowed in the hitherto empty chapeau. This is good juggling. The whole statement is a practical illustration of what has been already stated, that in all their demonstrations, the "Spirits" constantly surround themselves by all manner of contingencies, and studiously avoid all demonstrations which will completely preclude the possibility of human agency. This "statement" is infinitely more suggestive of what might be proposed to try the spirits, than it is conclusive as to the least thing marvelous. Instead of asking the name of the man's brother, why not ask of the whereabouts of the steamer Atlantic, or the "locus in quo" of Sir John Franklin?

Instead of "holding the table clear off the floor," "suspended" for the spirits to shake violently, why not get the spirits to "vary" the "experiment," by doing that themselves, while the sitters look on at a respectful distance? Why not get the Spirits to "pick" up the "bell" in "plain sight," and ring it where all could see it, instead of throwing it on the floor, or hiding it? If Spirits consummate the object of their "mission," it must be by something better than these tricks "done in a corner."

When I say these rappings are made by the toes, I am not so "verdant" as to suppose that temporary arrangements might not be made, by which the honest enquirer could be permitted to see,

and even hold the toes of the "Priestess," while some of the "laity" vouchsafed a trifle of spiritual "percussion," that would serve in an emergency. Nor shall I anticipate all the "get offs" that might be suggested on the sudden occasion. But in this "pursuit of knowledge under difficulties," I am willing to place a sum of filthy lucre at the disposal of the Spirits, if, with fair opportunities, I cannot "stop dat knocking," or drive Medium, Showman, Philosophic Exponents, and all, into the necessity of creeping out of an aperture especially diminutive.

Shadrach, like Manfred, calls for the Spirits!

If the bubble "won't burst," it is not for the want of holes to let the gas off, but because of the industry of those who attempt to patch up the leaks with the raw material, and keep it up with fresh "puffings."

REMARKS BY THE EDITOR OF THE EXPRESS.

A TRAP SPRUNG ON THE "SPIRITS." — We ask the attention of such of our readers as hold any lingering half credulous ideas, that there may be "something in these rappings, after all," to the communication of "Shadrach Barnes," in this day's Express, and then doubt longer that the whole business is a gross humbug, if they can.

When we were invited, in conjunction with other members of the press, to witness the operations of the Rochester Impostors, and to report thereon, it will be recollected that we recorded our firm belief, drawn from what we saw and heard, that the whole process was an impudent and wicked imposture, and that it would one day be exposed, in all its shallow emptiness. The fishy and foxy goings on at the Howard Hotel, and the success they met with, inspired others to go into a business which was paying so well, and the profession of "calling spirits from the vasty deep," to rap on tables, and overset furniture, to throw hair brushes, and write mysterious hieroglyphics on turnips, may now be considered as among the regularly established callings, by which men and women obtain their livelihood.

Among the outside lookers on, (and, we thought, and think still, collusionists,) at the Fish and Fox soiree, which we and the editor of the Commercial attended, was the somewhat famous

Leroy Sunderland, who appeared to take a very deep interest in the proceedings. As we stated in our first account of that re-union, this gentleman undertook to entertain us with an account of certain interviews he had had with the spirit of his departed father, which was, he said, in the habit of paying him frequent visits, and conversing with him upon the most free and intimate terms. The Rochester practitioners having left town, we heard no more of Mr. Sunderland, until we found him established at his own house, in Elliot street, Boston, peddling out spiritual knockings at a dollar a head, and publishing a paper called the "Spirit World," full of the same sort of "skimble skamble stuff," of which the Revelations of Davis, and a large portion of the Rapping and Knocking correspondence of the Tribune is mainly composed.

Our correspondent, "Shadrach Barnes," true to his purpose of exposing this gross and wicked imposture, bethought him of a plan by which he could unmask the unholy and revolting pretensions of this modern seer; and the description of that plan, and of the way it worked, forms, we think, one of the most entertaining, as well as satisfactory, of all the chapters on the Knocking Humbug, as yet vouchsafed us by our clever correspondent.

SHADRACH BARNES ON "THE RAPPINGS" ONCE MORE.

