

**A BRIEF HISTORY OF THE FOX FAMILY AND  
THE BEGINNINGS OF MODERN SPIRITUALISM**

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San Francisco, California

Originally published and distributed by the  
National Spiritualist Association of Churches

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Lily Dale, NY 14752-0217

Reproduced on the website of the

Golden Gate Spiritualist Church

1901 Franklin St.

San Francisco, CA 94109-3414

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**INTRODUCTION**

**We begin with the relevant history of the Hyde Cottage and the Fox family's stay there, then continue through the first public demonstrations of Spirit communication in November, 1849 and the aftermath of those demonstrations.**

While the sense of various accounts of the Fox Family's stay in Hydesville and the beginning of Modern Spiritualism March 31, 1848 is the same, the details are often different. This account should be accurate, based on the sources cited. Of particular note is Kate Fox's date and place of birth.

Endnotes from a variety of sources document the paper. In addition to Leah Fox's *The Missing Link in Modern Spiritualism, Time is Kind, the Story of the Unfortunate Fox Family* by Mariam Buckner Pond was particularly helpful. Mariam Buckner Pond married David Fox's grandson. She tells us her book:

"...has been a long time in the writing. Over a period of thirty years I have gathered material for it, often first-hand from old settlers of Wayne County, New York, and from residents of other states, - actual eye-witnesses to those early events in Hydesville which stirred the world. I have had access to papers and letters never published, and have been given many facts by persons of unquestionable integrity.

"As I gathered material I sought to attain accuracy by sifting and sorting the truth, as I see it, from statements sometimes conflicting and often distorted by prejudice and ignorance. I have made every possible effort to produce a record which is correct and unbiased; and I hope, thereby, to correct the inaccuracy of many published statements pertaining to the Fox sisters' contributions to the cause of Spiritualism. ... I loved and honored the integrity of these older members of the family whom I was privileged to know in the intimacy of close relationship."<sup>1</sup>

Only Leah, Catherine (Katie), Margaretta (Maggie), their mother Margaret Fox and only brother David would probably have known about most all the events leading up to the first public demonstrations of Spirit communication in November 1849. Margaret Fox, Leah, and Maggie were involved in most of them. Katie was away, staying with the Caprons for some months, and David learned from the manifestations in his home and as the family came to and from his farm, a few miles up the road from the Hyde cottage. Friends in Rochester became more and more involved as the incredible Spirit manifestations around the family continued and built.

The events reported by Pond, Leah Fox Underhill, and others during the time covered by this paper sometimes differ in the details. Pond tells of a few Leah did not include in her work. Leah recalled many that Pond did not feel were necessary to recount in her work. The time and sequence of events were not always clear from Leah Fox's remembrance of the period from April, 1848 through November, 1849 and sometimes differed from one account to another in other reports. For time and sequence, we relied first on the statements given at the time by people involved in those events, then mostly on Pond's 30 years of research.

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On March 31, 1848, in a humble cabin among “a cluster of modest frame dwellings on a cross-road, a schoolhouse ... a Methodist Church, a blacksmith shop, and a few families of simple, home loving people” in Hydesville, Wayne County, New York, Modern Spiritualism began.<sup>2</sup> Many Spiritualists are aware of some of the events that occurred in this simple dwelling. Others may not be. The phenomena in the Hydesville cottage that established contact with the Spirit world were observed by hundreds and widely reported at the time.<sup>3</sup>

The first public demonstrations of Spirit contact by members of the Fox family were held in November, 1849 and were also witnessed by hundreds and widely reported.<sup>4</sup> Immediately following these first public demonstrations, contact with the Spirit world spontaneously blossomed forth through thousands of mediums throughout the United States, especially in the area above the Mason-Dixon Line, and quickly encompassed millions of Americans.<sup>5</sup>

What happened to the Fox family as a result of the initial contact with the Spirit world on March 31, 1848? What caused them to begin public demonstrations over 1-1/2 years later? Little was known of this more than 1-1/2 year period, even among Spiritualists. To fill this gap, Leah Fox Underhill published *The Missing Link in Modern Spiritualism* in 1885. (See Endnotes) Accounts of the beginning of Modern Spiritualism differ in some of the details. We offer what we feel is an accurate account based on testimony given at the time and sources cited.

Hydesville was quite near the Erie Canal and not far from the present-day town of Newark, New York. The cabin, one of a cluster of simple dwellings around the crossroads, had two sitting rooms, a bedroom, and a pantry or buttery on the ground floor. A stairway led to an undivided half-story sleeping area above. Another stairway led to the dirt-floored cellar below.<sup>6</sup>

John D. Fox, his wife Margaret, and two youngest children Catherine (called Kate or Katie) and Margaretta (Maggie) moved into the cottage on December 11, 1847. Mr. Fox had been building a home for his family on near-by property owned by his son David Fox. With winter coming and the house not yet completed, Mr. Fox moved the family into a dwelling in Hydesville then owned by the son of Dr. Henry Hyde and next to the blacksmith shop where Mr. Fox plied his trade. The move was to be temporary until he completed building their new home on David's farm.<sup>7</sup>

In 1843 and 1844, the Hyde cottage was occupied by Mr. and Mrs. Bell and their sometime servant Lucretia Pulver, said to be around 15 years old. Lucretia subsequently gave a statement to investigators that told of a peddler who called one day at the cabin and with whom Ms. Bell seemed acquainted. The peddler carried with him a common tin peddler's pack containing sewing goods and a selection of cloth.<sup>8</sup>

Not long after the peddler's arrival, Mrs. Bell announced to Lucretia that they could no longer afford to keep her and asked her to pack her belongings. Mrs. Bell returned Lucretia to her home that afternoon. Before leaving, Lucretia selected a piece of material from the peddler and asked him to leave it with her father the next day, which he promised to do. The peddler remained in the cabin with the Bells.<sup>9</sup>

The peddler did not call at Lucretia's home the next day, nor, apparently, was he ever seen again. About three days after this, Mrs. Bell sent for Lucretia, asking her to come back to work for them. Lucretia, surprised, did return and, almost immediately began to hear noises, “knockings,” in her bedroom. The first night after her return, she

was awakened by a “loud rap at the foot of her bed.” The raps continued and there were other sounds in the room that night.<sup>10</sup>

When Mr. and Ms. Bell went away for a day or so, Lucretia became frightened when the noises grew in frequency and intensity. She sent for her brother and his girl friend to stay with her. That night, they were all frightened by what sounded like a man walking from the bedroom, through the buttry, down the stairs, and across the cellar, then stopping.

About a week after the peddler’s visit, Lucretia went to the cellar and fell in a fresh hole and soft earth, crying out as she fell. Ms. Bell responded and told her Mr. Bell had been digging up rats in the cellar. Lucretia later observed and heard Mr. Bell in the cellar doing a lot of digging, supposedly working on the “rat holes.”

