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INTRODUCTION TO THE EARL OF DUNRAVEN'S
RECORD OF EXPERIENCES WITH D. D. HOME.

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PART I.

THE so-called "physical phenomena" of Spiritualism have hitherto attracted but little scientific attention in this country: and even as regards popular attention they have been less welcome than the more purely mental or psychic communications which seem to have a bearing on human destiny and survival. Physical phenomena of this peculiar and unusual kind labour under certain disadvantages. They are rather easily imitated, for one thing, or at least they attract the attention and arouse the ingenuity of skilled conjurers to see how closely they can be produced by normal means. And since very few of those who have had an opportunity of observing them have had a laboratory training or been accustomed to learn from actual experiments; and since most people, including physicists, are aware that conjurers under their own conditions are able to deceive them; there has usually been a doubt as to the actual occurrence of any abnormal physical phenomenon apart from conscious human contrivance. And this uncertainty has prevented a very whole-hearted attempt to bring such things to book and ascertain their laws.

For laws, of course, they must have; though inasmuch as the activity of live things is involved, those laws are

bound to be complicated by the general difficulties inseparable from the activities of life. Live things are usually excluded from a physical laboratory. The observer excludes even himself during extremely delicate weighings or temperature determinations; he may have to read a scale through a telescope from the other end of a corridor. And even in ordinary experiments, a buzzing fly or a spider's web would be more than a nuisance in a scientific instrument. Charwomen and mischievous students could play havoc with a simple meteorological observation. A physical experimenter always proceeds on the assumption that vital activities have been excluded, or he takes precautions to exclude them. Experiments on spontaneous generation were for a long time vitiated by the unwanted but overlooked incursion of living organisms. But—in contrast with all that,—in the particular class of observation with which psychical research is concerned, a living organism of some kind is bound to be introduced, or nothing happens. Everyone admits that. The question is, what sort of a live agency is operating? Is it an ingeniously fraudulent one, or is it of an unknown and unsuspected kind?

We may say that in the purely physical world nothing supernatural ever happens. And even in the psychic world there is no question of superseding the laws of Physics and Chemistry: we must assume that they can only be supplemented. There should be no suspicion or suggestion about suspending Gravitation, for instance, or upsetting the Conservation of Energy. It ought to be assumed that all well ascertained laws are rigorously obeyed, whether by animate or inanimate nature. But it is a familiar fact that live things introduce a supplementary element, a guiding or controlling element, an infusion of will and of intelligence, something not suspending but supplementing the ordinary processes of nature. Everyone knows how perturbing a kitten or a barrel-organ or a mosquito can be: their action is entirely commonplace, and in the case of the kitten may be attractive, but they introduce a perturbing element because of the spontaneous and incalculable character of

their movements. I do not suppose that even Laplace's Calculator could predict the orbit of a fly, or predetermine the vibrations of air caused by an itinerant vendor. So also live people can lift stones that would not otherwise have been lifted, they can light or extinguish a fire, can penetrate mountainous obstacles, divert the course of rivers, unite oceans, amend unhealthy climates, and do many other things; not by suspending but by modifying and perturbing the direct incidence of the laws of nature. Moreover, apart from perturbation, living processes are well known to produce curious results, such as birds' nests, honeycombs, pictures, and cathedrals. Physics and Chemistry are therefore insufficient in the examination of vital phenomena: they must be supplemented by Physiology and by Psychology. Furthermore, if it should turn out that any unknown intelligent agencies exist, even though they be only of the animal or savage order, they might conceivably produce results akin to those suggested above; but their incursion would make scientific examination difficult, and would inevitably have a deterrent influence on an investigator, so long as the agencies were unknown.

In Psychical Research we set out with the intention of *not* excluding unknown activities; we are engaged in examining the behaviour of specially endowed living people. Even in experiments on the purely mental side we have to introduce "a sensitive," that is someone with exceptional faculties, often called a "medium." And the precautions necessary to ensure the honesty of such a person, though necessary, are inevitably distasteful. Nevertheless, on the purely mental side, precautions are fairly easy; accordingly such things as Telepathy and Clairvoyance, and the action of the subconscious generally, have been seriously tackled; and some progress has been made. There are still some die-hards, but few responsible people now doubt that there are genuine phenomena to be investigated; and though we are well aware that we have, as yet, no adequate theory to cover the ground completely, we can proceed by the method of working hypothesis, we feel at liberty to suggest an experi-

mental theory, to be amended or modified as experience grows.

On the physical side of these phenomena, however, we in this country, and presumably in America also, have made less progress.

The Society for Psychical Research has not ignored the subject, but its experience has been in some respects unfortunate; and accordingly some of its skilled investigators, who are quite entitled to their opinion, do not share my views, or at least might express their present convictions differently. It would be safe to say that several members of Council are still in a state of doubt about the occurrence of psycho-physical phenomena in general; hence nothing I say need be taken as representing any view held by the Society as a whole. The Society as a whole preserves an open mind and would welcome good opportunities for investigating abnormal physical phenomena. Some of the members imagine that the positive results obtained by others are due to a lack of adequate precaution against trickery! Others conjecture that so-called precautionary measures may be pushed to such excess as to frustrate the object in view and to inhibit the occurrence of genuine phenomena. It is better to err on the side of excessive caution than of over-credulity, but it is difficult to form an opinion on purely negative results. The subject has been seriously attacked in Europe by physiologists and qualified medical men, as well as by a few others of different or more general training; they have endeavoured to ascertain something of the laws of the phenomena, and responsible publications embody some of their results. In this country,—apart from some laborious and cautious reports by Officials and Members of the Society for Psychical Research, *e.g.* a long report by Messrs. Feilding, Baggally and Carrington, in Volume XXIII. of the Society's *Proceedings*,—that branch of the subject has hitherto been left mainly to amateurs, whose testimony to odd and inexplicable occurrences is voluble and extensive, but has for the most part been recorded in such a way as not to attract the attention of men of science, or at any

rate not to attract it in a favourable manner. And many of the asserted phenomena have been more or less closely imitated, with considerable ingenuity, on the conjuring stage.

To this statement about scientific aloofness there have been some exceptions. Every now and then a medium has arisen possessing abnormal faculties to so great an extent that a few scientific men have felt it their duty to examine and report; chief among them being Sir William Crookes. Such men have suffered for their temerity. Their testimony has not been widely accepted. Their efforts to induce others of their fraternity to come and verify the facts have usually been unsuccessful. And so the effort has exhausted itself in a kind of sterility, leaving no group or school of investigators to carry on the work. In time this recurrent barrenness must terminate, either in the discovery that all these observations are ill-founded and that no such phenomena occur, or—as is much more likely—in repeated confirmation of the fact that the phenomena are real, and can gradually be subjected to the reign of law and order.

Scientific men on the Continent have seriously taken the subject up. Institutes have been founded for the prosecution of the enquiry, and devoted experimenters are sacrificing their careers and incurring odium and ridicule in their endeavour to explore, verify, and enlarge this nascent and puzzling branch of science. It can only be by the combination of a number of workers of different aptitudes and knowledge, all possessing first-hand acquaintance with the disputed facts, that anything like a satisfactory treatment can at length be achieved. One of the first things that a would-be investigator has to do is to make himself acquainted with the first-hand testimony of responsible and trustworthy predecessors, especially those who have had an opportunity of examining the more powerful mediums who from time to time have arisen in the past.

Assuming any of these wonder-workers to be genuine, that is to say assuming that they are not consciously or maliciously producing their effects, it is safe to say

that they understand them as little as anyone else. While they are being produced, the ostensible producers are for the most part unconscious or only semi-conscious: their organism is not wholly under their own control. The appearance is as if it were utilised by other intelligences,—intelligences it may be of a low order, possibly not even human,—superhuman or infra-human. So, as in cases of multiple personality and other pathological phenomena, the investigation must be conducted, not by the patient, but by the qualified practitioner who examines and reports on the case. And inasmuch as the qualified practitioner cannot be always present, and cannot himself observe all the phases of the disorder, he must make such use as he can of the testimony of friends and relations, or of those who have been most closely associated with the individual during the access.

The physical mediums who have quite recently been examined and reported on by trained observers are known in this branch of scientific literature by such names as Eusapia Palladino, Miss Goligher, Eva C., Willy S., Kluski, Guzik, etc. And although it may be casually and hastily thought that everyone of these has been exposed or exploded, that is not really a considered and reasonable and legitimate view. We have to be on our guard against deception, but it is not really reasonable gratuitously to suppose that an individual starts out on a career of that kind, and subjects him or herself to all the minute and repulsive precautions which have to be taken, without any kind of foundation in reality.

To those who resolutely shut their minds to evidence, and decide beforehand that they know what is possible and what is impossible, neither this record nor any other book on the subject will have any interest. But to those who, preserving an open mind and not coming to hasty conclusions, are impressed with the fact that these things have been asserted for very many years by many different people,—some who have attained distinction in other branches of knowledge and who have suffered for their conscientious testimony to what they conceive to be truth,—this book will be a useful compendium of direct

first-hand observation with an exceptional medium, unpretentiously and contemporaneously recorded.

It has long been known to psychical researchers that such a record, privately printed, was in existence. And many of them must have seen and perhaps read a copy. But the copies were not accessible to the public, nor indeed in any convenient way to enquirers. Existing copies are few in number, and only to be found in special libraries. Consequently when the present Earl of Dunraven told me some years ago that he thought it was perhaps his duty to make accessible the diary which he wrote at the request of his father, to whom he reported daily, I heartily welcomed the suggestion.

There were difficulties about carrying out the proposal; but Lord Dunraven thought he owed it to the memory of his father that this contemporary record of observed phenomena should not be lost to Science, especially now that the subject was being seriously investigated and similar experiences testified to by others, so that there was some chance now of taking it out of the sporadic unintelligible stage of mere observation, and bringing it gradually into the realm of organised science. This may be a slow process; but a beginning has been made. Some of us are beginning to think that what "telepathy" has proved to be to the more psychic side of the enquiry, "ectoplasm" may prove to be on the more physical or physiological side.

A discussion of that, or any of the theoretical aspects, is beyond my intention now, and beyond the scope of this book. What we are concerned with here is a record of the facts themselves. And all that I want to do in this Introduction is to state that facts of a similar kind have been observed both before and since, and to give brief references to samples of those observations. This I will do in the Second Part of this Introduction. I will conclude this First Part by briefly saying, what appears more fully elsewhere, that the late Earl of Dunraven was at one time keenly interested in Home's phenomena, and that his son, the present Earl, then Viscount Adare, filially shared in this interest, to the extent of partially

living with Home, keeping a record of the odd things that happened in his presence, and transmitting them regularly to his father. It is of this calm and collected record, made without decorations or exclamations of astonishment or any other perturbing emotions, that the book consists.

I ought also to say that the more striking things occurred when Home was in trance, apparently under control by some other intelligence, and speaking of himself in the third person as "Dan." Whether the usual 'control' himself had any ostensible name, I do not know; nor does it matter. But, to understand the record, it must be known that Home under control called himself Dan, his name being Daniel Dunglas Home. In this state he was probably unconscious of his actions; and it was clear that his body or physiological organism in the controlled state possessed unusual powers and properties. It could stand fire, for instance: it could be levitated: it could even seem to be elongated, and be made to do other things which in its normal state were impossible. It could apparently be made to do things which most people only dream they are able to do, such as float in space.