A REMARKABLY RICH DEVELOPMENT. — In former communications on the subject of "Mysterious Rappings," a few facts and observations have been presented in a plain way, with a view to show the knavery of this blasphemous imposture. Without attempting to argue that rapping and kicking were indecorous and unseemly ways for disembodied spirits to adopt for the purpose of making themselves known, I have been willing to receive their manifestations in any way they might choose to adopt, and have never resorted to any indiscriminate cry of humbug and collusion, without fair investigation. It has been shown that the infinite variety of get offs, subterfuges, and evasions, would prevent anything like a fair investigation, and that a resort to pious frauds, to try the spirits, has been absolutely necessary. The *similia similibus*, "hair of the same dog will cure the bite," humbug for humbug, system, has thus far been productive of the most satisfactory results.

The following correspondence is a practical application of this

method, and is at the same time interesting, as showing that Boston "spirits" are no more reliable than the ghosts of Rochester or Brooklyn. The first letter, signed *Phebe Newell*, was written by myself. If, in this vast city, there should chance to be any other Phebe Newell, I wish it distinctly understood that she had no agency in the following *orthographical* production. The personal identity of Shadrach with Phebe can be fully established. And so if there be discovered any Mary Ellens among the Perkinses, they are no children of mine, unless they are "out of their heads and flitey," and with their "dear Mother Newell" all the time—and even then, I shall ignore the *maternity*. But here is the letter of the afflicted *Phebe*, *verbatim et literatim et punctuatim*:

"respected sur I send one dollur requesting if you plesse to have some questions respecting of my daughter which departed this lif january the 19. 1850 i brote her up from a child she was a Daughter too me her name is mary ellen Perkins and was 19 when she dide my mind is exercised very much in respect of her State of mind in a religious pint of view which if you Communion with spirits in the other world she was flitey and out of her Head as the poet sais afflictions soar long time she bore physicians was in vain send me a letter i want too hear if her state of mind is happy no more At present

PHEBE NEWELL.

"new York city feb the 13th 1851

"mr laroy Sunderland."

This letter, enclosing one dollar,* was addressed in characteristic chirography, to Mr. Leroy Sunderland, Boston, was read to a friend, and by him deposited in the Post Office, postage paid, Feb. 13, 1851.

The following is Mr. Sunderland's reply:

"Elliot street, Boston Mass.,
Half past 10 A. M., Feb. 15, 1851. }

My Sister Dear—I have this moment laid your letter before the SPIRITS, and received the following answer: 'Tell her Mary is happy and with her dear Mother Newell all the time. I watch over her for good, and I love her now more than ever. I will be near to her and stand at her right hand when she reads your answer. She

*This is the fourth dollar I have paid for *spiritual* information. I am free to admit, in all instances, I have received a *quid pro quo*. S. B.

must not grieve. I will soon make sounds in her presence when she is alone, which she can hear, when she will know it is me.'

"And I understood the spirit to say that you was not her own Mother, but she loved you as her own, and she said she came here to tell me what to say to you when I answered your letter. In the sphere where Mary has gone, none are miserable, but all are as happy as they possibly can be. Yours truly,

LEROY SUNDERLAND."

"It is not often that I attempt an answer to letters like yours, but I suppose I was attracted by Mary's sweet spirit to gratify you. She has stood by me while writing, as I believe."

This "gem from the Spirit land" comes written on what may be called, I suppose, *Spiritual world paper*. The sheet is surmounted with an engraved vignette, in which are clouds in fleecy plenitude, and in their midst is a series of three concentric circles. In the inner circle is a triangle, within which is a *gas* light burning. "Wisdom" — "Love" — "Will," appear on the shadowy triangle, while "Truth," "Goodness," and "Justice," are well bestowed in the back ground, as *outsiders*. The following is printed beneath:

 "For Information in answer to all Questions respecting SPIRITS, and the Future Destiny of the Human Race read the paper with the above title. (Spirit World.) It contains communications produced by audible responses from the Spirit World, explains the use of Spiritual manifestations, and the conditions on which they are made. Pledged to no Traditional Dogmas in Theology, Philosophy, or Science, it acknowledges no authority but the INFINITE HARMONIA, and takes for the scope of its mission the universal diffusion of Goodness, Justice, and Truth. Published weekly, (\$1 per volume,) at 28 Elliot street."