All three occupants of the cabin continued to be bothered by unexplained noises. Lucretia’s mother, a frequent visitor to the Bell cabin, later testified that on one of her visits she found Mrs. Bell quite tired, saying she was “sick of her life” and that she often “heard the footsteps of a man traversing the house all night.” Lucretia’s pleas to her mother to be taken out of this disturbing place were finally granted and she returned home. Not long after, the Bells left the cabin and the neighborhood.<sup>11</sup>

The next occupants of the cabin were the Weekmans, who stayed until sometime in 1847. The Weekmans, too, were bothered by noises in the cabin. Mr. Weekman later testified that one evening he opened the door in response to knocking and found no one there. He said he stepped out to look around to see who had knocked and saw no one.

Sometime later, knocking on the door was again heard. This time, Mr. Weekman said he went to the door and, holding the door latch, waited to see if whoever was trying to annoy him would knock again. Again the knocks sounded. Mr. Weekman immediately opened the door to find no one on the other side. Mr. Weekman testified he felt the door vibrate from the knocks as he held the door latch in his hand.

The Weekmans continued to be disturbed by various noises in the house, knockings, or the sound of some one walking in the cellar. Their 8 year-old daughter awakened them one night, screaming that “something cold had been moving around her and over her head and face.” The child afterward refused to sleep in that area for some time.<sup>12</sup>

The Fox family moved into the cabin on December 11, 1847. Accounts differ about when they first started hearing noises (“knocks”) and the sound of someone walking in the cabin and in the cellar below. Mrs. Fox states in the certified statement she gave on April 4, 1848 that the noises and disturbances did not begin until “about a fortnight ago.” This would put the onset of the disturbances near mid-March 1848. Then, slight knockings began to sound in the bedroom that “produced a jar of the bedsteads and chairs that could be felt when we were in bed.” Sounds like footsteps were heard.

They were disturbed by noises in the cabin all night on March 30. The noises came from many parts of the house. Mr. and Ms. Fox would get up and walk through the house with candles, trying to determine the cause of the noises. Rapping on the front door repeatedly occurred. Mr. Fox would stand on one side of the door, Mrs. Fox on the other side. The knocks would come on the door between them.<sup>13</sup>

By March 1848, much remarkable communication from the Spirit world had already taken place through young Andrew Jackson Davis. A group of prominent men formed around him to record and report this communication. Early on the morning of

Friday, March 31, 1848, young Andrew Jackson Davis awoke in another area of upstate New York to the gentle voice of Spirit saying, "Brother, the Good Work has begun. Behold! A Living Demonstration is born."<sup>14</sup>

That evening, Katie and Margaretta Fox retired to the ground floor bedroom in the Hyde cottage with their parents. The noises and other manifestations in the cabin had become so intense Mrs. Fox thought it best to have the girls sleep in the same bedroom with her and her husband.<sup>15</sup>

Some questions arise concerning the ages of the Fox girls on this most important of evenings. Spiritualism traditionally has regarded Katie as 11 and Margaretta 15 at this time.<sup>16</sup> Braude reports Kate's birth year as 1839(?), making her either 8 or 9 on March 31, 1848<sup>17</sup>. Cadwallader describes Kate as 9 years old and Margaretta age 12.<sup>18</sup> Hardinge felt Kate was 12 and Margaretta 15 on March 31, 1848<sup>19</sup>

Mariam Pond, who, as the wife of David Fox's grandson, had access to the Fox family's personal papers, reprints the text of a note written by Margaretta Fox to her sister Kate on the occasion of Kate's 14<sup>th</sup> birthday, June 6, 1851. Though Pond reports Eliab Capron's statement that the girls were 11 and 13 on March 31, 1848, Margaretta's note would make Kate's date of birth June 6, 1837. Based on this, Kate was 10 years old on March 31, 1848. Records examined by Pond show Kate and Margaretta were born in Consecon, Canada, not far from Rochester, New York.<sup>20</sup>

Margaretta's age in relation to Kate's is usually reported as 3 years older, making her 13 on this momentous day. This is consistent with Amy Post's later statement prepared for the celebration of the Twentieth Anniversary of the "Rochester Knockings" that Margaretta was in her "early teens" during the first public demonstrations in Corinthian Hall, Rochester, during November 1849. It also agrees with Capron's statement of Margaretta's age.<sup>21</sup>

As the family retired that evening, the girls were instructed by their mother not to talk to the noises as the girls sometimes did. The noises began almost immediately and seemed to have increased in intensity over the previous days. The girls called out happily, "Here they are again." Mrs. Fox told them to lie down but they sat back up chattering to each other. Mr. Fox began moving around the room, shaking the windows as if to determine whether the noises were coming from them. The noises and knockings in the room seemed to imitate the noises Mr. Fox made trying to find their cause. The girls continued their chatter.

Pond reports Katie, now more amused than frightened by the noises, said, "Do as I do, Mr. Splitfoot!" and clapped her hands a number of times. Immediately the sounds imitated her claps. Margaretta, following Kate, said "Now do as I do, count one, two, three!" Immediately, three raps sounded. Katie then held her hand up, feigning to snap her fingers but making no noise. Immediately the knocks responded, knocking the same number of times that she had pretended to snap her fingers. "Look, look! It can see as well as hear!" she cried.

This account differs somewhat from other accounts, which also may differ from each other in some details. Still, the story is the same. We report Pond's account because she was part of the Fox family and used family oral history, unpublished family papers, and 30 years of research in and around Wayne County to prepare her work<sup>22</sup>

Mrs. Fox investigated. "Count ten!" she said. Immediately, ten quick raps were heard. Then, "How old is my daughter Margaretta", then "Kate." The raps immediately

responded correctly. “How many children do I have?” Seven raps responded. “Wrong!” Mrs. Fox thought, “I have only six.” She asked again. Back came the same reply. Then Mrs. Fox remembered one who had been lost prematurely. “How many have I living?” she asked. Back came six raps. “How many dead?” One rap was heard.

Through questioning, Mrs. Fox learned that the cause of the raps was the Spirit of a man, age 39. His wife had passed 2 years prior, leaving 5 children. Mrs. Fox asked if the Spirit would rap for others if they were brought to the house. The raps responded affirmatively. Mrs. Fox sent her husband to get the neighbors.<sup>23</sup>

When the neighbors arrived, their ages, along with other family information, were correctly rapped out to them. They sent for more neighbors. Soon the humble cottage was filled to overflowing. By morning, as many as five hundred people were estimated to be in and around the Hyde cottage.

Accounts differ somewhat about the sequence of events the next few days. Pond reports David Fox, who stayed in the cabin the night of April 1, the following day hit upon the idea of calling the alphabet and asking the unseen rapper to spell words and sentences. This was done. As the alphabet was called, the unseen rapper would rap when the letter he needed to spell a word was spoken. In this laborious fashion, first words, then sentences were spelled by raps. On April 2, Sunday, the raps sounded during the day as well as at night, and continued day and night. Communication through language was thus established between this world and the Spirit world *completely independent* of any person in a physical body.