One obvious quasi explanation will be, as it often has been, suggested,—that the observers were under hypnotic control, that they suffered from hallucination, and, so to speak, only dreamed the things. Well, that is one of the hypotheses that has to be met. There may be instances to which it applies. But I am convinced that to the great bulk of the phenomena known to me it does not apply. And this opinion was shared by the high authority of the late Lord Rayleigh, who, in testifying to such experience as he had had of supernormal physical phenomena, condemned the hypothesis of hallucination in his case utterly: and I entirely confirm and support his statement. One is no more hallucinated than when making observations in a laboratory. One must be on one's guard against seeing things because we are told of them, or would like to see them, but that is a commonplace of scientific training. In his Presidential Address

to the *Society for Psychical Research* the late Lord Rayleigh speaks about his old experience, in and about the seventies of last century, as follows :

“I was not disinclined to believe that what was, or at any rate had recently been, orthodox opinion might be quite wrong, and accordingly became interested in what I heard from friends of the doings of Home and other so-called mediums. Some of the stories could, as it seemed, be explained away only on the supposition of barefaced lying, or more charitably as the result of hallucination, whether self-induced or due to the suggestion and influence of others. The possibility of the latter view cannot be left out of account, but I have never seen anything to show that it has the remotest application to my own experience or that of the friends with whom I have co-operated.

“The interest that I felt was greatly stimulated by the appearance of Sir W. Crookes’s ‘Notes of an Enquiry into the Phenomena called Spiritual during the years 1870-73.’¹ I was acquainted with some of the author’s scientific work, and knew that he was a skilful experimenter and likely to be alive to the precautions required in order to guard against sense illusions.”

After quoting a few phenomena testified to by Crookes in this article, Lord Rayleigh continues :

“The two mediums whose names are mentioned in the article, and with whom most of the observations were made, are Home and Miss Fox, afterwards Mrs. Jencken. A highly desirable characteristic of Home’s mediumship was the unusual opportunity allowed to the sense of sight. Home always objected to darkness at his séances. ‘Indeed,’ says Sir William Crookes, ‘except on two occasions . . . everything that I have witnessed with him has taken place in the light.’ [And Lord Rayleigh continues :—]

“I found (and indeed still find) it difficult to accept what one may call the ‘knave and fool theory’ of these occurrences ; but failing that, it would seem to follow that one

¹*Quarterly Journal of Science*, Jan. 1874.

must admit the possibility of much that contrasts strongly with ordinary experience."

He then mentions experiments of his own with Mrs. Jencken, Home not being available, and emphatically says :

"In common, I suppose, with most witnesses of such things, I repudiate altogether the idea of hallucination as an explanation."

But the whole address should be read, in the *Proceedings of the Society for Psychical Research*, Vol. XXX., pp. 275-290.

PART II.

Summary of the Phenomena.

When, many years ago, Crookes lent me his copy of the privately printed record now about to be published, he said as he handed it to me, "You will get most out of this book if you allow yourself, for the time, to imagine that things happened as narrated." I doubt if I was able to follow his advice then ; for at that time my experience of supernormal phenomena was small, and my faith in scientific orthodoxy strong. First-hand experience has now done what second-hand testimony could not : it has gradually shaken my beliefs out of their formal mould and enlarged my perceptions of the possibilities and realities of existence.

The phenomena testified to in this book may be classified roughly and incompletely as follows :

(1) *Movements of objects without contact*, that is without obvious and perceptible or normal contact. This is an extremely frequent occurrence with practically all physical mediums. Many observers, including myself, have testified to the fact that it truly happens. (See, for instance, *Journal S.P.R.* Vol. VI. pp. 354-357).

(2) *Luminosities and scents*. These also are common phenomena, to the occurrence of which I can personally testify. Sir William Crookes testified that he was not

imposed on by phosphorised oil or other chemical means, and that nevertheless, under the strictest test conditions,

“I have seen luminous points of light darting about and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound.” (*Researches in Spiritualism*, p. 91. Reprinted from *The Quarterly Journal of Science*.)

See also his summary of many other remarkable and typical phenomena on pp. 88-96 of the same book.

(3) *Levitation*. The levitation of ordinary objects is only a special case of movement of things without contact. I have not myself seen the levitation of a human body; but it is no more difficult to understand than the raising of any other piece of matter.

Most of the levitations of untouched objects that I have seen have been in a dim light; but with D. D. Home they are said to have occurred in daylight. And my son, F. Brodie Lodge, while on a visit to Professor Richet at his Château de Carquéiranne, saw such a levitation in the presence of Eusapia Palladino. The object raised was a heavy table, specially made for the purpose, without a flange, and with sharp pointed feet. The top of the table was continued vertically downwards for about six inches, so that when hands were on the top, there was nothing to grip on, and it could not be raised normally by a standing person. It weighed 48 lbs. (22 kilos), and was purposely made awkward to catch hold of. This table was at the time standing out of doors, in the full blaze of sunshine. And after it had gone up in the air, they all stood away from it; and to Richet's delight, it remained up. My son's testimony (from memory) is as follows:

“It was only one incident among many at that time—August or September 1898. I was eighteen, and next month started in business with Alfred Booth & Co. in Liverpool; so I am sure of the date.

“At all the successful sittings with Eusapia that summer, objects of various sizes were moved about, sometimes visible, sometimes not, according to the illumination that Eusapia allowed at the time. That day she must have felt in particularly good form, because it was out in broad daylight, with nothing overhead. But I was getting pretty well used to the idea of table-lifting by then; only I was struck by Professor Richet’s joyous chuckle and triumphant challenge ‘*En pleine lumière!*’

“I used to keep a diary during those days on the Mediterranean. The incident occurred on the drive in front of the Château de Carquéiranne, just to the left of it as you stand facing its front. We all started as usual round the table—the special heavy wooden one you know of, with sharp pointed feet, which surely none of us alone could lift, and which had been specially made for tests. When it was well up, about two feet I should judge, (Eusapia being held as usual), we all, including Eusapia, stood back and away from it; and Professor Richet passed his hand under it and over it and all round it. Then we did the same, some of us, and we were all quite satisfied that there was no physical support of any kind.”

(4) *The playing of an accordion*, either unsupported or supported at the keyless end (page 193). This was also observed later with the same medium by Sir William Crookes and Sir William Huggins, when the accordion was surrounded by a wire cage, so as to protect it from interference (see *Researches in Spiritualism*, pp. 12 to 14, with illustrations. Also pages 92 and 94). I have myself heard notes from an apparently untouched piano, and have heard an accordion play under conditions reported in *Journal S.P.R.* Vol. VI. p. 350.

(5) *Withdrawal of scent from a flower* (page 136). A rather similar effect was perhaps the one and only physical phenomenon achieved by Mrs. Piper, as testified to by Dr. Hodgson. Mrs. Piper’s fingers were moved near the flower, as if withdrawing something from it; and in a few hours it had withered.

(6) *Pencil writing by itself.* The phenomenon of "direct writing," that is with no normal contact with the pencil, is unusual; but I have had experience of it under good conditions. It is, after all, only the intelligent movement of a piece of wood—the intelligence having some linguistic acquirement, which is an additional feature. The intelligent and responsive movement of various objects above a dining-table in full light has been forcibly attested by Crookes. (See *Researches in Spiritualism*, pages 90 and 93).

(7) *Direct voices.* These also I have heard with more than one medium, and have verified their genuine character. On one occasion the tone of Raymond's voice was recognised, though that is unusual. The incident was subsequently referred to by him during a sitting with another independent medium in an evidential manner. (See *Raymond Revised*, pp. 173, 174, 177.)

(8) *Elongation of the human body.* This I have never seen, and am only acquainted with verbal testimony of Sir William and Lady Crookes to the same phenomenon with the same medium Home. Nor can I be sure that there was anything beyond levitation.

(9) *The fire test.* That is, the handling of red-hot coals or the putting the face into the fire. This I have not had experience of. But it is testified to by Crookes, Huggins, and several other people; including Madame de Crespigny. I quote Crookes's evidence from Sir William Barrett's book *On the Threshold of the Unseen*, (page 75):

"At Mr. Home's request, whilst he was entranced, I went with him to the fireplace in the back drawing-room. He [the influence controlling Home] said: 'We want you to notice particularly what Dan [*i.e.* Home] is doing.' Accordingly I stood close to the fire, and stooped down to it when he put his hands in . . . Mr. Home then waved a handkerchief about in the air two or three times, held it above his head, and then folded it up and laid it on his hand like a cushion. Putting his other hand into the fire, he took out a large lump of cinder, red-hot at the lower part, and placed the red part on the

handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute he took it off the handkerchief with his hand, saying, 'As the power is not strong, if we leave the coal longer it will burn.' He then put it on his hand, and brought it to the table in the front room, where all but myself had remained seated."

To this Sir William Barrett adds :

"Not only have we Sir W. Crookes' evidence, but a former President of the Royal Society, the late Sir W. Huggins, O.M., witnessed the same feat with Home and gave me a detailed account of it. So also did Mr. S. C. Hall who was present on another occasion, when a white hot coal was put on his head and his white hair gathered over it, but he told me he felt no heat and his hair was wholly uninjured.

"Various other eye witnesses have informed me that they have seen Mr. Home handle with impunity red hot coals; among others a shrewd and able solicitor, the late Mr. W. M. Wilkinson, writing to me from Lincoln's Inn Fields, London, states that in the winter of 1869—

"I saw Mr. Home take out of our drawing-room fire a red-hot coal, a little less in size than a cricket-ball, and carry it up and down the room. He said to Lord Adare,—now Earl Dunraven,—who was present, *Will you take it from me? It will not hurt you.* Lord Adare took it from him and held it in his hand for about half a minute, and before he threw it back in the fire I put my hand close to it and felt the heat like that of a live coal.'"

Madame de Crespigny's much more recent experience was published in *The Daily Express* (of date to me unknown). I asked Madame de Crespigny to send me a statement; and she says that it was in 1917.

"We met in an empty house in St. John's Wood, ten or twelve of us, including a newspaper reporter from the *Daily Express*. The medium was Mrs. Annie Hunter. A large fire was burning in the grate and the reporter

went down into the cellar and brought up a log of wood. This was put on the fire and turned round until it was red hot.

"The medium then went under control (her control was said to be a Persian fire-worshipper). She lifted the red hot log from the fire, after talking in an excited way in a foreign language, and carried it about the room, putting it back in the fire now and then to keep it at red heat. She approached the reporter, who shrank away, and his hair was singed. She then offered it to me. I argued that as physical law told us flesh must burn if in contact with a red hot log, and her flesh was not burning, another law must be superimposed. I had learnt of an 'occult' law which was supposed to prevent contact, and concluded it must be in operation, and that if the log did not burn her, it would not burn me. So I put my hand out without a qualm, and she laid the red hot log across it, leaving it there for some seconds. When she removed it, there was not a mark. I should not have cared how long it remained. I knew it would not burn me.

"The man next me said that if conditions had been normal I should never have used my hand again.

"A man present, encouraged by what he had seen, allowed her to put the log near his head, without any bad results.

"I believe that had I had any fear, the vibrations would have broken up the protective sheath.

ROSE CH. DE CRESPIGNY."

(10) *Objects remaining on a slanting table.* This also is testified to by others. (See page 63 of Barrett's *On the Threshold of the Unseen*, and also page xvi. of the Biographical Introduction to the Memorial Edition of Stainton Moses' *Spirit Teachings*.)

The late W. Stainton Moses, a master at University College School, and one well known under his pen name "M.A. Oxon," was not only a medium for automatic writing and various intelligent communications about things in general and for edifying teachings purporting to come from the other side, but was also a physical medium

of no mean order. The phenomena testified to as frequently occurring in his presence are,—raps, some of them of great intensity, lights and luminous vapours of various kinds, the production of scents, of musical sounds, like bells, stringed instruments, and clarionets; also direct writing without anyone touching the pencil; movements and levitations of heavy objects; the introduction of objects from other rooms into a closed and locked room—a phenomenon which is frequently testified to, but which I have not myself securely observed;—the direct voice, that is to say, a voice in the air at a distance from the medium, when precautions are taken to prevent or to observe separately the medium's own articulation; and other very numerous phenomena.