Mr. Sunderland is the *Ursa Major* of the Spiritual doings at Boston. His paper contains all that is late and interesting from the upper spheres. He tells us the communications he receives are audible, truthful, and reliable *responses* from Angels, and often speaks of the assistance he derives from these celestial visitants in the discharge of his editorial duties. It seems he believes he was attracted by Mary's sweet spirit, and she stood by him while he was writing! I may as well state that I was not conscious of any spirit standing by my "*right side*," while reading the letter

from Mr. S. So I am inclined to think Miss "*Mary Ellen Perkins*" was not at my right hand, though she may have been "*over the left.*" As to "audible sounds," which are to be vouchsafed to "*dear Mother Newell,*" while alone—by this shadow of a shade, *Miss Perkins*, I can only say, bring on the *sounds!* *Phebe* "is willing."

The late Braintree suicide has called public attention to the consideration of some of the consequences of the delusion. No person can read the artless statement the poor girl, George Sand, left behind her, without being filled with commiseration for the deluded victims, and contempt for the heartless sharpers who deceived them.

The report of the superintendent of the different Insane Hospitals will furnish another chapter. We shall continue to "try the spirits," considering it to be right to expose all the trickery and villiany we can get hold of. The delicate morality of the Providence Post will, I suppose, be shocked by the spurious letter of "Mrs. Newell." I can't help it; it is a part of the *similia similibus* system that provides for "*tests,*" which cannot be thwarted by Peter Funks or "Philosophers." The original letter of Mr. Sunderland is in the hands of the editors of the Express, and also a copy of Phebe's epistle in *her* own caligraphy. Now let us see how these *spirits* will get out of this trap. The "*lying spirits*" game won't do this time; and it will hardly be worth while to cry out "error i' the bill."

THE RAPPERS AGAIN.

SHADRACH BARNES, REDIVIVUS. — One of the authors of a book on "Rappings," Mr. E. W. Capron, in the Tribune of Tuesday, makes some statements, with a view to keep alive this "Spiritual Rapping" Humbug, which require a little notice. He thinks the evidence of Dr. Lee, of Buffalo, mere *negative* testimony, and regards the "answer from Buffalo as being quite deficient in *facts.*" He says: "I make no pretensions to University Professorship, or to literary abilities, nor do I have, like Shadrach, the leisure of a Custom House employment, to *prepare my facts* carefully; but from a chance to investigate daily for two years, I claim to have facts that entirely silence all *toeology and kneeology* theories, however

highly inflated they may be, and though they come to the world over the names of all the professors it contains."

The first of these *facts*, which are to "entirely silence all *toeology* and *kneeology* theories" is to be found by reference to the primitive investigation of the Rochester Rappers in Nov. 1849.

The first committee, *among other things*, said in their report:

"One of the committee placed one of his hands *on the feet of the ladies*, and the other on the floor, and *though the feet were not moved, there was a distinct jar on the floor. On the pavement and on the ground the same sounds were heard.*"

This amounts to nothing, unless *one* of the hands of *one* of the committee was sufficiently large to cover both feet of both ladies. And yet Mr. C. says: "Here it appears the feet were held!" Call you that *holding* the feet?

This fact, then, to be effective in the silencing process, needs more "*preparation.*"

But there are other statements in this *same report*, which are especially appropriate, and I quote them. Among other things, this report says: "That the sound on *the floor near where the two ladies stood*, was heard as distinctly as at *other places*," (quite likely!) and "that *part* of the committee heard the rappings on the wall behind them; that a number of questions were asked, which were answered, not altogether right nor altogether wrong." Does not this go to confirm what has been shown, both in Dr. Lee's letter and the Express, that the uncertainty as to the precise locality of the sounds, is sufficient of itself to account for the alleged rappings at a distance from Mediums?

The next committee, through their chairman, Dr. Langworthy, report, that the probability or possibility of ventriloquial agency was precluded by examination with the Stethoscope, and they say the "sound could not be produced by machinery." Well, we admit it, with the single remark, that the Stethoscope examination must have been as amusing to the *gals* as making their *raps* on a board mounted on glass tumblers, to show the absence of electricity!

