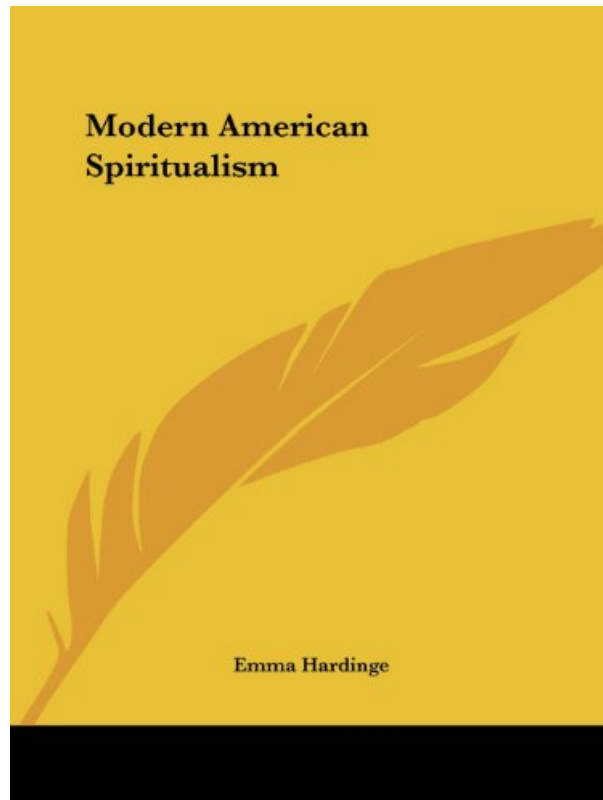


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THE FAMED SPIRITUALIST MEDIUM RECOUNTS THE EARLIER HISTORY OF THE MOVEMENT
By Steven H Propp

Emma Hardinge Britten (1823-1899) was a key figure in the Spiritualist Movement, as a writer, orator, and practitioner; she has also written *Nineteenth Century Miracles Or Spirits and Their Work in Every Country of the Earth* and *Autobiography of Emma Hardinge Britten*. (NOTE: Page numbers below refer to the 1970 565-page University Books edition.)

She wrote in the Introduction to this 1870 book, "we write for that posterity to whom our facts of veritable history will be of incalculable value, though to us, the living actors therein, they may be of little or no importance. Besides, the memory of these marvels rapidly passes away with the flight of time... Spiritual[ist] journals... have all... been too short-lived to become points of reference to posterity... Obviously, then, a duty rests on some one to collect the best and most reliable evidence that the circumstances of the case will afford, so as to conserve in a compendious form the records of either the commencement of a new era or an episode in human history as unparalleled in its preternatural marvels as it is rife with instruction, abundant in religious, social, and political influence, and prophetic of a mighty and momentous future for mental and spiritual science." (Pg. 16-17)

She states, "Admitting that the modern spiritual manifestations in America first began... at Rochester in 1848 [with the Fox sisters], it would still be impossible to separate the influence which the prevalence of the magnetic idea [of Franz Mesmer] exercised... Between the epochs ... is an interregnum... connecting both, belonging to both, yet standing alone, and unrivalled in the marvellous character of his occult endowments, and the irresistible nature of the influence he has exercised upon humanity. This personage is Andrew Jackson Davis..." (Pg. 23)

She comments, "Thus at Buffalo, New York, three gentlemen, whose position as leaders of science should have deterred them from the committal of their names to a published verdict of which subsequent events should have made them hearily ashamed, gravely rendered their testimony to the effect that the manifestations produced through the Fox sisters were all the result of the snapping of their knee and ankle joints!" (Pg. 92; the text of this document is given on pgs. 153-154)

She observes, "it can be no matter of surprise that persons who profess the broadest license on the marriage question should have accepted the demonstrations of spirit communion as well as those who believed in the strictest views of the conjugal relation, or even advocated the asceticism of celibacy. Still the mere fact that certain individuals professed 'free love' doctrines became convinced of the truth of spirit communion was quite sufficient, when all other causes of offense failed, to give a handle for antagonism to fasten the obnoxious and totally irrelevant opinion upon the entire body of Spiritualists... and labor to make the two words appear to be of synonymous meaning." (Pg. 233)

She admits, "When it is remembered that Spiritualism numbers one-fourth at least of the population of the United States in its ranks, it can be no matter of surprise to find many persons associated with it, whose character and actions are calculated to inflict far more damage on the cause than the most bitter antagonism or secular opposition. Amongst these, none have been so active for mischief as 'spiritual mountebanks' and dishonest mediums." (Pg. 239) Later, she adds, "Ninety-nine spurious counterfeits can never destroy the value of one precious piece, fresh from the treasury of immortality; and that these have been vouchsafed to buy souls from the power of darkness, infidelity, and superstition, we know, and testify of in these startling and wonderful spiritual phenomena." (Pg. 345)

For anyone interested in the history of the Spiritualist movement, this book is absolutely "must reading."

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