Remarks on the Attitude of Orthodox Science.

This brief summary, with these few illustrative examples, must suffice to show that abnormal phenomena have been testified to again and again, and that Lord Dunraven's experiences with Home are only striking instances of things which occur with less facility and less frequently through mediums of smaller power. In the years 1870, 1871, a serious attempt was made by Crookes to examine some of these things in a very simple form and in a careful metrical manner, in the hope that they might be observed and testified to by the very distinguished chief Officers of the Royal Society. In the attempt to interest those representatives of science he did not succeed; for they objected that some of the phenomena were impossible in any mechanical or known manner;—which of course was Crookes's own contention, and exactly what he hoped would arouse their interest sufficiently to cause them to utilise the exceptional opportunity of acquiring new knowledge by coming to witness what occurred. One of Crookes's simple arrangements for the hoped-for demonstration was a long registering lever, on the fulcrum of which the medium's hands were placed, with the result that the far end was forcibly depressed. The deprecatory excuse of an eminent man for not coming to see the

experiment, was that it appeared to him contrary to all analogy that a force acting according to physical laws should produce the forcible depression of a lever by acting on its fulcrum. To which Crookes replied that he entirely agreed; that was the whole gist of the experiment and the only reason he regarded it as worthy of attention.

The episode illustrates one of the difficulties which is bound to be encountered by investigators of novel physical phenomena. If a new kind of force is exerted, the experiments are almost bound to be surprising and, so to speak, incredible. We are now inclined to suppose that the force in these cases is due to the mechanical intervention or employment of an invisible unknown material, probably emanating from the medium, in the form of what we now call ectoplasm,—a form of substance which was then not recognised by anyone. Nothing but direct observation and instrumental confirmation can establish such things as realities. A theory need not jump into existence at the same time as new facts are observed; but until there is *some* guiding theory or clue, the facts seem detached from organised science, and are rebutted and disbelieved on theoretical grounds. Disbelief is only natural, and its foundation in common sense is rather like a modified version of David Hume's argument against miracles, viz. that it is more likely that a witness should lie than that a miracle should happen; because the one is consonant with human experience, and the other is not. That is quite true; but if the thing really does happen, and if it can be shown contemporaneously to happen, the argument has no force; the facts, when proven, are themselves an expansion of human experience; and they clearly establish the need for overhauling and enlarging our theoretical foundations. Things that are unlikely may nevertheless be true. Our knowledge of nature is not so extensive that we are able to say beforehand what is possible and what is not possible in a novel region of enquiry. The history of science is too much disfigured by the premature rejection and contempt with which novelties have often been received. They are accepted, in the long run, by some

subsequent generation; but the responsible generation living at the time does not rise to the height of its opportunities. Contemporary men of science unfortunately write themselves down, as not only ignorant, which was inevitable, but as blind and prejudiced and sadly bigoted: though it is true that in their lifetime their contemptuous attitude gains them credit for robust common sense and sanity. They are wise therefore in their day and generation.

It is singular, and perhaps depressing, that the obscurantist attitude of Theologians in the past has been so amply imitated by the pontiffs and high priests of science in the recent present. They still oppose their admirable theories and great knowledge of the universe to resist the incursion of fresh information; they oppose observed facts on *a priori* and utterly inadequate grounds. No one ought to consider his knowledge of the universe so complete and final as to be competent to negative careful testimony based on critical and responsible experiment and observation, especially if the observer has already proved his competence in more recognised branches of knowledge. Explanatory hypotheses may be criticised severely, but the facts demand attention.

General Lines of a Hypothetical Explanation of Abnormal Phenomena.

Returning to the more general aspect of the subject, I would point out that both on the physical and on the psychical side—or in what Prof. Richet calls the objective and the subjective variety of metapsychics,—the principal phenomena have a character which could be attributed to the action of unknown and hitherto unsuspected Intelligences, live things or live people. For they simulate a life-like interference with the world of matter through the agency of a borrowed human organism; some of the things done being such as we ourselves could do, and some being beyond those powers. This is undoubtedly their appearance, and I incline to think that it is also their reality. I think that these phenomena are mainly

surprising because we do not otherwise know of the agents who accomplish them. If we did, they would become comparatively commonplace. Their value lies in the demonstration of the existence of these, what we may call, "other people."

The fact is we have been living on an island planet, apparently completely isolated, and not in touch with anything higher than ourselves. Religious people have always supposed otherwise; but scientific people, except in so far as they were also religious, have never had occasion to postulate anything of the kind. Consequently they feel great repugnance to beginning. They would prefer to exhaust all known categories before introducing any new ones; and in this they are manifestly right. But the time will come—has come already in my view—when the known part of the Universe is insufficient to account for the facts. We shall find ourselves like a race of Pacific islanders, who have known nothing about other people in the world, and who begin to be afflicted with indications of unaccustomed phenomena, coming at first from a distance,—wireless waves, if any are sufficiently sensitive to feel that influence, shot and shell for those who are insensitive. Such islanders, if they were critical, would receive testimony to these sporadic occurrences with incredulity and general suspicion. At length there comes a shipwrecked sailor, who may be seen by a few before he is rescued, but who is disbelieved in by most. Then others arrive, and inexplicable phenomena begin to happen.

The parallel is not very close, because the visitants belong to the same sphere of existence as the islanders. The chief analogy is that the strange visitors are endowed with what seem to be supernormal powers and extensive knowledge, which for the most part they are unable to communicate, or the islanders to receive. Even if one of the islanders were taken to a modern city, he would not be able, on his return, to convey anything but the haziest idea of the achievements of civilisation. While another, who had been taken to visit some other city in a different country, might give a rather differing account;

wherefore both would be disbelieved,—differences being emphasised, and similarities overlooked.

The perception or realisation of other Intelligences in the Universe than our own, who are able under certain conditions to communicate with us, may or may not be welcome or invigorating; and yet it may be true. That is the only question for science.

The question of human survival, or persistent existence—which appears to be demonstrated by several of the more psychic occurrences—is of a higher order, and more momentous to humanity. Psycho-physical phenomena appear to be of a lower grade, and seem to be a contribution from fairly low-scale intelligences, who by long practice have learnt how to manipulate matter by interfering with accessible nerve-muscle mechanism and other organised material. It is customary to attribute these odd powers to the activity of the sub-conscious; that is to a submerged modification or variety of ordinary human intelligence such as may be evoked by hypnotism; and this view, that the intelligence concerned is an emanation from the subconsciousness of the medium, though surely inadequate as an explanation of all that occurs, is deserving of respect. Yet these phenomena, in spite of their presumably low grade, are not so entirely dissociated from discarnate human activity that they can be ignored or disregarded, even by those who would prefer to limit their enquiries to the purely mental or subjective side; nor can they reasonably be contemned. We are not in a position to condemn any fact in the Universe. We never know what the bearing may be of any scientific discovery, nor what applications it may have. Our sole business as scientific men is to explore and ascertain the truth. If the truth, when ascertained, seems to us and to posterity to be commonplace and unimportant, that will be rather an unprecedented occurrence. Anyhow it would be one for which we are in no way responsible. Important or unimportant, welcome or unwelcome, we are bound to be loyal to what we conceive to be truth, be the consequences what they may.

March 11, 1924.

OLIVER LODGE.

AUTHOR'S PREFACE.

THE occurrences that are recorded in the following pages took place some sixty years ago. During that period a great deal of attention has been paid to psychical matters in general; and spiritualism in particular has been critically investigated by the Society for Psychical Research and by other Associations. Many men eminent in the sphere of science have studied the subject. A vast number of facts must have been accumulated, investigated, sifted and tabulated; and phenomena observed and recorded more than half a century ago are presumably out of date. Whether they are, or are not, I am not in a position to judge, as I have not kept in touch with the subject since those distant days; but I am told by those who have, and who ought to know, that the experiences of my father and myself are in some respects unique; and that, in the search after truth, they ought to be made available to those who desire to study them.

I came across Mr. D. D. Home long ago in Paris, I forget under what circumstances, but they had nothing to do with spiritualism or with his mediumship. My meeting him again in 1867 was fortuitous. Circumstances in the shape of rheumatism, or rheumatic gout, led me to Dr. Gully's hydropathic establishment at Malvern and there I became acquainted with Mr. Home, who was staying with Dr. Gully as a guest. I was attracted by some phenomena which took place immediately. I liked Mr. Home. He had the defects of an emotional character, with vanity highly developed (perhaps wisely to enable him to hold his own against the ridicule and obloquy that was then poured out upon spiritualism and every one connected with it). He was liable to fits of great

depression and to nervous crises difficult at first to understand; but he was withal of a simple, kindly, humorous, lovable disposition that appealed to me. I struck up an intimate friendship with him, and spent a great deal of time during the next two years in his company, with the result that the phenomena, which are here recorded, occurred at all times and seasons, under all sorts of conditions—in broad daylight, in artificial light, in semi-darkness, at regular séances, unpremeditatedly without any séance at all, indoors, out of doors, in private houses, in hotels—at home and abroad, and it is probable that to that extent these experiences are peculiar. They were printed by my father in order to preserve them, but for rigidly private circulation which was obviously necessary at the time. Nearly all the persons mentioned have “joined the great majority.” Those remaining with us with whom I have been able to communicate have no objection to publication; neither have I, though the records allude to matters very personal to myself. And as, in the opinion of those who have studied the subject, publication would be in the interests of science, I have agreed to it.

I came to certain conclusions at the time, but I do not allude to them here, preferring to leave readers to form their own conclusions on facts placed before them without comment. But some little explanation is necessary on one or two points. I can, of course, speak only of the period during which I was closely connected with Mr. Home, but it is perhaps right to say that during that time he never took money for séances, and séances failed as often as not. He was proud of his gift, but not happy in it. He could not control it and it placed him sometimes in very unpleasant positions. I think he would have been pleased to have been relieved of it, but I believe he was subject to these manifestations as long as he lived. It may be asked why did I abandon research after an experience which, it will be admitted, was at least interesting; and it may be assumed that something in Home's character or in the manifestations themselves must have repelled me. That assumption would be quite

erroneous. My belief in the genuineness of the phenomena remained unshaken, and my friendship with Mr. Home did not diminish or change. The simple reason is that having satisfied myself that the facts were not due to trickery or fraud, I found that I made little progress after a certain point. Phenomena were all of the same character, mainly physical, designed apparently to prove that some force or forces other than physical, as we understand it, could be made to operate upon inanimate objects. I had no inclination to investigate the nature of these forces. Study of the occult was not congenial to me. I was only twenty-four and I had my ambitions and plans for my life. I loved sport and an active "out-of-doors" life. All my instincts were to deal with the physical world and the material aspects of life, and I did not feel myself competent to deal with anything else. I thought that in some cases absorption in the subject tended to weaken the sense of self-dependence and of the necessity of submitting everything to reason; and I found that séances for physical manifestations were physically very exhausting to me. So having had my experience I came to the conclusion that I was neither by inclination or natural character designed to spend my time in pursuing the subject, and I completely abandoned it.

Much of the narrative in the following pages appears inconsequential and confused. It is not really so. Many of the communications, comments, and remarks were of too intimately private a character to be stated in full at the time; but the allusions were perfectly understood by those concerned.