On that first, momentous night of March 31, 1848, the Fox family and their neighbors learned the unseen cause of the raps was a traveling peddler named Charles B. Rosna who reported through the raps he had been murdered for his money in the cabin several years earlier by Mr. Bell. The Spirit of Charles B. Rosna reported Mr. Bell had cut his throat, holding a bowl against his neck to catch the blood. Rosna rapped out that Mr. Bell murdered him for his money, around \$500, and his wares; and buried his body in the cellar that night.<sup>24</sup>

This most special night of March 31, 1848 was followed on November 14, 1849 by the first public demonstration of Spirit contact through the mediumship of Margaretta Fox, now probably 14 or 15 years old (see discussion on the Fox girls ages above) and her sister Leah Fox Fish who, born in 1814 and the oldest of the six surviving Fox children, would have been in her mid-thirties.<sup>25</sup>

Spirit selected Corinthian Hall, the largest in Rochester, as the site of the first public meeting. This first public demonstration in Rochester unleashed a tidal wave of mediumship that engulfed the fledging United States in Spirit contact from then through the beginning of the twentieth century. Braude called Spiritualism during this time a “massive popular movement.”<sup>26</sup>

What happened to the Fox family after those first few days on and after March 31, 1848? Why did more than 1-1/2 years pass before the Fox family gave the first public demonstration of Spirit contact on November 14, 1849? What happened to the family as a consequence of the first gatherings of neighbors and local people at the Hyde cottage and led to the first public demonstration in Rochester over 1-1/2 years later?

Let us look at some of the events that were part of this extraordinary 20 months in the Fox family’s lives. Bear in mind, the Spirit manifestations around the Fox family were many, varied, and almost continuous during this time. We touch some of them to

give the reader a sense of the incredible demands placed on a simple, humble mother and her three daughters. We can only stand in awe of the courage displayed by Mrs. Fox and her three daughters, two of them children. How would we have handled what they were given to go through?

As we begin to uncover the history of Modern Spiritualism, we find it wondrously inspiring and filled with spiritual beauty. In it, we find so much wisdom and knowledge shared with us by those long advanced in the next dimension of life. The history of Spiritualism recorded many who gave their lives on Earth to the service of Spiritualism and tells of those from the higher planes and spheres on the Spirit side of life. The beautiful light from those on High that guided the mainstream of this movement for the first few decades, that opened the door between the two worlds, broke the trail, and served as a brilliant beacon for all who followed first came publicly through the mediumship of Catherine, Margaretta, and Leah Fox.

The child Catherine, her adolescent sister Margaretta, and eldest sister Leah did not seek this task. It was thrust upon them by Higher Powers from the Spirit realms, assembled in a mighty tide of Spiritual Power, poised to bring the “good news” of continuous life and eternal progression to all humanity. Benjamin Franklin from the Spirit side told Leah many years later that out of millions then on the Earth, only the Fox sisters had the unique blend of physical, mental, and Spiritual qualities necessary to produce the phenomena needed to effectively begin to lay the foundation for a new dispensation.<sup>27</sup>

As we now know, when Katie discovered an unseen intelligence was the source of the many different noises disturbing them in the Hydesville cottage, neighbors, then others were summoned to witness and verify this wondrous event. Within hours, hundreds thronged the “humble cabin.” Many tested the Spirit. Investigating committees were formed.<sup>28</sup>

The murdered peddler had informed the throng gathered at the Hydesville cottage, by rapping that his body had been buried in the cellar after Mr. Bell had cut his throat. Digging began on April 2 and continued on April 3 to find the body. David Fox, the girls’ brother, was one of the diggers. After digging to a depth of about 3 feet, the diggers hit the water table, high from winter snows and spring rains. Pumping and bailing the water proved ineffective. After three days, the digging was abandoned.<sup>29</sup>

People continued to come to the Hyde cabin alone and in groups. The Fox family was overwhelmed by the attention, much of it negative. Mrs. Fox was deeply disturbed by the notoriety. Pond reports David Fox asked his mother, father, and two young sisters to leave the circus atmosphere of the cottage and move in with him the day after the March 31 manifestations. Mrs. Fox’s statement indicates they remained in the cabin until at least April 4. They hoped by moving they would also leave the almost continuous manifestations behind them in the “haunted” cabin. Cadwallader reports the family stayed in the Hydesville cottage for a period of time after March 31, but the phenomena she reports during that time are the same as those reported by Leah Fox to have occurred in her home in Rochester some weeks later.<sup>30</sup>

After the Fox family moved to David’s home, people continued coming to the cabin as Spirit manifestations continued there without the family’s presence. The manifestations also continued unabated, not only in the Hydesville cabin, but around the Fox family in David Fox’s home, much to everyone’s chagrin.<sup>31</sup>

Leah Fox Fish learned of the manifestations at the Hyde cottage over a month after communication with Charles Rosna was first established. A friend brought a printer to her who was preparing a pamphlet detailing the events surrounding the Fox family on March 31, 1848.<sup>32</sup>

Leah was married at age 14 to Mr. Fish. He deserted her not long after. Leah said, "He realized he had married a child." Marriage deals were commonly struck with older men by fathers of adolescent girls in this time period. Girls and women usually had little say about whom they married or when. After reading the printer's proof copy of the pamphlet he was preparing that described how communication had been established through her family with the Spirit of Charles Rosna, Leah left almost immediately for Hydesville with her daughter and a few friends. Not finding her family at the cottage when she arrived there, she went on to her brother David's home, a few miles up the road.<sup>33</sup>

On arriving at David's house, Leah tells us she found her mother "completely broken down by events." Her mother's hair had turned white in a week from the stress of all that was going on. Manifestations continued in David's home and the family did not know what to do about them. . One day soon after her arrival, a block of wood from the home Mr. Fox was building for his wife and two youngest daughters sailed through a window into the room Leah was occupying. Written on the wood block were the words, "One of your family will die. She will be happy with the angels. Do not mourn for her." Leah knew no one was near the house who could have thrown the block. She assumed the "she" would be her mother who was particularly distraught over all the manifestations happening around them and the notoriety they had caused.<sup>34</sup>

Leah returned to Rochester and her home on Mechanics Place a few weeks later, taking Katie with her. The family agreed the manifestations seemed strongest in Katie's presence. They hoped to eliminate the manifestations in David's home by removing her. On the Erie Canal boat returning to Rochester, the rapping frequently manifested to the place where Leah tried to keep Katie, herself, and daughter separate from friends who were also on the boat. Removing Katie from David Fox's home did nothing to dampen the manifestations there. After Leah, her daughter, and Katie left for Rochester, the manifestations continued unabated in David's home.