The third fact bears marks of more "*preparation.*" Capron says the examination was had only in the presence of the committee, and the ladies chosen by them, and he says the sounds were heard when the ladies stood on large *feather pillows*, *without*

shoes ; and Capron also says, the committee appointed a committee of ladies, who disrobed the Foxes, and that (his own language,) "the committee of ladies also reported that they tried the experiment of tying their dresses close to their ankles, *without shoes*, (lately suggested by the Express,) and that the sounds were the same even when they stood on pillows."

Now, it so happens, the committee of ladies made no such report ; they gave the young ladies the following certificate :

"When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly." (Signed)

By Three Ladies.

How comes it this statement of Capron should contain the very apposite and peculiarly *convenient* words "*without shoes*," while the certificate signed by the ladies contains no such words ?

How is that, Capron ?

As to "rapping while standing on pillows, feather beds, &c.," I can do that myself, and so can half a dozen amateur rappers I wot of. By tucking the foot under and sitting upon it, the rapping can be made to seem almost in any place where the attention is directed. So, placing a foot against a table leg, with the interposition of drapery, the sounds are on the table, and can be made in different degrees of intensity, according to position, whether on the top or bottom of the table leg. And there is no "cracking of the joints" about it.

The evidence afforded by Dr. Lee and associates, so far from being *negative*, is of the most *positive* character. When the sisters were placed with their limbs extended and their heels on cushions, their knees grasped firmly by the Doctors, the rapping is not forthcoming, even though this holding knees continues over half an hour at a time. When they are placed on the sofa or a chair, with their feet on the floor, even then the sounds cannot be heard as long as the knees are held. In a single instance a few raps were given, and Dr. Lee says the motion of the muscles was apparent. The fact, that holding the knees *stops* the knocking, is fully established. The reason, I believe to be, that the ladies dare not rap while in this situation, because they knew they would be detected instantly, by the muscular motion, whether they produced the sound by the *knee* or *toe*. True, the rappings were heard when the Doctors *let*

go their hold. But THEY WERE AS CERTAINLY STOPPED WHEN THE GRASP WAS RENEWED !

Is that sufficiently *positive*, or will any man be satisfied with the contemptible skulking off, under the pretense that the "*Spirits* would not communicate." The remainder of Mr. Capron's facts and observations I can say nothing of. After finding how readily these things can be *prepared*, I am rather dubious as to their reliability.

So of Mrs. Tamlin, I can only say I have never heard the rappings or witnessed the manifestations, through her inter-agency. How far confidence is to be placed in the Foxes, Mrs. Benedict, and Leroy Sunderland, as connected with this rapping business, has been sufficiently shown in former articles. The affidavit of Hezekiah Joslyn, M. D., says *some other* Doctor held the feet of Mrs. Tamlin. "He magnetized her and paralyzed her limbs;" and he sagely concludes she did not make the sounds because "*she could not move.*"

The affidavit might have been *some* stronger, if it had contained the addition from Mrs. T., and the other Doctors, that they did not make the rapping. As it is, a strong suspicion arises that Hezekiah might have been humbugged a trifle himself. Some little observation in cases of magnetic *paralysis* and *extemporaneous* "fits," induces one to suggest for the cause of "suffering humanity," that when the rapping is manifested, or the "fits" induced, by spirits in or out of the flesh, a feather adroitly applied to the nose and adjacencies, will produce some curious results. Tickling the soles of the feet, in most cases, will be found as effectual in exorcising the ghosts, as a silver bullet shot at Witches !

Another writer in the Tribune, J. W. Greene, hails from Boston. Greene is down on the Buffalo Doctors and the knee theory. He gives an account of the infant *medium*, to whom you have to give candy to keep awake, and adds the following :

"Mr. Sunderland, of this city, once told me that the rappings were distinctly made on the door, as he held his little grand-child against it. The child was an infant. Who taught that infant to practice deception by snapping its "knees."

