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Madame Dunglas Home
Frontmatter
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D. D. Home

First published in 1888, this biography relates the remarkable life of Scottish-born medium Daniel Dunglas Home (1833–86). Descended from a long line of reputed seers, Home was easily the most well known and sought-after of the spiritualists of his day. Famous for his ability to levitate and communicate with the deceased, Home carved out an illustrious career for himself, conducting séances for Napoleon III, Elizabeth Barrett Browning (whose husband Robert lampooned Home as ‘Mr Sludge the Medium’), Tolstoy, and Queen Sophia of the Netherlands among others. Written by Home’s second wife, Julie de Gloumeline, this book seeks to set the celebrated medium apart from his contemporaries by outlining the truth and purpose behind Home’s supernatural exploits. *D. D. Home* provides a fascinating and personal insight into an enigmatic figure who, in the twenty-five years he worked as a medium, was never exposed as a fraud.

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D. D. Home

His Life and Mission

MADAME DUNGLAS HOME



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BY D. D. HOME.



INCIDENTS IN MY LIFE :

FIRST SERIES. 1863.

INCIDENTS IN MY LIFE :

SECOND SERIES. 1872.

LIGHTS AND SHADOWS OF SPIRITUALISM.

1877.

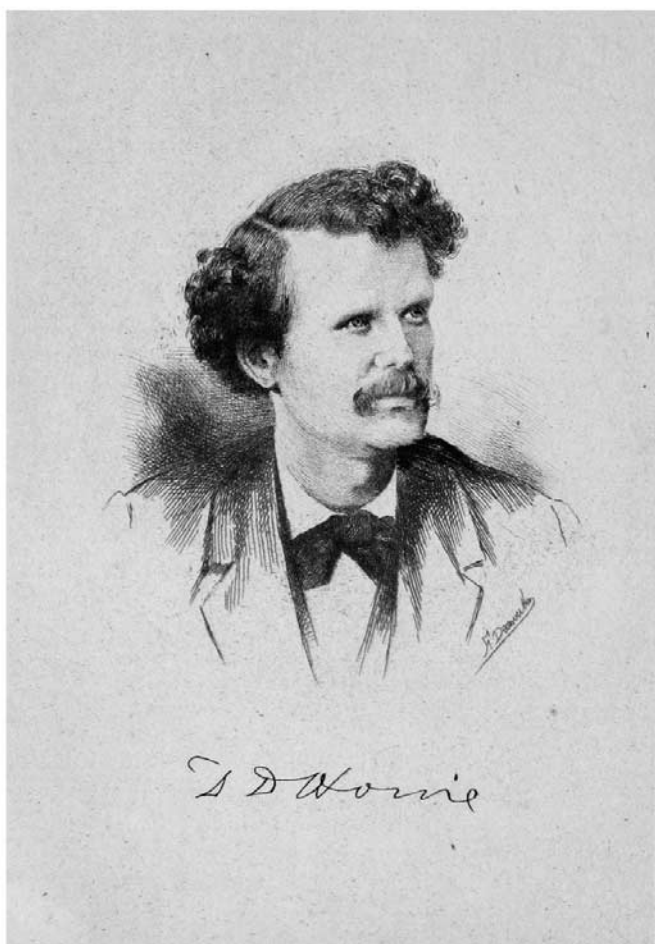
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D. D. HOME

HIS LIFE AND MISSION

BY

M^{ME}. DUNGLAS HOME

“ La raison ne prescrit jamais ; elle eclaire

LONDON

TRUBNER & CO., LUDGATE HILL

1888

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PROLOGUE.

IN the realm of Spirit as well as in the exact sciences, our age demands facts that can be verified. I reproduce, in all its authenticity, as much as possible of the testimony that has been borne to the phenomena investigated in presence of D. D. Home. A crowd of theories, more or less ingenious, but none satisfactory, have been created to explain away the facts, without explaining them in the least. The perverted understanding which takes that which is not for the reality, and the reality for a chimera, can alone lead men into this singular denial of the possibility of a truth that, by their own avowal, it would give them the greatest happiness to recognise. Undoubtedly the most hideous cancer of our age is its materialism, that, eating constantly deeper, leads men more and more into the denial of their immortality. Spiritualism was not regarded by Home as a fantastic or poetic reverie. He suffered cruelly for his mission, without having any other object in view than to give an irresistible impulse to the consoling belief in a future life. A multitude of irrefutable facts were demonstrated in his presence which science tested and admitted. By sacrificing himself to every description of research, he enabled scientific investigators to establish the existence of forces that until his day had remained unknown; and he founded belief in a spirit-world on those remarkable evidences of identity that will remain the bases of the true modern Spiritualism. No sophistry can avail to show that the well-established and well-attested facts contained in this work have had no existence. It will be seen how great a number of well-known personages have investigated the subject, and have been convinced. The fact that many of these names are now for the first time published, will prove to what degree Home carried his consideration for others, suppressing their names in order to spare them from ignorant abuse, and tranquilly encountering the host of calumnies that were

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directed against him in consequence. Where is there another man, who, with the means in his possession of proving how false were the assertions made concerning him, would have thought of others, rather than of himself? There are very few celebrated men whose real character has been so strangely misunderstood, and concerning whom false reports have more persistently been spread abroad. The extensive correspondence he has left—even the small portion of it I have found space to print—proves how blameless his life must have been, how irreproachable his honour, and how elevated his sentiments. No one was ever more happy in doing good, or was more beloved. In every country persons who were not Spiritualists pronounced his name with respect; and the social position he occupied in the world is the best proof of the estimation in which he was held.

Spiritualism, as demonstrated by Home, gives a serenity of mind that death cannot destroy. The edifying proofs of identity contained in the communications received through him tend to change our life and modify our actions, by giving fresh strength to love and charity. The Spiritualism which is incapable of being investigated under scientific, or, at least, trustworthy conditions, and confers no moral benefit, is not Spiritualism. If tokens of spirit-identity and phenomena established under such conditions as are described in this volume can rarely be met with, and the truth is, in consequence, derided as a fiction, this only illustrates a fact established by the history of humanity in every age—that the possessors of such a diversity of gifts as were bestowed on Home are makers of epochs. Home never had the ambition to create a sect, although nothing would have been easier to him. For him who understood the teaching of the Saviour, there could be no question of honour and prominence; and the acts of his life show that he was a Christian in the full acceptance of the word. His aim was the propagation of Spiritualism, especially among those who have lost the innate perception of spiritual things, that inner light whose revelations all Nature confirms. He sought to save us from the emptiness of a selfish life, and to give us in this world less of suffering and more of joy.

D. D. Home did not teach; he proved.

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