Arriving home in Rochester, Spirit manifestations began almost immediately in Leah's home and continued day after day. Noises that sounded like the explosions of artillery pieces being fired on the roof or next to the house were heard. Doors opened and shut loudly. Furniture in the room below would be moved about when they were in bed upstairs. Leah and the girls could hear loud applause from a large audience as though some performance were going on in the room next to them. Dancers danced in clogs to loud applause. They heard people walking up and down the stairs as they tried to sleep at night. Leah wrote her mother, telling her what they were going through<sup>35</sup>

Leah concluded a crime had been committed in her house as appeared to be the case in the Hydesville cottage. She looked for another place to live. She found a new, three floor flat on Prospect Street, adjacent to an identical flat, in a two family duplex. Mrs. Fox arrived soon after in response to Leah's letter, bringing Margaretta with her. That night, their beds were lifted to the ceiling, occupants and all, then let down with a bang. Reassuring hands patted them. They heard whispering, groaning, scuffling, and giggling.

Mrs. Fox and the girls were beside themselves. On subsequent nights, they slept on their straw-ticking mattresses on the floor. Then murder scenes of many descriptions were acted out around them as they tried to sleep. Death struggles were played out. Carpet balls Leah had stored in a box that had two trunks and other boxes stacked on them were somehow removed and thrown at them.<sup>36</sup>

One night, after hearing explosions in the roof, Katie saw a man lying across the foot of her bed, which the others saw also. The man was gurgling, groaning, and appeared near death. Then Katie received a loud slap and fell, apparently lifeless. The others were deeply distressed as they thought she was dead. A mirror held under her nose showed no indication she was breathing or alive. They could find no pulse anywhere in her body.

They were getting ready to find some help when Katie groaned. She responded to their questions only by pressing their hands. Questioning her this way, they learned Katie had witnessed the murder of Charles Rosna. Still unconscious, Katie began to weep and wept a long time. She became quiet again, then, still unconscious, began reciting a poem. Recalling the event years later, Leah remembered the poem was long, perhaps 20 or 30 stanzas. She could only remember the last line of each stanza, "*To be with Christ is better far.*"<sup>37</sup>

After the incident with Katie, sounds were heard in and around the house at any hour of the day or night. The dining table would be agitated while they ate. Apples, potatoes, and turnips they had stored in the basement were thrown at them as they tried to sleep on the third floor. They repeatedly heard wood being sawed, planed, and bored. The sounds of screws being driven through wood were heard. They heard hollow-sounding objects being dragged across the floors. Later they learned these were coffins. Many other Spirit manifestations happened as well. They prayed it would stop.

Mrs. Fox, Leah, and the three girls now seldom slept at the same time. They left lights on day and night, hoping to ward off some "frightful disturbance." They kept their doors and window shut and the blinds drawn. Only their neighbors in the adjacent flat, Mrs. Vick and her three daughters, knew the extent of the manifestations. They invited old family friends, Quakers Isaac and Amy Post, to spend the night with them. Pond reports, "Astonished at the force of the manifestations, Isaac knelt in prayer, begging that the evil influence be removed. Mrs. Fox suggested she and the girls return to David's farm to get away from the manifestations for awhile. The girls readily agreed."<sup>38</sup>

They arrived at the farm amid "great rejoicing." David expressed sorrow on learning of their ordeal in Rochester. A few days later, Leah told the others she wanted to visit the Hyde cottage, as she had never been there. The others were reluctant but agreed. While at the cabin, the raps manifested. David called the alphabet as Spirit rapped out a request that they resume digging. It was approaching late July, 1848 and the summer had been dry. Though this request continued to be made in subsequent contacts with Spirit, David Fox steadfastly refused to carry it out. Spirit went so far as to spell out the names of those they wished to help with the digging and named the date they wished the digging to resume.

The family finally did invite those named and made preparations to return to the Hydesville cottage to resume digging. David Fox continued to refuse to participate right up to the night before they were to resume. That night, David's home was filled with the sounds of crockery breaking, weights being dragged across the floors, wood being

planed, bored, and sawed; groans, and other sounds. Through the calling of the alphabet, Spirit rapped, "Go forth and do you duty and good will come of it." David relented and went with the group to the Hydesville cottage the following morning.<sup>39</sup>

The men in the group dug in the cellar of the cabin until around noon, when they found charcoal, traces of lime, some reddish-brown hair, and teeth. They continued digging until almost dark, then all returned to David's house to stay for the night. The next morning they traveled in six wagons toward the cottage. Rounding a hill, they saw in the distance vehicles of many descriptions heading toward the cabin from all directions.<sup>40</sup>

At the cabin, the Fox women and friends formed a circle around it to keep the crowd back while the men continued digging. "Great God! Here are pieces of a broken bowl!" cried one of the diggers. You may recall the Spirit of Charles Rosna told through the raps of Mr. Bell holding a bowl against his neck to catch the blood as he cut Mr. Rosna's throat. Then were found what were later identified as an ankle bone, some wrist bones, and part of a skull.

By this time, the crowd had forced the circle of women around the cabin down into the cellar and was becoming more unruly. Friends of Mr. Bell, whom the Spirit of Charles Rosna had identified as his murderer, were among the crowd. Some in the crowd reached over the women, whose protective circle had been forced into the basement, to drop sticks and stones on those digging, and spit down on them.

The men dug until they hit a hollow-sounding board. They first drilled through the board with a brace and bit (hand drill). After drilling through the board, the brace dropped through the hole up to the handle used for turning it. They then drill

Someone in the crowd hollered, "Drag out the women! Drag them out!"

Another called, "Don't drag out the women! Drag out the men!" No one followed through.

Growing darkness stopped the work for the day. The diggers and their families somehow reassembled outside the cabin. They were allowed to pass through the crowd without a disrespectful word being said to them. Looking back on the event some years later, Leah said she could not explain how they were able to leave the cabin and safely pass through the crowd or how the crowd became quiet after having been so unruly.

After arriving at David's home, Spirit rapped in response to the calling of the alphabet, "Dear faithful friends, your work here is done. God will reward you." They returned no more to dig. The writer finds no record of the Fox family ever returning to the Hydesville cottage again.<sup>41</sup>

Shortly after returning to David's farm, the family received word from friends that they might be set upon by a mob who were disturbed by the manifestations at the Hyde cottage and the recent digging that gave credence to what the Spirit Charles Rosna had rapped out. Three days later, a tired horseman rode on to David's property to warn them a mob was on its way. David had been supplied with shot and gunpowder for such an eventuality. The Fox men, boys, and hired men prepared stone defenses in the back yard.

Mrs. Fox gathered the family together at dusk and together they prayed for protection. Someone thought to begin calling the alphabet. The responding raps spelled out, "You will not be harmed. God will protect you." As the family stood talking about this communication from Spirit, one of the packages of gunpowder flew unaided from the top of a bureau and hit Katie. Then a package of shot flew through the air and hit Leah on the shoulder. At this, David took the loaded guns outside and fired them off.