It will be noted that on one or two occasions statements of a prophetic character were made, and opinions are expressed, or are alleged to be expressed, by a spirit on physical science which, I take it, are entirely erroneous. On that I have nothing to say except that the narrative states that the communication was very confused. But in fairness I must comment upon séance 6, described on pp. 62-63. That séance was obviously held on the eve of my departure to join the Abyssinian Expedition. It is stated that the spirit of an Abyssinian chief was chosen

to look after me; that he would save my life on two occasions, and that though I could not then remember his name I would later hear and recognise it. It is, of course, impossible for any one to say that under such circumstances, or, indeed, under any circumstances, his life was not in imminent danger; but it is right I should state that, so far as I was and am aware, my life was not on two occasions, or on one occasion, in special danger; and that though I was much interested in the Abyssinian tribes—their manners, customs, and history, and talked with many chiefs, I never recognised the name mentioned at the séance.

I regret that the séances and occurrences were not more methodically arranged and that headings may be erroneous—as, for instance, in the case of Séance No. 41, and that details concerning the localities in which séances were held, and the circumstances attending them, were not more specifically stated; but it must be remembered that my records were embodied in private letters to my father written at a time when no publication of any kind was contemplated; and that the book was compiled and printed for strictly private circulation among those who knew all about the circumstances mentioned.

The name of the narrator is not always mentioned. It may be taken for granted that the letters or notes were written by me, except in those cases to which my father's name is appended. One or two accounts are mentioned of occurrences of which I was not personally cognisant. Obviously they were included because they were explanatory of, or referred to, occurrences at which I was present.

It is also to be noted that when Mr. Home spoke in the trance state he alluded to himself as "Daniel" or "Dan," and in alluding to others always used the first name except in respect of my father and myself. He mentioned us as "Dunraven" and "Adare." It will be remembered that in those days I was "Adare," and my father "Dunraven."

It is desirable that the supernormal phenomena herein mentioned should be co-ordinated and compared with

phenomena of a similar character which have been recorded during the last half century and more. They should be viewed in the light of knowledge acquired since they were printed. The experience requires supplementing in that direction, and Sir Oliver Lodge and others have been so good as to undertake that work. But this publication is not based on recollection of events that took place many years ago. Its sole merit consists of the fact that the phenomena were noted and recorded at the time, and the original text has not been altered in any way.

I was very young at the time. I was devoted to outdoor sport and was not trained in scientific observation. All that I desire to say is that, to the best of my ability, I scrupulously examined certain strange phenomena, which came under my observation, and faithfully recorded the facts. My father's case was very different. The whole bent of his mind was towards science. He was trained in science and was an acute observer. He was a devout Roman Catholic and a very liberal minded man. His remarks are valuable and his preface is retained. My little preface, written at the time, is without value, and I have omitted it.

DUNRAVEN.

It may be of interest to reproduce the Introduction which my father wrote in 1870 to the volume printed for private circulation.

INTRODUCTORY REMARKS

BY THE LATE EARL OF DUNRAVEN

THE subject of Spiritualism was first brought under my notice about fifteen years ago, by reading two or three accounts of the occurrences which were taking place in America. To some extent I was prepared for the fair consideration of very strange and startling phenomena, from having previously examined fully into the subject of mesmerism. The result of this enquiry, carried on for several months, under most favourable circumstances, was a thorough conviction of the reality of the phenomena of mesmerism, from the simple sleep up to clairvoyance. At that time, scientific men in general, and the medical profession in particular, were loud in condemnation of what they considered sheer imposture; and one of the most eminent of the profession, the late Dr. Elliotson, lost a considerable portion of his very extensive practice by his bold and uncompromising assertion of the truth of mesmerism and its great importance as a curative agent. Since then a great change has taken place in the opinion of the public on this subject. Judging by the literature of the day, as well as by the remarks current in society, the general phenomena of mesmerism are widely accepted as true; and even those who believe in the higher phenomena, including clairvoyance, are no longer necessarily considered to be the victims of imposture.

When table turning became one of the amusements of the day, I witnessed and tried various experiments which clearly demonstrated the inadequacy of Professor Faraday's explanation of the manifestations by involuntary muscular action. I was also present at a *séance*, where Mrs. Hayden was the medium, and an attentive examination of what took place sufficed to satisfy me that the subject was worthy of careful examination, to be made whenever an opportunity should occur for a full investigation into a class of phenomena, opening a new field of research of a very strange and startling description. This opportunity has been afforded by Lord Adare's acquaintance with Mr. Home, which commenced in 1867. I soon perceived from his letters, that the manifestations were so remarkable that they deserved to be duly chronicled and preserved. At my request he has carefully noted, as fully as could conveniently be done, the occurrences of each day, and has permitted me to print the whole series for private circulation. Publication is out of the question, as much that is interesting and a valuable portion of the record, relates to private domestic affairs, and to near relatives or intimate friends.

Even after the unavoidable suppression of some curious and instructive details, it was not without much reluctance that we made up our minds to give even a very limited circulation to this series of *séances*; but, after full consideration we have deemed it best to print—as nearly as we possibly could venture to do—the entire record; notwithstanding the pain, to ourselves and others, which necessarily accompanies the mention of communications professing to come from those whose memories call up the deepest and tenderest feelings of our nature. It is obvious that the chief value of such a record must depend upon the trustworthiness of the narrator. Fidelity of description is very rare, even where honesty of purpose is undoubted. I believe that in the present case scrupulous accuracy, a retentive memory, and an unexcitable temperament are combined in an unusual degree, forming just such a combination of qualities as is indispensable for one who undertakes to record phenomena of this exceptional and startling

character. In several of the latter *séances*, portions of them have been written by both Lord Adare and myself, and then carefully compared; some were looked over by more than one of the persons present: thus everything has been done to ensure the greatest accuracy. In addition, each of those mentioned as present at the *séances* (except a few who are not within reach) has received a copy of the printed account, and replies have been received from all, affirming the accuracy of the reports. A list of these names will be given further on, and thus the following pages, it is hoped, will be found to contain the fullest and best authenticated account of the phenomena of Spiritualism which has as yet appeared in this country.

It must be borne in mind that an actual record of facts, and not the adoption or refutation of any particular theory, is the main object in view. Spiritualism will, therefore, in the ensuing remarks, be regarded chiefly in its scientific or phenomenal aspect, and I have purposely avoided expressing any decided opinion on questions so complicated, and about which at present such conflicting opinions prevail, as upon the character of the phenomena, the source from which they proceed, and the tendency of the teaching to be derived from them.

The whole subject of Spiritualism is one which must soon command the attention of thoughtful men in this country, as it has very fully done in America, and to some extent in France and other countries of Europe. In America, the belief in Spiritualism may be considered as a *fait accompli*. Its adherents are said to be reckoned by millions; varying from three to eleven, according to different accounts; but, even should the lowest calculation be beyond the exact truth, as is probably the case, there can be no doubt that a considerable portion of the people of the United States, including many men eminent in science, literature, politics, &c. (among whom was to be reckoned the late President Lincoln), believe that a means of communication is now open between the inhabitants of this world and intelligent beings belonging to a different state of existence; thus affording a new and astounding

evidence for the reality of another life, and of a spirit-world. It is remarkable that this new source of evidence should be discovered at a time when materialism, and the denial of a future state are on the increase, apparently in all parts of the world, and are said to prevail to an alarming extent in America, the country, be it remarked, where first these manifestations occurred on a large or striking scale. The timidity or apathy of men of science in England on this subject is to be deplored. A remarkable example of the former was seen in the case of the late Sir David Brewster. He was present at two *séances* of Mr. Home's, where he stated, as is affirmed on the written testimony of persons present, his impression that the phenomena were most striking and startling, and he does not appear then to have expressed any doubt of their genuineness, but he afterwards did so in an offensive manner. The whole discussion may be read in Mr. Home's book entitled, "Incidents in my Life." I mention this circumstance, because, I was so struck with what Sir David Brewster—with whom I was well acquainted—had himself told me, that it materially influenced me in determining to examine thoroughly into the reality of the phenomena. I met him one day on the steps of the Athenæum; we got upon the subject of table-turning, &c.; he spoke most earnestly, stating that the impression left on his mind from what he had seen, was, that the manifestations were to him quite inexplicable by fraud, or by any physical laws with which we were acquainted, and that they ought to be fully and carefully examined into. At present I know of only three eminent men of science in England, who have gone fully into the subject; and in their case the enquiry has resulted in a conviction of the genuineness of the phenomena. I allude to Mr. De Morgan the mathematician, Mr. Varley the electrician, and Mr. Wallace the naturalist, all, as is well known, men of high distinction in widely differing departments of science.

In investigating this subject, the greatest patience is required. As in the somewhat analogous case of clairvoyance, the recurrence of similar phenomena is most

uncertain, owing partly to the varying physical conditions of the medium, partly to the physical state of one or more of those present, or even to the state of the atmosphere; partial or even total failures must, therefore, occasionally be expected. I remember at a *séance* held to witness the clairvoyant phenomena of Alexis, how the effect of the presence of one lady sufficed nearly to obliterate his power; she, fortunately for us, left the room in disgust at what she designated as humbug, as Alexis's power returned almost immediately after her departure, and we had a most interesting and beautiful *séance*. A very analogous example in the case of Spiritualism will be found at p. 192 of the following *séances*. Great caution must, therefore, be observed, and great allowances made wherever a *bonâ fide* desire to arrive at truth is the real object of the enquirer.

Taking a general view of the subject, there are five hypotheses, three of them widely accepted, for explaining the so-called spiritualistic phenomena. The first, adopted by the world at large, maintains that they are the result of tricks or clever contrivance; in other words, that the mediums are impostors, and the whole exhibition humbug. According to the second, which is advocated by some scientific and medical men, the persons assisting at a *séance* become, then and there, the victims of a sort of mania or delusion, and imagine phenomena to occur, which have no real objective existence. The third maintains that the manifestations are referable to cerebral action, conscious or unconscious. This theory is evidently incapable of embracing the whole of the phenomena, and is not very widely advocated. The fourth, adopted almost unanimously by Spiritualists, is that the manifestations are caused by the agency of the spirits of departed human beings; and, generally speaking, by those who profess to be present. According to the fifth, which is held chiefly by believers in dogmatic Christianity, and also by many of the Low Church and Calvinistic school, the phenomena are supposed to be due to the agency of evil spirits or devils, personifying departed human beings, who have obtained this new power apparently for the purpose of undermining

that conception of Christianity which has hitherto been almost universally received.

No amount of written or oral testimony seems to be sufficient to carry conviction on this mysterious subject to the minds of the vast majority of persons; yet a candid enquirer, reading a record such as that contained in the following pages, embracing so great a variety of phenomena, witnessed under varying circumstances and conditions, and attested by so many persons, can hardly avoid, without putting aside the narrator's testimony as utterly untrustworthy, admitting the possibility that some of the occurrences here recounted are the work of an agency beyond that of the persons present. The examples are so numerous that it would be difficult to make a selection for illustration; but the reader's attention may be called to those instances where Mr. Home had never before entered the room in which the *séance* was held; as for example, at *No. 5*, Buckingham Gate, mentioned in p. 57; or where, as in *Séance No. 1*, and indeed many of the others, he had no possible opportunity of making any preparatory arrangements. It is perhaps as well here to mention, that we have not, on a single occasion, during the whole series of *séances*, seen any indication of contrivance on the part of the medium for producing or facilitating the manifestations which have taken place. The larger has been our experience, and the more varied the phenomena, the more firmly have we been convinced that a large portion of them are but explicable on the hypothesis that they are caused by intelligent beings, other than the persons in the room; the remainder being probably due to the action of physical laws as yet unknown.