Sure enough, Greene, who taught the child that? *Mr. Sunderland* TOLD *his* readers, two weeks ago, that the Spirits at his house, spoke out in good Anglo Saxon ! *Mr. Sunderland* told *me* ("Phebe Newell,") that "mary ellen Perkins," whose "sweet

spirit" attracted him, would "make sounds" in the presence of dear Mother Newell." He frequently tells his readers that he has "aid and comfort" from *angels* who hover about him, rapping on his table and chair. He even believed "mary ellen" stood at his side. Yet, it seems his "Guardian Spirits," like those of the Foxes and Mrs. Benedict, failed to cry out "Beware of Counterfeits," and permitted him to be humbugged and "sold" for the sum of one dollar, to

SHADRACH BARNES.

THE RAPPINGS EXPLODED.

[This volume should have been published on the first of September, but having been unavoidably delayed, we are enabled to crowd in the following extinguisher of the "Spirit Rappings," in Cincinnati. The Report and remarks are copied from the Cincinnati Gazette, of September 4, 1851.

The Lecture of Mr. Tiffany, at which this Committee was appointed, occurred a month later than the one we attended. But for the disinclination to name private citizens, many facts could be stated, connected with the operations of the "spirit rappings," in Cincinnati, which would as fully demonstrate the imposture of the whole thing, as those in New York, noticed by Shadrach Barnes. — THE AUTHOR.]

We annex the report of a committee appointed by the audience in attendance at one of Mr. Tiffany's lectures, to investigate the so-called Spiritual Rappings. The committee is composed of a number of highly respectable ladies, and their report, as we understand it, shows how completely a portion of the community have been humbugged by the traveling mediums of pretended communication with spirits.

The Report merely spreads the facts before the world, and leaves every reader free to draw his own conclusions. With these remarks we present

THE REPORT.

The committee of ladies appointed by the audience at Mr. Tiffany's lecture on Thursday evening, August 28th, to investigate the so-called Spiritual Rappings, met according to appointment, Friday, August 29th, at 9 o'clock A. M., in the drawing room of the Walnut Street House. The committee consisted of the following named ladies: Mrs. Judge McLean, Mrs. Henry Miller, Miss Dodge, Mrs. Dr. Pulte, and Mrs. Mumford, the latter by invitation. The committee of gentlemen being present, we proceeded to business.

1st. We formed a circle around two marble tables, the mediums and gentlemen on one side: and the committee of ladies on the other, the latter being three feet or more from the tables. The feet of the mediums were not exposed. The spirits were now called upon to manifest themselves. Low raps were heard. The alphabet was called for as understood by Margaretta, and the response as interpreted by her was, "Draw nearer to the tables." This was objected to by the ladies. The tables were then moved toward the ladies, so near that we could not see under them. Our hands were on the tables. Mr. Tiffany now asked to have a piece of music played on the piano, that we might get our minds into harmony, which was done, the raps keeping time with the music. The spirits were again called upon, and louder raps were heard. After the gentlemen had adjourned to an upper room and the ladies and mediums were left to themselves, a Secretary was appointed, and the business of the committee commenced as follows:

The mediums were thoroughly and satisfactorily examined. No machinery was found attached to their bodies or clothing, which could aid them in producing the rappings. During this examination the mediums seated themselves upon chairs. Mrs. Miller and Miss Dodge took charge of Katharine; Mrs. McLean and Mrs. Pulte of Margaretta. Their joints were then firmly held, one hand on the knee joint, whilst the other clasped the ankle. The spirits were repeatedly called upon to manifest themselves, but no sound was heard whilst in this position. Mrs. Miller now released her hold of the ankle of Katharine, after which

she said she heard a low rap. Miss Dodge said she heard a low rap, and a faint sound was also heard by two other ladies. The other lady heard no sound. The mediums now stood upon chairs with the hands of the Committee placed upon their lower limbs. The spirits were again called upon, but with the same unsuccessful results. No response was given. We now assisted the mediums to arrange their dress, after which we formed a circle around the table, our arms and eyes resting upon the table. The feet of the mediums could not be seen. The spirits were then asked to manifest themselves; a low rap was heard, and then another. The alphabet was called for, as understood by Margaretta, and the response, as interpreted by her, was: "We love you." Nothing further could be elicited.