After throwing the powder and shot into the peppermint patch, he said, "I will not raise a hand against them. If God has sent this upon us for the good of mankind, He is able to protect us. I will trust Him."

They could hear shouts and snatches of song coming from the approaching mob. As the wagons were entering the dooryard, a woman jumped through the kitchen window "hoops and all." David told her she could have just as easily come in through the front door, then opened all the doors, telling the mob they were welcome to come in and inspect the house, "If you will do so respectfully."

The leader, recognizing David Fox, said, "My God! Dave Fox! Is it *you* they have said so much about? We'll go home and dress ourselves and come another time." They quietly turned and left.<sup>42</sup>

Leah, Mrs. Fox, and the girls returned to Prospect Street in Rochester about a week later. Matters did not change. The girls refused to go outside to see friends or play. They talked to their old Quaker friends, Isaac and Amy Post. Apparently the Posts were still somewhat skeptical but became convinced after Spirit manifestations began in their own home. Isaac and Amy Post became a great source of Spiritual strength and guidance for the Fox family and pillars of strength in the new movement of Spiritualism which was soon to manifest spontaneously throughout the United States. Many, many Quakers followed them into the new movement.<sup>43</sup>

One evening a "death knell" began playing on the base keys of Leah's closed and locked piano in Rochester and continued until after 1:00 A. M. The Posts visited while the closed and locked piano was playing by itself. They fetched their friends the Bushes to witness the manifestation.

A little after 1:00 A. M., Stephan, the husband of Maria Fox, another sister older than Katie and Margaretta, arrived with the news that David's little girl Ella was very ill. Mrs. Fox and Leah left with him around 4:00 A. M. to return to David's, taking the girls with them. Ella was alive when they arrived at David's, but passed to Spirit the next day. Leah now understood the meaning of the inscription on the block of wood that had been thrown through the window of David's home that spring. Leah returned to Rochester after the burial.<sup>44</sup>

Mrs. Fox and Maggie returned to Rochester about two weeks later. During Leah's brief absence, their neighbor, Mrs. Vick, who understood the Spirit manifestations in the adjacent duplex flat, passed to Spirit. A new family moved in and was immediately disturbed by the racket caused by continuing Spirit manifestations in and around the Fox flat. The new family didn't accept the explanation that Spirit caused the noise. They accused the Fox family of being ventriloquists, and threatened to have them arrested if the racket didn't stop.

Leah said the Spirits "took the call" and intensified the noise. At the peak of the roof where the two flats joined, sounds like artillery pieces being fired went on through the night. Furniture on the second floor was moved all over the place and books were thrown about. The girls and their mother didn't know what to do.

They discussed the problem with Isaac Post. Mr. Post asked if they had ever called the alphabet as they had done in the Hydesville cottage. Leah responded that they had asked the Spirits questions that could be answered "yes" or "no" but had not thought to call the alphabet since first returning to Rochester from David Fox's home. She then

asked aloud, "Do you have something you want to say to us?" A tremendous rapping instantly responded. Leah began calling the alphabet.

As the alphabet was called, Spirit spelled out, "Dear friends, you must proclaim these truths to the world. This is the dawning off a new era and you must not try to conceal it any longer. When you do your duty, God will protect you and good Spirits will watch over you." Responding to Leah's next question, the rapping spelled out that Spirit would ask for the calling of the alphabet by rapping five times quickly in succession.

Two girls, their older sister, and their mother were being asked to make public that which they strongly felt would bring scorn, ridicule, and perhaps worse to their doorstep. This was a time when women were not allowed to speak in church and rarely in public. They were considered intellectually inferior to men. They were expected to do their husbands' bidding in all matters without questioning or objecting.

In mid-nineteenth century America, few knew of Spirit contact or mediumship other than the prevailing church view that such contact was the work of the devil. Such contact was generally viewed as leading directly to hell at one's passing. A simple, humble, Methodist woman, her grown daughter, and two children were being asked to fly in the face of the prevailing attitudes of the established church toward Spirit contact and society's long-ingrained acceptance of the supposed inferiority of women. Such a task seemed impossibly difficult. They refused.<sup>45</sup>

That evening, Spirit manifested in the new neighbors' flat with such intensity that the next morning the male head of the family gathered his church brethren, went to the landlord, and had the Fox family evicted. Leah's friends helped them move to a house on Troup Street in Rochester about September 1, 1849. Almost 1-1/2 years had passed since the manifestations in the Hydesville cottage established communication with the Spirit of Charles B. Rosna.

Rapping in the new home on Troup Street was more frequent and more concentrated. The girls' grandfather Jacob Smith rapped that they should share these manifestations, which was the beginning of a new dispensation. They would, in time, understand this. They did share the rapped messages with friends. Together with these friends, they decided to start sitting around a table for communication with Spirit. Word of the continuing manifestations had spread by this time. Isaac Post's store was beset with people who wanted to talk to Spirit.<sup>46</sup>

Talking about this period in her life some years later, Leah said the family regarded the Spirit manifestations as a great misfortune that had befallen them. They continued to pray to be free of them. Mr. E. W. Capron was introduced to them. They decided to send Katie, now 12, to stay with the Caprons in an attempt to stop the manifestations in the Troup Street house. There were none for a few days, then the manifestations returned stronger than ever.<sup>47</sup>

Spirit constantly rapped out to them that the family "had a mission to perform" and "to make ready for the work." Ms. Fox refused to yield. Spirit rapped out to them, "You have been chosen to convince the skeptical of the great truth of immortality." The family constantly argued against this. "Go forth and to your duty," was rapped out.<sup>48</sup>

Coming into the kitchen one morning, they found the outlines of four coffins drawn on the kitchen floor. They washed the drawings away. The following morning, they found four coffins drawn on the kitchen ceiling. The next day the drawings appeared on the dining room floor.

The day following this, four coffins with soft, pink linings were drawn very realistically on the dining room floor. At the end of each coffin was drawn a metal plate on which appeared the name of each of the three daughters and their mother. Near the base of the coffins was written the message, "If you do not go forth and do your duty, you will soon be laid in your coffins". They showed these to their friends.<sup>49</sup>

By this time, Mr. Fox had finished building the house for his wife and two young daughters on David's property and wanted the family to come there. Spirit rapped that they should remain in Rochester. Margaret Fox returned to Arcadia and David's farm to be with her husband, feeling her duty was there. Katie was still with the Caprons and enjoying their family circle. Leah, Margaretta, and Calvin Brown, whom Leah had married in what was supposed to have been a "deathbed marriage" remained at the Troup Street residence.<sup>50</sup>

Shortly before Mrs. Fox returned to be with her husband, the Spirit manifestations ceased. At first, the girls and their mother were joyful at being free of the constant disturbance. As the days passed, the girls began to miss the contact with those on the other side more and more and began to wish for their return. The silence from Spirit continued. Mr. Capron and Mr. Willets came to visit after the manifestations had been absent for 12 days.