The phenomena may be divided into two classes: Physical manifestations; and communications or messages. The former are divisible again into those which are solely or partly due to physical forces acting by a law—not yet ascertained—and those which imply a power exercised by an invisible and intelligent agent. To the first division of the physical manifestations, certain movements and vibrations of the table, or other articles of furniture may be

referred ; and perhaps the cold currents of air so often felt at the commencement of *séances*. As an example of the second may be mentioned the case of the table rising above our heads, described in page 218 ; but a more decided illustration is afforded at page 227, where a table was raised (no one touching it) and placed most carefully upon another table ; also may be cited those occasions on which the accordion was played, when not held or touched by mortal hands. One very curious example of vibration of the table will be found at the end of *Séance No. 51*, p. 179, where the manifestation can only be referred to an intelligent agent, or to fraud on the part of some one present. I was so struck by the synchronism of the vibration with each stroke of the clock, as indicating an intelligence at work somewhere, that I examined closely but failed to detect any indication that it was caused by any one of those sitting at the table.

The communications may be divided into six classes ; those which come through the alphabet ; through the planchette ; writing by the influenced hand ; direct spirit-writing ; audible spirit-voices ; and, lastly, by the medium in a trance. The first and last methods are those employed in the following *séances*. Those delivered by the medium in a trance are obviously unsuited to convince persons of the existence of spirits ; generally they afford no actual proof of the utterances being other than the thoughts of the medium ; there are, however, exceptional cases, as where a communication is made to some person present, detailing circumstances unknown to the others, and of which the medium is almost certainly ignorant. Generally, but not always, these examples may be referable to the powers of mind-reading, similar to that manifested by clairvoyants. A genuine message, spelled out by the alphabet, is best suited to produce conviction that a communication is really from a spirit, especially where the raps, indicative of the letters which compose the words, are made at a distance from the medium, or are of such a nature as to have rendered it impossible for him to have caused them. The most striking cases are those where the mode of marking the letters is unknown to the medium or

to any one present, except the person addressed. Examples will be found at pp. 193, 194, and 206, where the letters were indicated by my being touched on the knee. Not only are the two modes of communication of very different value as to their power of producing conviction in the reality of the phenomena, but likewise as to the reliability of the messages sent; and this must be carefully borne in mind when judging of the tendency of the communications, or teaching derived from them. When Mr. Home speaks in a trance, there is no certainty whether his utterances are those of a spirit alone, or how far they may be mixed up with his own ideas or principles. Sometimes the communications are striking, at other times vague, sometimes trivial. Messages through the alphabet, on the other hand, carry at least a strong probability that they convey the thoughts of a spirit; although even they too in some cases exhibit indications of being affected by the medium, and are therefore not quite reliable.

The foregoing remarks will suffice to shew that in my opinion the first of the five hypotheses is utterly untenable. The second is disposed of by such cases as are detailed in pp. 227, 232. In the first example, the table, lifted up and placed upon that at which we were sitting, remained in the same position after the *séance* was broken up. In the second, the traces of the snuff which had been poured out on the shelf under the window were visible after supper. The third hypothesis requires no particular comment, being held by a very limited number among those who believe in the reality of the phenomena. Only two, therefore, need occupy the reader's attention, namely, that by which the manifestations are supposed to be caused by deceased human beings, or that which affirms them to be entirely due to the agency of lying spirits or devils. It is worthy of notice how the majority of the communications can be pressed into the service of either hypothesis.

The probability of the latter of the two theories being the correct one, extravagant and repulsive as this must appear to so many in the present day, results from the difficulty of reconciling the announcements of Spiritualism

with the belief in certain doctrines hitherto uniformly maintained by all portions of Christendom. The necessity of a sacrificial atonement through Christ to obtain our salvation; the separation of mankind at death into two classes, the saved and the lost; the former destined to live for ever in union with God and in happiness, the latter in perpetual separation from Him, in punishment and misery; and the existence of a personal devil, and of fallen angels, whose unceasing efforts are directed to procure the loss of men's souls, are beliefs or doctrines which have been universally held by all churches. Now, the first and most important of these doctrines, one which has been regarded almost as the basis of Christianity, is seldom if ever alluded to in the following *séances*, while the two others are absolutely denied by Spiritualists in all countries. Thus, too, the miracles of the Old and New Testament are referred to natural laws, as exemplified, p. 144, in the passage of the Israelites through the Red Sea; and in p. 157, where the phenomena which occurred on the day of Pentecost are imitated. More might be cited having the same tendency, as for example the views put forward in p. 119; but, as has been already stated, the principal object here is to place on record a series of actual occurrences and communications, and then to indicate very slightly such points as are most worthy of the attention of an enquirer into their bearing upon the prevailing opinions of the day, on questions of social and religious importance. It should, however, be borne in mind that the majority of the statements here alluded to were made by the medium in a trance, and cannot be regarded as so probably the sayings of spirits, as if they were derived from messages through the alphabet. I must also observe that I have read many communications received through writing and drawing mediums which are distinctly Christian in their teaching, they are full of reference to our Lord and to his office as the Mediator of mankind; but all, as far as my knowledge extends, have a latitudinarian character about them. Most fearful pictures are drawn of the consequences of sin, and of the way retribution must be made for evil done in this world.

Many Spiritualists affirm that communications coming from these sources are of a higher kind than those conveyed through the ordinary physical means, such as raps, table tiltings, &c.

In other important particulars there is an apparent contrast between Christianity and the tendency of Spiritualism. In the New Testament, submission to authority and child-like obedience are inculcated as qualities peculiarly appertaining to the Christian believer, whereas the teaching of the spirits, as here recorded, seems rather to bring everything to the test of our reason. The spirit of Christianity has generally been antagonistic to the spirit of the world, and frequently to what may be called the spirit of the age. Latitudinarianism; opposition to ecclesiastical rule and authority; and dislike of forms as well as dogmas, are characteristic of the present day; and these principles are in accordance with the general teaching of Spiritualism, which is decidedly latitudinarian, and in harmony with the spirit of anti-sacerdotalism as opposed to that of dogmatic Christianity.

The reader of the following pages will not fail to perceive that a high and pure morality is taught in them; that the love of God, the value of prayer, and the importance of cultivating a truthful spirit are strongly inculcated; the terrible effects of sin, and the necessity of leading a good life in this, in order to occupy a high place in the next world, are forcibly pointed out. But what must perplex an orthodox Christian reader of these *séances* is the startling fact, that all reference to our Lord's office and work, as the sole passport to heaven, is practically omitted, and that He, whom all Catholics and most Protestants recognize as the sun of their religion, and the centre of their worship, seems to form so small a part of the thoughts or teaching of the spirits that here speak to us from beyond the grave.

That every variety of religious opinion, and all forms of Christianity are taught by spirits, is fully shown in an excellent book on Spiritualism, designated by rather an ill-chosen title, "*Planchette; or, the Despair of Science.*"¹

¹ *Planchette; or the Despair of Science.* [By Epes Sargent.] Boston, 1869.

This, however, is quite in accordance with the general belief of Spiritualists, namely, that spirits hold various views because they retain in the next world their complete individuality, and to a certain extent their ignorance; they do not therefore know for certain that one system is better than another. They teach immortality; a living Providence; the possibility of communicating with us; that God has condemned no one to an eternity of punishment; and they usually imply that a good life in itself, rather than as springing from our union with Christ's merits, is the passport to a happy position in the next world. If what Spiritualists affirm be true, that the spirits are really those of departed human beings, and not demons, no harm can be done by narrowly scanning the tendency of some of their announcements in an opposite direction; and on the contrary, if they are demons or devils, the importance cannot be overrated of warning those who are interested in the subject, lest they find themselves implicated in the adoption of a system, which must on that hypothesis be looked upon as a very formidable conspiracy against the Christian religion, as hitherto believed in all countries.

It must, however, be evident to a thoughtful peruser of these pages, (and still more should he extend his reading to larger works on Spiritualism; such, for example, as the "Life of the Seeress of Prevorst,") that the evil-spirit or devil hypothesis is surrounded by such formidable difficulties, that hasty judgments and rash conclusions cannot be too strongly deprecated. Not to go so far back as the opposition made to Galileo and others, when their discoveries appeared to militate against the letter of Scripture; how many of us remember the sensation caused, and the alarms expressed by pious and learned persons, when the discoveries in geology demonstrated the impossibility of the world being created in six days, a few thousand years ago, but that it has existed and been peopled with animals for millions of years. Again, the universality of the Flood, so clearly declared in the words of Scripture, is found to be incompatible with the results of careful observation of the actual state of the surface of

the earth. Among the beliefs exploded by geological research, may be mentioned the doctrine that pain and death, not only in man but in animals, are the result of Adam's sin. The fact being that the remains of animals, fitted to prey upon and kill each other, are found in strata formed millions of years ago, and in many cases the smaller creatures which were devoured are found within the stomachs of those by whom they were killed and eaten. Later still, the short amount of time during which man has existed on the globe, as deduced from even the longest Scripture chronology, is irreconcilable with recent researches in geology, in archæology, and in philology; the accuracy of which is every year more and more confirmed by additional observations, clearly indicating that man has inhabited this world for a period, not to be reckoned by thousands but by tens of thousands of years. This subject might be pursued much further, and additional illustrations given, tending to inculcate the necessity of modifying preconceived opinions on questions of great importance. To mention only one—that of miracles;—certain phenomena which have been universally considered as miraculous, or, to use the current expression, supernatural, are identical with those which are manifested by clairvoyants. How far this may extend cannot at present be known, but sufficient is established to render it advisable to pause before denouncing those who deny that certain phenomena are miraculous; some of which are, and others may be, referable to physical laws that have only recently been included within the domain of natural science, and which are as yet only partially understood. I would also point to the wonderful healing powers of certain mediums, as affording a subject of most serious consideration and reflection, but which need not be entered upon here as not bearing upon the following *séances*.

Arguing by analogy, it need not surprise us to find, as must be the case should the announcements of Spiritualism be true, that the conceptions hitherto held by Christians of all denominations, of the state of existence in the next world, may require considerable modification. We are informed that the spirit-world is very analogous in some

respects to this; that it is one of continued progression; that we are not suddenly brought to the full knowledge of religious truth; that the belief we hold here we shall in all probability, at least for a time, retain there, in proportion as we are more bigoted in this life, and consequently more difficult to teach in the next. We are told, p. 95, "*There is a contest*" going on, "*same as on earth*"; but, "*purity when freed from the mortal is strongest, as truth overcomes error.*" At different epochs of the world, the same subject is regarded from very different points of view. For example, the idea of the punishment of hell being a material fire was for many ages almost universal; it certainly is not so at present, even among the most orthodox believers in the doctrine of eternal punishment.

A difficulty of another kind, one not easily got over, stands in the way of the adoption of the evil-spirit theory, namely the fact that conversions have been made by the agency of Spiritualism, from Atheism and from simple Deism to Christianity. To take one instance; Dr. Elliotson was a strong materialist, and unbeliever; he was converted, through Mr. Home's manifestations, to Christianity. In accordance with this fact we have a message from a spirit purporting to be his, (vide *séance No. 10*) "*I now know that my Redeemer liveth,*" &c. Again others, among whom are four or five of my own acquaintance, have been led by the same means from Unitarianism to a belief in the divinity of Christ. Still more striking are the cases where persons have been brought into the Church of Rome, several examples of which have occurred in America and a few in England. The case of Dr. and Mrs. Nichols (Americans) affords a most remarkable instance in point; and it would be strange could any of these individuals be brought to believe that their advance from a lower to a higher religious creed was due to the agency of the devil; nor can the express testimony be overlooked of some pure-minded, earnest persons, as to the elevating effect of the belief in Spiritualism upon their hearts and souls. Take for example the interesting and striking account of the closing years and death of a very beautiful character, the late Mrs. Home, as described by Mrs. Howitt and Mrs.