We now joined the committee of gentlemen in Mrs. Fox's room. As Margaretta entered she said: "Oh! Mr. Tiffany, it is all right; the sounds were heard when the knees were held." When Katharine entered she said: "Mother, the sounds were heard just as much as they were in New York." The gentlemen now proposed that one of the mediums should stand in the wardrobe. Margaretta entered, and two of the ladies held her knee and ankle joints. Mr. Tiffany called frequently upon the spirits to manifest themselves; but no sound was heard whilst in this position. The gentlemen now requested the ladies to withdraw from the wardrobe, and let the medium place herself in any position she wished to. This was complied with by the ladies. When the medium was ready, her feet could not be seen. Mr. Tiffany now asked the spirits to give a manifestation. The raps were heard. The alphabet was called for by Margaretta, and the response, as interpreted by her, was: "Done." Some one in the room proposed a question to the spirits, but Margaretta said it was no use to ask again, after they had spelled out "Done." The ladies agreed to increase the Committee and adjourn till to-morrow at 10 o'clock A. M.

On Saturday, August 30th, 10 o'clock A. M., assembled in the reception parlor of the Walnut Street House, the following ladies were present: Mrs. Judge McLean, Mrs. S. P. Chase, Mrs. DeWitt, Mrs. Mumford, Mrs. Henry Miller, Miss Dodge, Mrs. Ferris, and Mrs. Dr. Pulte, Mrs. S. P. Chase, Mrs. DeWitt, and Mrs. Ferris, having been added to the Committee by note, and with the consent of the mediums. The committee of gentlemen and the mediums being present, it was proposed by the Committee of ladies that we should first ascertain whether the rappers were with us or not. A close circle was then formed around three marble tables, so close that the feet of the mediums could not be seen. Whilst thus seated the gentlemen called upon the spirits to give us a manifestation. Several raps were heard. The ladies now requested the circle to move far enough from the table, that the feet of the mediums could be seen. This was immediately done and their feet exposed to view. The spirits were again called upon by the gentlemen, but no sound was heard. Mr. Tiffany was now called in to see if he could get the spirits to manifest themselves. He replied that he had no more power than any other one. After exhausting the patience of the gentlemen, and failing to hear a sound, a motion was made by them to adjourn to Mrs. Fox's room, which was carried into effect. The gentlemen withdrew and left the ladies to themselves. The Committee with the mediums then formed a circle around the table. Whilst thus seated with their arms and eyes resting upon the table, the feet of the mediums could not be seen. Questions were now asked by each lady in turn. The fifth in the circle received the first rap. It was then decided that she should ask the questions. Raps for the alphabet as stated by Margaretta's answer as interpreted by her was, "meet here at half after five this evening."

The Committee would here state that this late appointment by the rappers was the cause of their not having been ready to hand in their report on Saturday evening. The question was then asked, "will there be time for the Committee to report?" Response, as interpreted by Margaretta, "there will be time." Question asked, Are the Spirits willing the gentlemen should be recalled? "Raps." Question — Will the Spirits rap upon the door? No response. Will the Spirits answer further questions? Response, "No more this morning." The gentlemen returned, and the Committee adjourned to meet at half-past 5 o'clock this evening.

Walnut Street House, half-past 5 o'clock, P. M. — Committee assembled in Mrs. Fox's room; members all present except Mrs. De Witt. Committee of gentlemen also present. The mediums were requested to take their seats and place their feet in view of the company. The Spirits were then repeatedly called upon to manifest themselves, but no sound was heard whilst in this position. After waiting some time one of the gentlemen proposed that the mediums should stand in the wardrobe. Katharine entered first and was taken charge of by one of the ladies, her feet being exposed. Margaretta entered shortly after and was taken charge of by another lady, her feet being exposed in the same manner. The Spirits were again called upon, and after waiting twenty minutes, and hearing no sound, the mediums came out and took their seats upon chairs. Their feet were still kept in sight, and the Spirits were called upon for a manifestation. The mediums remained in this position fifteen minutes, but no sounds were heard. After which the Committee considered their labors at an end. The Committee would here state that they have never heard a sound when all the feet of the mediums were in sight, with their soles on the surface of the floor.

L. D. MUMFORD, Secretary.
Cincinnati, Sept. 1st, 1851.

S. B. McLEAN,
Chairman of the Committee.

"DONE."