The family explained what was happening. Mr. Capron said, "Well, maybe they will rap for me." Immediately raps were heard. The family and their two guests joyfully welcomed Spirit's return. As the alphabet was called, Spirit again rapped that the demonstration should be taken before the public. Mr. Capron responded that ridicule would be heaped upon all concerned. Spirit responded, "Your victory will be so much the greater." Capron and Willets expressed concern for the risk they would be taking with their families.

Spirit told them they should start by holding meetings at each of their friends' houses. They carried this out and the meetings were successful. By this time, "crowds of inquirers came to the house at all hours of the day and evening." Spirit next instructed them to invite a specific 16 prominent citizens of Rochester to the Posts' home. Leah "regretted" this list had since been lost. She recalled they were all doctors, editors, and lawyers. The only name she remembered of those who attended was that of the courageous abolitionist newspaper editor and lecturer, Frederick Douglass.

At the gathering at the Posts' home, the committee separated into small groups so they could determine whether or not people hidden somewhere in the house were making the sounds. Spirit told them the gathering was to prove that they could rap loud enough to be heard in a public hall. The demonstration was successful. Spirit directed them to engage Corinthian Hall, the largest hall in Rochester, for a public demonstration.<sup>51</sup>

Notices of the meeting were published and posted. The first public demonstration of contact with the Spirit world was held in Corinthian Hall in Rochester, New York, on November 14, 1849. Leah Fox Fish and Margaretta Fox sat on the stage along with other of their friends and supporters. Communication with Spirits who rapped as the alphabet was called was demonstrated. A crowd of four hundred people reportedly occupied the auditorium.<sup>52</sup> At the conclusion of the meeting, a committee was selected from the audience to examine the girls and their manifestations and report back to a second public meeting scheduled for the following evening.

The committee took the girls first to another hall, then to a private home the next day. Their hands and feet were held. Raps manifested all over the room they were in with no evidence of movement from the girls. At the meeting on the second evening, the committee reported favorably for the girls to an audience larger than that of the first night. They could detect no evidence of fraud. The audience appeared surprised. They had been expecting exposure.<sup>53</sup>

Another committee was selected from the audience. The following day they held their meeting in the business office of one of the committee members. The raps manifested all over the room as on the previous day. A doctor had been engaged by the committee to examine the girls while the rapping was taking place. No evidence of movement could be found.

That evening at the third successive public meeting, in front of a still larger audience, this committee reported favorably for the Fox girls. The crowd in the hall started to get unruly. Some comments threatening violence were heard directed at the committee. This committee was dismissed and another committee chosen. One man said he would forfeit a new hat if he couldn't detect fraud. He was immediately placed on the new investigating committee. Another said he would throw himself over Genesee Falls if he could not "fathom the fraud." He, too, was placed on the committee.<sup>54</sup>

The following day the committee met at the appointed place and selected three ladies who were to physically examine the girls. The ladies had the girls strip, be examined, then redress in clothing supplied by the examining committee.

They then joined the rest of the committee. The committee instructed the Spirits to rap. Silence. They waited. They repeatedly demanded raps. Nothing happened. The committee felt their procedure had exposed "the fraud" and told the girls to go home. Leah refused, saying they would stay and "see it through." As lunchtime was near, the committee ordered lunch to be brought in.

A sumptuous lunch was served on a large wooden dining table. The committee and the girls sat around the table. Margaretta (14 or 15) was bathed in tears. Leah said she had to struggle so with her emotions that she could not taste the food. The committee members were laughing and joking among themselves at the girls' expense when there was a loud, creaking sound as one end of the table raised, then the other. Finally the entire table laden with food was lifted towards the ceiling over all their heads.

There was astonishment. Waiters fled in every direction. The women came to the girls and one by one hugged them and apologized for what they had been put through. The men said the girls had gained a victory and that they would stand with them. The table, having returned to the floor, was cleared. The girls were asked to stand on feather pillows on the table. The skirts that had been supplied by the committee were tied tightly around their ankles. Raps manifested on the table, the walls, and the floor of the room. The committee wrote a statement to that effect.<sup>55</sup>

Before the committee meeting ended, word came that, if the committee reported favorably, they would all be mobbed. The girls returned home. Most of their friends didn't want them to return to Corinthian Hall that evening but said they would go and stand with them if they did go. Raps called for the alphabet and spelled, "Go! God will go with you. You will not be harmed."

Amy Post wanted them to see it through. Margaretta refused. Leah said she would go if Amy did. As they were leaving, Margaretta, most probably 14 or 15 at this time, joined them, telling them they would all probably be killed.

When they arrived at the hall, they learned a container of warm tar had been placed in a closet near the stairway. Part of the audience was planning to tar and feather them. The investigating committee bravely presented their favorable report. The disruptive element in the audience became a "howling mob." The leader of this element gave his pre-arranged signal to assault the stage.

As this signal was given, a large man jumped onto the stage and sat between Leah and Margaretta. Leah tried to run him off as she thought he was one of the attackers. He told her he was the Rochester Chief of Police and that the men in the front row were his men. He then called out to the leader of the rowdies, a man named Bissell, that he would be the first arrested if any harm came to the girls.

Another man, one who had been to Leah's home to investigate Spirit contact, called out to them not to be afraid, that he had 50 good men with him to protect them. Bissell's rowdies had been throwing torpedoes, explosive devices about the size of a golf ball that explode on impact like a large firecracker. The proprietor of Corinthian Hall placed himself between the stage and those advancing towards it.<sup>56</sup>

Amy Post recalled this evening in her report to the Rochester gathering to celebrate the Twentieth Anniversary of the Hydesville Knockings, part of a national celebration held in 1868 throughout the United States, attended by an estimated eleven million people.<sup>57</sup>

"...the populace took control of the meeting, and when the report of the committee indicated adversely to their anticipations and hopes, as each member of the other committees had done, they interrupted the proceedings and continued to do so, although one of them said he should stand there until the next morning if he was not permitted to make his report. But stamping, shrieking, and all kinds of hideous noises, together with the explosions of torpedoes in every part of the audience, obliged him to desist. About this time the audience came in a tumultuous rush toward and upon the platform; a grand melee ensued, and amid the confusion we left, escorted as before stated, by the police-justice and others to a place of safety. Subsequently, the meeting passed a resolution admonishing the medium and her sister to leave the city in twenty-four hours, to which., of course they paid no heed., except they did not deem it safe to go to their own home for several days. Soon after this, the elder sister, Leah, became a superior medium for rapping, speaking, writing, and seeing."<sup>58</sup>