S. C. Hall,¹ where the happiness and the blessings which Spiritualism has produced, not only in her case, but in their own, are portrayed in a tone strikingly earnest and yet quite free from anything like excitement or exaggeration. To ascribe such peace and joy in believing, such love of our Lord, and resignation to His will as led the Bishop of Perigueux—who administered the last sacraments to Mrs. Home—to remark, “Though he had been present at many a deathbed for heaven, he had never seen one equal to hers;”—and she a professed Spiritualist, and the wife of one of the most noted mediums in the world!—To ascribe, I repeat, such results to the agency of the father of lies and the arch enemy of mankind, must appear as impossible to many, as it must be revolting to the two gifted writers whom I have quoted, and who bear such strong testimony to the blessed influence which Spiritualism has exercised upon their own lives and faith. Attention should also be called to the *séances* at Homburg, especially Nos. 19, 21, 22, where the action of the spirits was decidedly exercised in various ways to promote bodily health and comfort, and also to inculcate and reiterate the advantage of good practices, such as examination of conscience at night; still more striking was the evident anxiety on their part to prevent and counteract grievous sin, as must be quite clear to those who read these accounts with attention. Remarks upon this subject might be considerably amplified; but enough has been pointed out to indicate some of the difficulties which surround the adoption of the evil-spirit hypothesis. Indeed the only answer which can be given, by those who maintain this view, is that Satan is allowed an unlimited power, of which he makes copious use, of transforming himself into an angel of light.

Setting aside the religious question, and admitting even that the spirits are those of departed human beings, the difficulty of identification renders the whole subject in its present stage rather unsatisfactory. This opinion, I know, is to a considerable extent shared in by persons who have been for several years believers in Spiritualism. Among

¹ *Vide* Mr. Home's "Incidents in my Life," chap. xii.

those who took part in the following *séances*, some seem to find little or no difficulty in believing that the spirits in communication with them are the relatives or friends they professed to be. I confess in this confidence I cannot share. To take an extreme case, the idea that the former possessor of Adare Manor should be present at a *séance*, and yet only manifest that presence by shaking his son's chair (*No.* 57, p. 199), seems as improbable as absurd.¹

Whatever view be taken of the source of the phenomena, the subject is one deserving serious treatment, and careful investigation. The tone of levity which prevails in some amateur *séances*, and the fashion now prevalent among young ladies of playing with planchettes, cannot be too strongly deprecated. A power, which practically may be looked upon and treated of as new, has almost suddenly been developed among men; a power which may be fraught in many cases with serious consequences. Are we in a position at present to pronounce from what sources this power proceeds? The veil which separates this world from the next is partially raised; can we say why this partial unfolding of the future is permitted; or to what extent it may be developed, or what is the main purpose for which this unexpected source of knowledge, or deception as the case may be, is revealed? A partial but decisive answer may be given to some of these questions. A proof, derived from a physical and material source is opened to men of an existence beyond the grave. The tendency of the present age being materialistic and sceptical, the evidence of the senses is required as a ground for belief, to a degree far surpassing what has hitherto been the case; that evidence is now afforded for the most important of beliefs, namely, that of a future existence. The true answer to those who require the *cui bono* of Spiritualism would appear, therefore, to be, that through its instrumentality an incontrovertible proof is

¹ Since these *séances* have taken place, communications have been made to Lord Adare (*vide* p. 261) which, if genuine, would account for and explain why none were given at the time from the source mentioned; the probability, however, of identity is scarcely strengthened, in my mind, by the tenor of these later communications.

afforded to all who will fairly, fully, and patiently investigate a world of spirits. This teaching stands out clear and unmistakable above any conflicting theories as to the kind of spirits who are the source of the communications.

That Spiritualism is not unaccompanied by danger is allowed, even by its most earnest believers. This chiefly springs from the great power of deception which may be exercised by spirits, while the power of identification remains so unsatisfactory as it is at present. For example, messages are sent, or communications in the trance state given, purporting to come from deceased members of a family, commenting on family affairs; it is obvious that this may be a source of serious mischief. If, as is allowed by all Spiritualists, bad and lying spirits can and do communicate, what is to secure one from being deceived by them in a particular case? A friend of mine believed that a spirit present at a *séance* was a gentleman who had been lately poisoned; he asked if B—— was concerned in the matter and was answered in the affirmative. This he appeared to believe, and thus B——, who lives in his parish, to some extent lies under the imputation of being concerned in a murder; and this on the declaration of a spirit whose identity seemed to me to rest on no solid ground.

One of the most remarkable features in these *séances* is the frequency of Mr. Home's trances. This peculiar phase of his power has become much developed of late; while others, such as his being raised in the air, have comparatively diminished. To those who are familiar with mesmeric trances, the genuineness of Mr. Home's is easily admitted. To me they are among the most interesting portions of the manifestations which occur through his mediumship. The change which takes place in him is very striking; he becomes, as it were, a being of a higher type. There is a union of sweetness, tenderness, and earnestness in his voice and manner which is very attractive. At first sight much might appear to be skilful acting; but after having so frequently witnessed these trance states, I am fully convinced of their truthfulness. Sometimes his utterances are most impressive; the language beautiful, con-

veying his thoughts in the most appropriate words. That he is possessed by a power or spirit, not his own, and superior to himself, a very little experience will suffice to render manifest. I can most fully endorse the statement in Lord Adare's preface—of the very imperfect conception of the impressiveness of some of these *séances* as conveyed by our meagre reports. They are, as it were, mere skeletons, as for example, *No. 55*; no one could imagine the beauty and interest of that *séance*, from the very inadequate account given there of what occurred. To be appreciated or realized they must be witnessed, and that under favourable circumstances. Those who have been present will, I am sure, agree with me that some of them are very touching and beautiful. A pure, lofty, and religious tone more or less pervades them. The solemnity which is always manifested at the name of God is remarkable. After reading Mr. Chevalier's pamphlet¹ I was anxious to apply the test of using the invocation of the Trinity. I never mentioned this to Mr. Home; but it was unexpectedly suggested by him when entranced during the *séance*, *No. 59*, and with a totally opposite result, as the reader will see.² The effect produced upon Mr. Home by Pressensé's "Life of Christ" was very striking. I have never seen such reverence paid to the Bible in real life; it reminded one of the devotion exhibited by a Catholic to the Blessed Sacrament.

Another very remarkable feature and well worthy of attention, is the account given by the spirits of the mode by which they are able to make manifestations, as is detailed in pp. 117, 212, and other places; also the extreme difficulty experienced in making them, and the slight causes which interrupt the power. In fact, when one considers the number of favourable conditions necessary in order that manifestations should succeed, the wonder is

¹ *Experiences in Spiritualism; or the Adjuration of Spirits. . .* By a late member of Mr. Home's Spiritual Athenæum [*i.e.* J. O. Chevalier]. London, 1867.

² Mr. Chevalier states that when he asked the spirit who it was, using the names of the Father, Son, and Holy Ghost, the word "Devil" was spelled out.

that they do not oftener fail. Nothing can be plainer than that the power of spirits over matter is one of degree, varying each night, and indeed almost every minute. This is the answer to those who are constantly remarking "If they can do this, why cannot they do that? If a spirit can raise an object an inch, why not a yard? If Mr. Home could float in the air last week, why can he not to-day?" and so forth. The causes of failure are well exemplified in the last *séance* at Garinish, No. 63, when apparently, numbers were present, and evidently they had intended giving us a series of manifestations as a wind up to the *séances* in Ireland; but this design was partly frustrated by the state of the weather and Mr. Home's health, as well as our own rather unfavourable condition.

A very common misconception on the general subject ought to be here pointed out. The idea seems very prevalent that Mr. Home invokes or evokes spirits. This notion is totally destitute of foundation. Neither Mr. Home, nor any medium, as far as I know ever professes to call up spirits. Several persons sit round a table, and Mr. Home, while deprecating levity, desires to promote cheerful and social conversation on general matters, without any premeditated design or wish expressed that particular things should happen or particular spirits be present. Some Spiritualists begin every sitting with prayer, and generally with a chapter in the Bible. I was at one lately, where, as soon as the presence of spirits was announced by raps, they were asked, should we begin by reading a chapter; "Yes," was the reply; and they were then asked, what chapter it should be, and they rapped out, "*Acts*, xi. *chapter*, *verses*, 5 to 18." One more appropriate could not readily be selected.

Before concluding these introductory remarks, I would remind the reader, that the primary object of this little work is to place on record a series of observed facts upon a very mysterious and startling subject. It is only by such means, pursued under varying circumstances, as to time, place, and mediums, multiplied by different observers, that a conclusive answer can be hoped for to the question, *Will the result of Spiritualism be good or evil?* is the

tendency of the movement as a whole to the glory of God, and the happiness of mankind in the next world, or, is it a great system of deception, carried on by the powers of darkness, and fraught with danger to our souls? Setting aside the great majority of the world, who refuse all enquiry into a subject which they consider to be imposture, or ridiculous nonsense, unworthy of serious thought, many shrink from it as the work solely of evil spirits; others, from a fear of the danger derived from the difficulty of identification, and the consequent deception which may be practised; and others again from an instinctive dread of communing with the departed, and from an intense pain caused by the idea that the state of those whom they have loved should be so widely different from, and apparently so much lower than what they have fondly believed in, through the traditionary teaching under which they have been brought up. Nor can we omit in fairness the opinion of many of the opponents of Spiritualism who maintain, that the examples of its being productive of good effects are exceptional, and that the system must be judged by its general results, which, as developed in America, are, they say, drifting away from anything like orthodox Christianity. This statement I am not in a position to be able to pronounce upon one way or the other.

Without attempting to conceal my own state of doubt as to the source from which the phenomena of Spiritualism proceed, and my decided impression of the danger which in some respects seems possibly to accompany its pursuit or adoption, I have been most desirous not to bias unduly those who are anxious to investigate a very interesting and most curious subject of enquiry; especially as Lord Adare takes a more favourable view than I can at present conscientiously hold, of the points about which such opposite opinions are entertained by men of earnest and truth-loving character. Why then, it may be asked, take any part in enquiring into a subject, the tendency of which seems so difficult to determine? The answer is simple:—Chiefly, to examine for my own satisfaction; next, to enable others, who may consider a similar spirit of enquiry

advisable or interesting, to have the benefit of the experience derived from the following *séances*; and also, to shew to those who are already struck by, or much occupied in, the pursuit of this mysterious subject, the dangers by which it is surrounded, through the possible tendencies of its teachings, or the deceptions practicable by bad or mischievous spirits. I maintain that we are entitled to investigate all the physical phenomena which may come before us, provided we do so earnestly and with a desire to arrive at truth. Acting upon this principle, I enquired into the remarkable phenomena of mesmerism and clairvoyance, when the propriety of so doing was doubted by some for whom I entertained the highest respect. Upon the same principle I now avail myself of the opportunity which Lord Adare's acquaintance with Mr. Home has afforded, of investigating the still more interesting and startling phenomena of Spiritualism; content that time will clear up that which is at present so perplexing, and enable honest enquirers to decide whether the subject is one which they can with propriety continue to pursue, or one which they feel themselves bound, as sincere followers of Christ, and for the safety of their souls, to abandon.

NAMES OF PERSONS PRESENT AT THE SÉANCES.¹

[All the persons present at the following *séances*, with the exception of three or four to whom access cannot be obtained, have received a copy of the account of the *séances* which they witnessed, with a request that if the report coincided with their own recollection of what took place, they would kindly allow their names to be appended, as testifying to its accuracy. Every answer has been in the affirmative as to the correctness of the accounts; but a very few have, for prudential reasons, preferred that their names should not appear. By accuracy is meant, that nothing has been inserted that did not occur, or has been exaggerated. A great deal has necessarily been omitted.]

Mr. H. JENCKEN, Barrister-at-Law, Temple.

Mrs. HENNINGS, 9, Thicket Road, Norwood.

Mrs. SCOTT RUSSELL, Norwood.