With the conclusion of these meetings of the first public demonstrations, Spiritualism "rocketed into the middle of American culture during the 1850's."<sup>59</sup> It "spread like a prairie fire" throughout the United States, particularly in the West and states above the Mason-Dixon Line.<sup>60</sup> Mediums, the large majority of them women and adolescent girls, came forward publicly with family support. For some, their mediumship had already begun manifesting, but families held back this knowledge, fearing ridicule, misunderstanding, and worse. For others, their mediumship blossomed as contact with the Spirit world spontaneously manifested throughout the United States.<sup>61</sup>

Catherine, Margaretta, and Leah Fox continued to serve the Spirit world and earthly humanity selflessly for many years after November, 1849. They endured much difficulty and hardship, particularly Kate and Maggie. During the first few months after the Corinthian Hall demonstrations, rapping phenomena manifested in the presence of many new mediums throughout the United States. Within a few months, trance mediums came to the fore in all areas of the country, particularly the Northeast. Trance mediumship quickly became the standard form for the public demonstration of continuous life. Often, additional phases of mediumship, such as writing, direct voice, healing, clairvoyance, clairaudience, levitation, bringing objects, plants, and animals from Spirit or across great distances into the séance room, and many other Spiritual gifts, manifested with these same mediums..<sup>62</sup>

Communication through rapping was the initial mode of communication in Modern Spiritualism between the Spirit world and our world. It is one of the most evidential methods of communication with Spirit as it is completely independent of the medium. The raps manifest on floors, walls, ceilings, furniture, wherever. Words and sentences are precisely spelled by Spirit as the alphabet is called.

While we date the advent of Modern Spiritualism with the first communication established between the child, Kate Fox, and the Spirit of Charles Rosna on March 31, 1848, Spiritualism as a movement began with the first public demonstration of contact with the Sprit world in Corinthian Hall, November 14, 1849. Those familiar with *Corinthians I & II* by the Apostle Paul in the *New Testament* may find significance in Spiritualism first coming before the world in Corinthian Hall.<sup>63</sup>

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1904

*Rochester Democrat and Chronicle*, Wednesday, November 23, 1904

## **HUMAN BONES DISCOVERED**

Found Under Famous Fox House at Newark  
Spirits Right.

The Find Corroborates an Old Story.

Was a Man Murdered?

The newspaper article describes some of the details surrounding the birth of Spiritualism on March 31, 1848. In 1904, a boy in the neighborhood told Mr. William Hyde, then owner of the “spook” house, that his grandfather had seen bones in the cellar of the abandoned house. Mr. Hyde investigated and found water had washed away some of the foundation .He found vertebrae, rib, arm and leg bones, a shoulder blade and collar bone in a space under the door sill.<sup>64</sup> Doyle reports a “pedlar’s tin box” was discovered along with the bones.<sup>65</sup>

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## ENDNOTES

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- <sup>1</sup> Mariam Buckner Pond, *Time is Kind: The Story of the Unfortunate Fox Family* (New York: Centennial Press, 1947), vii.
- <sup>2</sup> Ibid, 1.
- <sup>3</sup> M. E. Cadwallader, *Hydesville in History* (Lily Dale, New York: National Spiritualist Association of Churches, 1992 [1917]), 6-11.  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 1-12.  
Emma Hardinge, *Modern American Spiritualism* (New York: University Press., 1970 [1869]), 34-36.
- <sup>4</sup> Ann Braude, *Radical Spirits* (Boston: Beacon Press, 1989), 15.  
Sir Arthur Conan Doyle, *History of Spiritualism, Volume I* (New York: Arno Pres, 1975 [1926]), 80-82.  
Hardinge, *Modern American Spiritualism*, 43-46  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 38-45.  
A. Leah Underhill, *The Missing Link in Modern Spiritualism*, (New York: Thomas R. Knox & Co., 1885), 63-73.
- <sup>5</sup> Braude, *Radical Spirits*, 19, 21, 31, 90.  
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- <sup>6</sup> Cadwallader, *Hydesville in History*, 1  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 1.
- <sup>7</sup> Cadwallader, *Hydesville in History*, 1, 25 (Certified Statement of Margaret Fox given April 4, 1848).  
Pond,, *Time is Kind: The Story of the Unfortunate Fox Family*, 8.  
Underhill, *The Missing Link in Modern Spiritualism*, 5
- <sup>8</sup> Cadwallader, *Hydesville in History*, 3, 4, 32-34 (Statement of Lucretia Pulver).  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 2-3.  
Underhill, *The Missing Link in Modern Spiritualism*, 13-15.
- <sup>9</sup> Cadwallader, *Hydesville in History*, 3, 4, 32-34 (Statement of Lucretia Pulver).  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 2-3.
- <sup>10</sup> Cadwallader, *Hydesville in History*, 32-34.  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 3-4.
- <sup>11</sup> Inclusive from Note 10:  
Cadwallader, *Hydesville in History*. 3, 4, 32-34.  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 4-5.  
Underhill, *The Missing Link in Modern Spiritualism*, 14-15.  
(12) Inclusive from Note 11:  
Cadwallader, *Hydesville in History*, 4, 5, 25-29 (Certified statement of Margaret Fox given April 4, 1848).  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 5-6.  
Underhill, *The Missing Link in Modern Spiritualism*, 16, 17 (Weekman Statement).
- <sup>12</sup> (Inclusive from Note 11.)  
Cadwallader, *Hydesville in History*, 4, 5.  
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Underhill, *The Missing Link in Modern Spiritualism*, 16, 17. (Weekman Statement)
- <sup>13</sup> Inclusive from Note 12:  
Cadwallader, *Hydesville in History*, 4, 5..  
Underhill, *The Missing Link in Modern Spiritualism*, 6-7.
- <sup>14</sup> Cadwallader, *Hydesville in History*, 6, 7.

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Doyle, *History of Spiritualism, Volume I*, 57.

<sup>15</sup> Cadwallader, *Hydesville in History*, 6, 7.

Underhill, *The Missing Link in Modern*

*Spiritualism*, 6-7.

<sup>16</sup> National Spiritualist Association of Churches, *NSAC Spiritualist Manual*, 124.

<sup>17</sup> Braude, *Radical Spirits*, Plate 3, following page 114.

<sup>18</sup> Cadwallader, *Hydesville in History*, 3.

<sup>19</sup> Hardinge, *Modern American Spiritualism*, 29.

<sup>20</sup> Inclusive from Note 19:

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, vii, 8, 9, 93.

<sup>21</sup> Hardinge, *Modern American Spiritualism*, 556-557.

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 9.

<sup>22</sup> Inclusive from Note 21:

Cadwallader, *Hydesville in History*, 7-9, 26-27.

Hardinge, *Modern American Spiritualism*, 31-33.

Doyle, *History of Spiritualism, Volume I*, 62-63.

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, vii, 10-11.

<sup>23</sup> Inclusive from Note 22:

Cadwallader, *Hydesville in History*, 9, 10, 23-24.