Miss GALLWEY, 7, Lower Belgrave Street.

Mr. S. C. HALL, 15, Ashley Place.

Mrs. S. C. HALL, " "

Mr. H. T. HUMPHREY, 1, Clifford's Inn.

Mr. HAMILTON, Sundrum, Ayr.

Mrs. HAMILTON, " "

Miss HAMILTON, " "

Mrs. COX, Stockton House.

Miss BROOKS, " "

Mr. ION PERDICARIS, 2, Heathcote Villas, Twickenham.

Mrs. MAINWARING, Ashley House, Victoria Street.

Countess DE MEDINA DE POMAR, Grafton Hotel, Albemarle Street.

Mrs. HONEYWOOD, 52, Warwick Square.

Dr. GULLY, Malvern.

¹ This list has been given exactly as it appeared in the original (private) edition, 1870.

- Mr. JONES, Enmore Park, South Norwood.
Mrs. MACKDOUGALL GREGORY, 21, Green Street, Grosvenor Square.
Lady FAIRFAX, 45, St. George's Road.
Major DRAYSON, 6, York Crescent, Woolwich.
Mr. HART, 30, Duke Street, St. James's.
Mr. SARL, 45, Cornhill.
Mr. J. COLLINS, Royal Military Academy, Woolwich.
Miss SMITH, Adare Manor, Ireland.
Miss BERTOLACCI, Vine Cottage, Fulham Road.
Miss E. BERTOLACCI, " " "
Hon. F. LAWLESS, Maritimo, Black Rock, Ireland.
Capt. CHAS. WYNNE, Lissadell, Sligo.
Mrs. C. WYNNE, " " "
Mr. B. DE C. NIXON, 1, Queen's Gate Gardens.
Mrs. B. DE C. NIXON, " " "
Mr. JAMES GORE BOOTH, R.E., Aldershot.
Sir ROBT. GORE BOOTH, Bart., 7, Buckingham Gate.
Miss GORE BOOTH, " " "
A. SMITH BARRY, M.P., 26, Chesham Place.
The Hon. The MASTER OF LINDSAY, 9, Grosvenor Square.
Major BLACKBURN, 35, Beaufort Gardens.
Mrs. BLACKBURN, " " "
Mrs. WYNNE, Cortis, Bagnalstown, Ireland.
Miss WYNNE, " " "
Mr. J. BERGHEIM, 34, Hill Street, Knightsbridge.
Mr. H. A. RUDALL, 17, Langham Street.
Mr. F. FULLER, 12, St. James's Place.
Miss DOUGLAS, 81, South Audley Street.
DOWAGER DUCHESS OF ST. ALBAN'S, 4, Princes Gate.
Mr. CHAS. BLACKBURN, Park Field, Didsbury, Manchester.
Capt. GERARD SMITH, Scots Fusilier Guards, 13, Upper Belgrave Street.
Mr. STANLEY J. MACKENZIE, 32, Bernard Street.
Mrs. STOPFORD, 7, Grosvenor Gardens.

RECORD OF SÉANCES.

No. 1 Séance.

Malvern, November 1867.

YESTERDAY, Mr. Earl, a total disbeliever in Spiritualism, Home and I, went to spend the evening with Mrs. Thayer, an American lady, a friend of Dr. Gully's. We were shown into the back parlour, a small room, the furniture consisting of a heavy round mahogany table, without any cover, with one leg in the centre, and of a piano and several ordinary chairs. The room was lighted by a fire, a large lamp standing on the piano, and two wax candles on the table.

After Mrs. Thayer came in we sat and talked for a few minutes by the fireside, until at Home's suggestion we sat round the table, which was in the middle of the room. Home was on my left, Mrs. Thayer opposite me, and Earl on my right. The room was perfectly light. After talking on ordinary subjects for perhaps ten minutes, raps were heard by us all in various parts of the room, on the table and on the floor and walls. Home requested the raps to be made in various places and it was done. He asked that they would rap under my feet, and I not only heard the noise, but distinctly felt the jar while the raps were taking place. I repeatedly looked under the table, as did also Mr. Earl, to satisfy ourselves that, however they were done, it was not by any movement on Home's part. It was quite impossible that Home could have made them, for while they were distinctly audible, I looked under the table and could have detected even the slightest movement of his legs or feet; Mr. Earl watched his hands and arms. Similar raps were occasion-

ally heard during the whole *séance*. At the commencement of the *séance* we all felt cold currents of air passing over our hands. The table began to vibrate with the greatest rapidity, and was then moved about and tilted up in various directions. Mrs. Thayer had previously to this placed a pencil and writing paper on the table. The table was repeatedly tilted up at an angle I should say greater than 45° . The surface was smooth polished mahogany, yet the candles, paper, and pencil did not move. Home asked that the candles might slip (as they naturally would), and they did slide down the table until near the edge, when at his request they remained stationary. While the table was tilted up very high, Home said to Earl, "Take a candle and look under the table." He took one of the candles on the table, and in lifting it said, good gracious, how heavy it is! I afterwards tried the same thing, and found that when the table was tilted up there was a difficulty in removing the candle from the surface that made it appear very heavy. The table was moved up against my chest, and as I pushed back my chair, it followed me up until the back of my chair was against the window, and I could go no further; the table was then pushed close up against me. I now felt cold currents of air passing across my face and hands, and a chair that was standing against the wall, at a distance of perhaps five yards, came suddenly and quickly out from the wall, and placed itself beside me at the table. The effect was startling. There was a lady's cloak on it, which was pulled off under the table. Mrs. Thayer said, "She could see a shadowy form standing between Home and me." I saw nothing, but I was touched lightly on the head, and distinctly as with a sharp tap of the finger on the knee. I do not think it possible that anybody at the table could have touched me. I could see all their hands, and had it been done by a foot I must have perceived the difference of touch, and have seen the motion. Some time previously to this Mrs. Thayer had sent out the servant to ask a friend for an accordion, and it had been placed upon the table. The alphabet was called for (by five raps) and the following words were spelled out (I am

not sure that I remember the exact words but they were to this effect):—"I could not come the other night because of H—. Yours ever, Fred." Mrs. Thayer understood the meaning of this message it having reference to a previous *séance*, the first one, I believe, at which she had been present. After a few minutes the alphabet was again called for, and the following words were spelled out:—"My boy I am near you." I naturally referred this to my mother.

After this, the accordion was moved about on the table. Home took it, holding it by the lower part, with the keys hanging down over the edge of the table. It is manifestly impossible for a person so holding an accordion either to touch the keys, to inflate the bellows, or to expel the air from it. Almost immediately the keys were touched in an uncertain manner, and then the accordion began to play. It played something resembling a voluntary on the organ: the melody was perfect, and the expression beautiful. I am sure that if I had heard it so played anywhere, under any circumstances, it would have occurred to me how like the music was to what I had often heard my mother play, when running over a few chords on the piano. While the accordion was being played, I looked at it two or three times under the table. Home was on each occasion holding it as I have stated, and the instrument was pulled out horizontally from his hand. I could see the bellows drawn in and out, and the keys move. At one time it was pulled violently under the chair at my side towards me. Home asked me to name some air. I wished to think of one that might help me to identify whoever was playing the accordion, but I could not. Earl asked for "The Last Rose of Summer." It was beautifully played: first, the air quite simple, then with chords and variations. After this Mrs. Thayer took the accordion, and Mr. Earl also, but it did not play again. During what I have narrated, the table was occasionally moved, and raps were now and then heard in different parts of the room. All manifestations ceased when the accordion stopped playing. My hands during the whole time were as cold as ice; when the manifes-

tations ceased they became suddenly warm. I said, "Dear me, my hands have become quite warm!" Home said, "Oh, then I am afraid there will be nothing more." We waited perhaps five minutes; and, finding there were no more manifestations, we got up and moved the table over to the fire. Home began reading to us some poetry. The last thing he read was descriptive of the passing away of a poor old widow; and, after a passage speaking of the love of Christ for her, strong raps of approval—that is, three raps in succession—were heard on the floor behind him. We then said Good-night to Mrs. Thayer, and went back to Tudor House. I turned into the dining room and sat down by the fire alone. A few minutes after, Home came in and sat down by me, and we talked about ordinary subjects. We heard a sound that I thought was the door creaking. He said it was not that, and asked that the sound should be repeated, and it was. He then asked that it should rap where I usually sat at dinner; and it did so right at the end of the table. We were both sitting with our backs to the table. Then came a noise as if furniture was moving. I turned but saw nothing move. Home looked and said a chair had moved up to the table. I looked again at the other side of the table, and saw that a chair was standing against it; all the others were against the wall. I did not see it move. We then heard a sort of whistling sound flying up and down the room; then a sound as of something rushing up and down, and then, laughter, unmistakable but not pleasant sounding laughter. After this one of the servants came in, and nothing more occurred. When in the dining room, Home asked whether the spirit that was there in the room was one that loved me. It answered "Yes." By "answered," I mean that three raps were given, which means "Yes." He asked if the spirit would like me to have another *séance* with him in London. "Yes," was answered.

No. 2 Séance.

About a fortnight after this I had occasion to go to London. I went down to see Home at Mr. Jencken's, at Norwood. We had a *séance* in the evening. There were present, Home, Mr. Jencken, Mrs. Hennings, and myself. Nothing very remarkable occurred; at least, I do not remember anything. The usual manifestations took place, such as the table moving, and raps were heard; the table, a light card table, was lifted off the ground completely. During the first part of the *séance* the manifestations seemed all directed to Home, afterwards the table was in the same way as at the first *séance* moved up against me. The accordion was played in Home's hand. The last thing that occurred was that my chair began to vibrate rapidly in the most violent way; it gave me a curious tingling sensation up my arms to the elbow, and up my legs as though I was receiving an electric shock. Knowing that this vibration almost invariably preceded any movement, or lifting of the table, I thought that I was going to be raised into the air, and most unwillingly I became very nervous and frightened. If I had not done so I think some phenomenon would have occurred; but as soon as I became alarmed, the vibration of my chair ceased. That was the last thing that occurred that evening.

No. 3 Séance.

This day week I again went down to Mr. Jencken's to see Home. After tea we had a *séance*. There were present: Mr. Jencken, Mrs. Jencken (his mother), Mrs. Hennings, Mrs. Scott Russell, Miss D—— R——, another lady whose name I forget, Home and myself. We sat round the card table, all except Mrs. Jencken, who sat in her arm chair in another part of the room. We had a very beautiful *séance*. Miss D—— R—— had never been present at one before, and was most of the time engaged in looking under the table, and investigating what took place. Very few raps were heard. The manifestations

began by the usual vibration of the table, the floor, and our chairs; and by the cold currents of air passing round the table over our hands. The table moved, and we followed it until it was in a corner close to the wall. Home had his back to the wall. On his left, at a little distance, was a small square table, with a vase of flowers on it; and on his right was a small round table, on which stood a large vase containing a fern.

The chief part of the manifestations consisted in the movement of these tables. They were brought close to Home, and then were sometimes raised in the air and inclined towards him; sometimes simply tilted on one leg, so that the flowers touched his face. The flowers were in like manner also, as it were, presented to Mrs. Hennings and Mrs. Scott Russell. Before moving the small round table up to us, it was necessary to clear a space for it, as the table at which we were sitting was close to the window. Our table moved a little back, and we then saw the window curtains drawn on one side out of the way. This table was repeatedly raised in the air to the height of 4 or 5 inches, Miss D—— R—— placing her hands between it and the floor; and it was also frequently inclined at such an angle that the vase must inevitably have fallen off under ordinary circumstances. The flowers on the square table and the fern on the round table were frequently agitated and moved, but were not broken off or plucked. On placing the ear against the small table, it was found to be full of minute raps, like a current of small electric sparks.