Doyle, *History of Spiritualism, Volume I*, 63.

Hardinge, *Modern American Spiritualism*, 33 – 35.

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 10-11

<sup>24</sup> Inclusive from Note 23:

Cadwallader, *Hydesville in History*, 10-12, 25-32.

Doyle, *History of Spiritualism*, 64, 65.

Hardinge, *Modern American Spiritualism*, 36-37.

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 11, 15.

<sup>25</sup> Cadwallader, *Hydesville in History*, 49.

Braude, *Radical Spirits*, Plate 3, estimated Leah's birth year as "1818 (?)."

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 7.

<sup>26</sup> Braude, *Radical Spirits*, 19, 19-31.

Cadwallader, *Hydesville in History*, 14.

Divine, Breen, Fredrickson, and Williams, *America Past and Present*, 340-341.

Doyle, *History of Spiritualism, Volume I*, 80, 136-137.

Goldsmith, *Other Worlds*, 78, 139.

Hardinge, *Modern American Spiritualism*, 51, 55-56, 101 and numerous references 51-101.

<sup>27</sup> Underhill, *The Missing Link in Modern Spiritualism*, 29 (Footnote).

<sup>28</sup> Cadwallader, *Hydesville in History*, 9-11.

Hardinge, *Modern American Spiritualism*, 33-38.

Underhill, *The Missing Link in Modern Spiritualism*, 18-19.

<sup>29</sup> Cadwallader, *Hydesville in History*, 11.

Doyle, *History of Spiritualism, Volume I*, 68, 69.

Hardinge, *Modern American Spiritualism*, 37-38.

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 15.

Underhill, *The Missing Link in Modern Spiritualism*, 18-19.

<sup>30</sup> Cadwallader, *Hydesville in History*, 11, 25.

Doyle, *History of Spiritualism, Volume I*, 68.

Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 15.

Underhill, *The Missing Link in Modern Spiritualism*, 32-35.

<sup>31</sup> Underhill, *The Missing Link in Modern Spiritualism*, 20, 32-33.

<sup>32</sup> Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 12-13.

Underhill, *The Missing Link in Modern Spiritualism*, 31.

<sup>33</sup> Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 7, 12-14.

Underhill, *Time is Kind: The Story of the Unfortunate Fox Family*, 30-32.

<sup>34</sup> Doyle, *History of Spiritualism, Volume I*, 77.

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Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 14-16.  
Underhill, *The Missing Link in Modern Spiritualism*, 32, 46.  
<sup>35</sup> Inclusive from Note 34:  
Underhill, *The Missing Link in Modern Spiritualism*, 32-35.  
<sup>36</sup> Inclusive from Note 35:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 18-21.  
Underhill, *The Missing Link in Modern Spiritualism*, 35-39.s  
<sup>37</sup> Inclusive from Note 36:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 21-22.  
Underhill, *The Missing Link in Modern Spiritualism*, 40-41  
<sup>38</sup> Inclusive from Note 37:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 22.  
Underhill, *The Missing Link in Modern Spiritualism*, 41-45.  
<sup>39</sup> Inclusive from Note 38:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 23-25.  
Underhill, *The Missing Link in Modern Spiritualism*, 20-22.  
<sup>40</sup> Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 24-25.  
Underhill, *The Missing Link in Modern Spiritualism*, 22-23.  
<sup>41</sup> Inclusive from Note 40:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 25-27.  
Underhill, *The Missing Link in Modern Spiritualism*, 22-25.  
<sup>42</sup> Inclusive from Note 41:  
Pond, *Time is Kind, The Story of the Unfortunate Fox Family*, 27.  
Underhill, *The Missing Link in Modern Spiritualism*, 26, 27.  
<sup>43</sup> Braude, *Radical Spirits*, 18, 19, 21, 64-69.  
Hardinge, *Modern American Spiritualism*, 55-56.  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 28-29.  
Underhill, *The Missing Link in Modern Spiritualism*. 44-45.  
<sup>44</sup> Inclusive from Note 43:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 29.  
Underhill, *The Missing Link in Modern Spiritualism*, 45-46.  
<sup>45</sup> Inclusive from Note 44:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 30.  
Underhill, *The Missing Link in Modern Spiritualism*, 47-49.  
<sup>46</sup> Inclusive from Note 45:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 30-31.  
Underhill, *The Missing Link in Modern Spiritualism*, 50-56.  
<sup>47</sup> Underhill, *The Missing Link in Modern Spiritualism*, 57.  
<sup>48</sup> Ibid, 57-58.  
<sup>49</sup> Inclusive from Note 48:  
Underhill, *The Missing Link in Modern Spiritualism*, 58-59.  
<sup>50</sup> Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 36.  
Underhill, *The Missing Link in Modern Spiritualism*, 59.  
<sup>51</sup> Inclusive from Note 50:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 35-37.  
Underhill, *The Missing Link in Modern Spiritualism*, 59-63.  
<sup>52</sup> Braude, *Radical Spirits*, 15.  
Underhill, *The Missing Link in Modern Spiritualism*, 63-64.  
<sup>53</sup> (Inclusive from Note 51, excludes Note 52.)  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 40-44.  
Underhill, *The Missing Link in Modern Spiritualism*, 64-66.  
<sup>54</sup> Inclusive from Note 53:  
Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 41-42.  
Underhill, *The Missing Link in Modern Spiritualism*, 66-68.  
<sup>55</sup> Inclusive from Note 54:

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Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 42-43.

Underhill, *The Missing Link in Modern Spiritualism*, 68-70.

<sup>56</sup> Inclusive from Note 55:

Underhill, *The Missing Link in Modern Spiritualism*, 70-73.

<sup>57</sup> Hardinge, *Modern American Spiritualism*, 546, 547, 555-556.

<sup>58</sup> Ibid, 557.

<sup>59</sup> Divine, Breen, Fredrickson, and Williams, *America Past and Present*, 340.

<sup>60</sup> Braude, *Radical Spirits*, 18, 19.

<sup>61</sup> Ibid, 18, 19, 21, 23, 31

Hardinge, *Modern American Spiritualism*, 51, 55, 60, 61, 63, 65, 68, 71, 80, 101, and many other references.

<sup>62</sup> Braude, *Radical Spirits*, 18-21, 84-90.

Doyle, *History of Spiritualism, Volume I*, 77, 80, 122, 123.

Hardinge, *Modern American Spiritualism*, 51, 55, 57. (See also Hardinge in Note 61 above.)

Refer also to Note 5 above. These references are all relevant here.

<sup>63</sup> *The Holy Bible: Authorized or King James Version* (Philadelphia, A. J. Holman Co., 1940).

<sup>64</sup> Pond, *Time is Kind: The Story of the Unfortunate Fox Family*, 327-329.

<sup>65</sup> Doyle, *History of Spiritualism, Volume I*, 73.