The phenomena connected with the movement of these two tables occupied some time, during which we talked about various matters and subjects. Miss D—— R—— and Mr. Jencken were talking about Spiritualism, and he got rather excited, and was saying something to the effect that he lost his patience when people said it was all trickery and conjuring, and that instead of that it was a great and real blessing and dispensation vouchsafed to us by God for our comfort. Approving raps occurred at this, and he said "Is it not to shew us without doubt that it is so," or some words of that sort. Assent was

signified to that remark so emphatically that it made me laugh. It seemed so energetic—first, “Yes” was rapped on the floor and walls, then the small tables tilted themselves three times, and then the table we were sitting round tilted itself up towards each corner in turn three times, and lastly, being raised right off the ground, was moved up and down three times in the air, and then came down with an emphatic bang that shook the floor. During this *séance*, it was remarkable how the spirits joined as it were in our conversation, two or three times signifying approval in the most emphatic way. I noticed a remarkable circumstance in connection with the small round table. When it was inclined at a considerable angle I saw the vase move, but instead of slipping down the slope, it moved up against it.

As I before mentioned, the small table with the fern was raised in the air, and presented as if in greeting to Mrs. Hennings, Home, and Mrs. Scott Russell. After this had been done several times the alphabet was called for, and the following message given (the exact words I cannot answer for): “*We would do more to shew our love; these (referring to the flowers) are emblems of God’s love.*” The letters were indicated sometimes by the small table tilting, sometimes by raps on the large table. Soon afterwards the alphabet was again called for, and the following message given:—“*Sit alone in a corner with Adare.*” Accordingly Home and I left the table, and sat in another corner of the room at the small round table, having previously removed the vase; immediately the table was raised up and tilted against my chest. The table had one leg terminating in three claws, one of them just touched my toe, and the letters were indicated by the claw tapping my toe. The following message was thus given:—“*My own boy, I go with you, fear nothing, God will give a mother power to protect her own boy. I will yet speak to you when alone.*” The table was then raised off the ground, presented to me close to my face, two or three times, and replaced on the floor. Home was not touching the table; but during all this time was sitting beside me in an arm chair, and I distinctly felt—and so

did he—some one standing between us. We then went back to the large table and Home took the accordion in his hand. He asked some questions, which were answered in the affirmative by three single notes on the accordion. Home in asking these questions became very much affected—I do not know why—and his voice was quite broken; he asked whether the spirit holding the accordion was the same that brought the chair to me at Malvern?¹ Whether it had not stood between me and him when we were sitting in the corner? The accordion then played something like a voluntary on the organ. The peculiarity being that the last few notes were drawn out so fine as to be scarcely audible—the last note dying away so gradually that I could not tell when it ceased. I do not think it possible for any human hand to produce a note in that way. Sometime before this we had all heard a whistling over Home's head, similar to that which I had heard in the dining room at Tudor House. It is a curious sound, something between a bird chirping and the whistling produced by birds' wings rapidly moving. After it ceased we all heard sounds as of a voice, but not articulate. Home then asked if a spirit was endeavouring to make the voice heard, and was answered "Yes," and he asked if it would be repeated, and was answered "*Perhaps.*" It was not repeated until we left the table. During the time the sounds were heard Home was talking, which I was glad of, as I wished to feel sure the sounds were not the result of ventriloquism on his part. I believe I may also safely say that we were all engaged in conversation at the time, so that the sounds could not have been produced by any accomplice among us. I did not, however, observe any of the others so closely as I did Home.

After the accordion had played I took it in my hand but immediately after I had done so the alphabet was called for and the words were spelled out, "*We can do no more now.*" All the manifestations then ceased. We waited a few minutes, and Home asked if the spirits

¹ There is no answer recorded to Home's questions, but I believe the answer to have been in the affirmative.

were gone. No answer was returned, so we left the table. I had particularly noticed three things.

1st. That the commencement of each *séance* appears the same, namely, currents of cold air passing over the hands of those at the table as if some sort of chain was being formed. Any abrupt breaking of which by some one suddenly leaving the table will stop the phenomena.

2nd. That if the attention be too much concentrated it prevents the phenomena. They take place best when those at the table are keeping up a general conversation. If anything occurs, such as a table moving, and everybody stops talking and looks at it, it is almost sure to stop. In the last *séance*, I noticed that when anything of that sort was being done, if every one turned to look at it and stopped talking, the table or some other piece of furniture moved as it were to attract attention. I forgot to mention that Home at the last *séance* was thrown into a trance. He remained entranced two or three minutes, but said nothing. We foolishly all stopped talking to look at him, and I think that broke the trance, as he awoke, passed his hand across his forehead, and remarked how quiet we all were.

At the commencement of a trance Home generally tells the spectators to go on talking; not to fix their attention on him too much at first. I think that as negative a condition of mind as can possibly be maintained is almost a necessity to ensure strong manifestations. This is not however the case, I believe, with all mediums. The presence of dogs in the room, or much tobacco smoke, will entirely prevent manifestations with Home as medium. The effect of these things is, no doubt, upon the medium, not upon the spiritual influence.

3rd. That the name of God is always treated with peculiar reverence. In spelling out a sentence, if you guess an ordinary word, they say "Yes"; and go on to the next. But though you may guess it, they spell out each letter in the name of God, and instead of indicating the letters quickly, as usual, it is done in a slow manner that impresses the mind with an idea of great reverence.

No. 4 Séance—London, November 21st—Recorded by
my Father.

Mr. Home came to my house, only Miss Gallwey and Adare being present. We sat round a small table in my study. We talked about different subjects, which Mr. Home says is preferable to silence, or to thinking or wishing too much on the one subject. Soon slight raps were heard, followed by slight vibrations of the table. We all agreed that the noise in the street was very disagreeable, so we adjourned to the dining room, which Mr. Home had never been in. I took in the table, and, placing it near the fire place, we sat round it. Raps soon came again, and slight vibrations. Some one remarked that the table was rather creaky, when Mr. Home observed, "I have taken a dislike to this table; let us sit at another. Here, this dining table will do." "What," I said, "surely that huge table will not move!" "Oh, I daresay it will," he replied. The table was very large, above seven feet long and five feet wide, and very heavy, requiring considerable force to move it at all. Under it is a Turkey carpet; there were also quantities of Adare's things upon it. Mr. Home and I sat opposite each other at the sides, and Adare and Miss Gallwey at the ends. Raps were heard at different parts of the table, and near the fire place, and on the round table we had brought in. Presently the table vibrated very strongly—this was a most strange phenomenon, the vibration was so uniform and powerful. The table then moved at *right angles* to Mr. Home. I may remark that there was a green cloth on the table, and when pressure was used, the hand would simply slip on the polished mahogany. The table moved towards Adare about a foot; and it soon moved towards Miss Gallwey, that is, in exactly the opposite direction. She said, "May I stop it?" "I don't think you can," Home replied. "Yes I can," she said, as she pressed her hands forcibly against the edge; then suddenly withdrawing them from the table, it made one move, or rather spring forward, of nearly one foot in length, thus shewing the

great strength of the pressure which must have been exerted by some mysterious power. We heard sounds from the little table, and I saw it moving by itself. It had advanced more than a foot towards Mr. Home; and it came still nearer afterwards. He sat rather back from the table, with his hands laid lightly on it.

I expressed a hope that the power would become stronger. These messages were given:—"We would fain do more if we could; did love give strength, we should be strong indeed." And then "God bless you all!" The indications for "God" differed from the others, being three strong vibrations of the table. After this we heard or felt nothing more. As to collusion or contrivances, none such could have taken place; the change of room, and our close observation, rendered this impossible. The idea of our hands being able to move such a table is simply absurd. The table, too, moved at right angles to where Home was sitting. The vibration was very singular; the candles shook, and other things trembled visibly. Once the candles very decidedly diminished in brightness for a short time.

No. 5 Séance—November 23rd—Recorded by my Father.

A *séance* was held at Norwood. Present: Mr. Home, Mrs. Hennings, Mr. Jencken and his mother, Mrs. Scott Russell, Adare, and myself. We sat at an ordinary card table in the middle of the room, with two candles on the chimney piece, and a bright fire. After about ten minutes, raps were heard: the table vibrated a little, and soon moved in the direction of Mr. Home, and towards the piano. We followed, and were soon close to the broad end of the piano. Raps were heard on and about the table, and on a small table a few feet distant. Our table gradually tilted up, at an angle of about 30 degrees or more. This was done more than once. The narrow end of the piano moved from the wall two or three times, and altogether about one foot, and pressed Mrs. Scott Russell between itself and the table.

The floor vibrated strongly; this was very striking. The five raps were heard for the alphabet, and the following sentence was spelled out:—“*You are over anxious, and not sufficiently prayerful.*” Different movements of the table occurred, and then the following sentence was given:—“*On (? in) seeking for physical facts you lose sight of God.*” It was very remarkable that the indications for the word “God” were made, not by common raps, but by the table giving sudden movements, whilst it was either partially or wholly off the ground. At the end it was clearly so; and it made the sign of the cross by moving forward and backward, and from side to side. Before this the little table moved of itself, and I went close to it, and I saw it move again slightly. It vibrated slightly when Mr. Home did not touch it, but more strongly when he did. We then got the accordion, and Mr. Home held it just under the table. After a little while it moved about and at last played, but apparently at first with effort, a sort of plaintive melody, very pretty, but nothing I had ever heard. I looked under the table more than once while Mr. Home’s hand held it, and I saw it playing. At one time it was held up without his aid, for he put both his hands on the table, and I was then watching it. It stretched from Mr. Home towards Mrs. Russell, who took it, and it played, but faintly. Home took it back. Alphabet then called for, and the following message came:—“*It was A: who touched the keys.*” After this the accordion stretched nearly horizontally towards me, and I took it,—and held it a long time, but it did not play, though it was moved about strangely, and distinct raps were made on it. Before this Mr. Home said he distinctly saw a spirit between Mrs. Scott Russell and me, and before he spoke, she said she was touched in the side—I was conscious of nothing. The cold currents were very sensible to-night. After this the manifestations became feeble, and while remarking this, the alphabet was called for, and the following given:—“*Daniel is not in a good state.*” We waited longer, but nothing occurred. Mr. Home on one occasion said, “There are curious influences

to-night"; and he then said his feet were moved about in a strange way, and he was touched more than once. Just before the *séance* began, Mr. Home was called suddenly away to see a man on business, and this rather disturbed him. When the floor was vibrating strongly some one said it could be felt in the next house; and it was proposed that one of us should go in there, and note the time. Raps of approval were given twice; but, somehow, Mr. Home said nothing, and no one went. I forgot to mention that when the sheet of paper was on the table, Mr. Home touching one corner, the other end was lifted up more than an inch, just at the time when Adare felt the cold currents very strongly, as might happen if a bellows were blown near it. The paper was also rather curled up.

No. 6 Séance.

We had a *séance* the other night at Mr. Jencken's, at Norwood. Home went gradually into a trance; his eyes were quite shut; he got up, moved one or two chairs, walked up and down the room, then sat down again and began to speak. Mr. Jencken had been telling us how one of the servants, Mally, was ill, and had been seeing phosphorescent balls of light in her room at night. Home being in a trance, said, "It was Hans made the lights in Mally's rooms; if you all go presently into the next room, he will show them to you. Mally's mother will pass away within, (I forget the exact time mentioned), Mally must not be told this." After a pause, he turned to me and said, "Do not let Daniel leave your house on Saturday, as he wishes to do, because your friend is coming; we want to let you hear music in your room, and we wish Daniel to stay." He then said, "Adare's mother and Caroline are here." After a pause he said again to me, "Daniel will be able to see you from time to time when you are away." After sitting a little time in his chair, in an attitude of prayer, he got up and