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THE MAINE LAW.

THE bold measure of suppressing by law the sale of alcoholic liquors, which has already been adopted in Maine, Vermont, Massachusetts, Rhode Island, Michigan, Minnesota, Washington City, and in many other towns and counties in our country, is, without doubt, one of the greatest philanthropic movements of our age; yet, it is one which excites much apprehension even in the minds of benevolent men. The establishment of any sumptuary law, regulating what the people shall eat and drink, appears at the first blush an act of tyranny, to which it will be difficult to submit. Nothing is clearer in the philosophy of liberty, than the absolute right possessed by every individual to act according to his own inclinations and comfort, in all matters which concern himself alone, and do not disturb the peace and happiness of his neighbor. When asserting and maintaining this right, we can not fail to discover that it is sometimes violated in American legislation, and the Maine Law appears to be a gross violation of its spirit. Hence, those who love liberty, especially for themselves, may be expected in many cases to oppose such a law, and the contest between its friends and opponents in Connecticut, New York, Ohio, and many other States, will be close, animated, and zealous.

Those who think merely of human rights, and especially their own, without reference to any great beneficent ends, will be zealous opponents of a law which requires them to sacrifice so much of a right connected with pleasant indulgence. And, indeed, if it be considered solely from their point of view, that is, as a matter of inconvenience and an arbitrary violation of private rights, we can-

not avoid condemning it. But in the operations of society, the greatest good to the greatest number being the leading aim, the claimants of individual rights and liberty must sometimes be overruled—for the governmental operations of society are based upon the sacrifice of individual rights—and the practical question arising in all cases, is, whether such sacrifices of individual rights will be productive of adequate public good, and what amount of public interest will justify farther encroachments upon the reserved rights of individuals?

To assume that individual rights are infrangible, and must not be yielded in any case, is to paralyze all governmental action, and reduce us to the condition of disorganized barbarism. But in such a condition of barbarism, the rights of each individual are continually violated by the lawless impulses of the unprincipled, and he is liable to greater injuries and oppression from unprincipled men, who are always abundant, than he would suffer from any form of organized government. Hence, to protect our rights to life, liberty, and the pursuit of happiness, all are willing to surrender a portion of their rights to organize a government, in order to preserve the remainder in security. So great are the evils arising from the vicious passions of mankind, that we cheerfully surrender political liberty, even to such a despotism as that of Russia or Austria, rather than submit to the worst form of despotism—that of mobs, thieves, and felons.

The great problem of the age, to which America is working out the practical solution, lies in the question, what is the smallest amount of liberty to be surrendered by the individual, which will procure an adequate protection of his rights? In a state of universal profligacy and recklessness, a strong government becomes necessary, and liberty is impossible. But in proportion as the moral sense of the community becomes more predominant, government becomes less and less necessary, until, when each man becomes a law unto himself, government ceases to exist, since there is no occasion for its action.

At the present time, we have arrived at one of the most delicate points in the solution of our problem, the question whether we shall permit the government to restrain, by law, the sale and consumption of alcoholic beverages.

If it could be clearly established, that the alcoholic liquors are essentially and in all cases poisonous in their action, the question would be considerably simplified. Considering the large number of youthful, depraved, imbecile, or profligate persons in society, over whom we are bound to exercise a guardian care, and for whose maintenance we are responsible, there can be no doubt that we have the right to protect such individuals from the danger to which they are exposed, in the constant temptation from the sale of poisonous and demoralizing liquors, which render their consumer incapable of self-support—burdensome and dangerous to society.

But these demoralizing liquids are also largely consumed by the respectable, responsible, and intelligent voters, who make the laws, and who have no desire to be subjected to legal guardianship. Yet, would it not be ungenerous and unjust, in the more trustworthy members of society, to interpose their own privileges to prevent the act of legislation which is necessary to protect the interests of the community? When we know how large a number of besotted drunkards are incapable of choosing for themselves, and still more incapable of maintaining a virtuous resolution—when we consider how large a number of minors need protection against the snares of the grog-shop—how large a number of unpunished scoundrels use alcoholic drinks, to assist in misleading the young and imposing on their victims—how large a number of paupers have been rendered a tax to the community by the destructive influence of grog-shops, and how many outrages against life and property are due to the same cause, we can not hesitate to admit that society has a right to protect its weaker members from such injuries, and to protect itself from the continual oppression and wrong which it suffers from this source.

It is true, that the laws necessary for such protection restrain the whole community alike; yet, is this a sufficient objection to their passage? Has any one a right to place his individual comfort and convenience as a barrier to the prevention of crime and the salvation of life? When the public welfare, for example, demands a direct road between two cities, are the farmers who have occupied and cultivated the intermediate land, allowed to prevent its passage, because it breaks up their fields and gardens? No! on the contrary, fields and gardens, fences and houses, must be sacrificed to permit the construction of the road. Individuals occasionally rebel, supposing that the public good ought to yield to private interest, and even threaten the surveyors with death. But public good and public law prevail over private interest and private opposition. If, when a railroad track has been built, it should be found that animals, children, and indiscreet persons are liable to loss of life by wandering upon the track, no one would object to fencing it in for their protection, even though it restrained his own freedom of locomotion. The right of owning dogs, and giving them free locomotion on the public highways, is one of the rights which our laws seldom disturb; yet, whenever there is believed to be danger from hydrophobia, there is no hesitation in compelling every proprietor of a dog to keep the animal confined on his own premises, under the penalty of death if found running at large. Every discreet adult has undoubtedly the right to the possession of fire-arms and powder, in any necessary quantity; and a magazine of gunpowder is doubtless safe under the charge of an individual possessing a sufficient amount of discretion, experience, and maturity of judgment; yet, no community will tolerate the erection of magazines of gunpowder in their midst, however respectable and discreet may be the proprietor.

Upon what ground does the law thus deprive individuals of the right of using their own property with freedom? Simply upon the ground, that every community has the right to protect itself against dangerous pursuits and practices.

This case is strictly analogous to the Maine Liquor Law. If a hundred families, residing in a village, have a right to prevent the erection of a magazine of gunpowder in their midst, have they not as clearly a right to prevent the erection of a grog-shop—since all experience shows, that even a single grog-shop is far more dangerous to the life, health, and happiness of the community, than a magazine of gunpowder. Indeed, if we prosecute the argument fairly, we shall find that the gunpowder dealer has a far better pretext for complaining of the violation of his rights, than the retailer of alcoholic beverages. The mischiefs arising from gunpowder, are simply the results of accidents, against which a sufficient amount of caution would completely protect us; and the injurious consequences are generally most severely felt by the culpable party, who knows that he will be punished with death the moment his carelessness produces an explosion. But the mischiefs resulting from alcohol, are not the result of accidents—universal experience proves that they are inevitable—and that it is impossible for any community to license the sale of ardent spirits, without thereby licensing the production of pauperism, crime, disease, and death. A powder magazine, conducted with sufficient care, may stand for a century, in the midst of a city, without injuring a single life; but a grog-shop can not stand a single year, without injuring the health of the neighboring community, and contributing very materially to swell the amount of pauperism and crime—falling with terrible force upon unprotected victims, while the guilty escape all punishment. The dram-seller who has tempted youths and inebriates, and lead them on until they have filled a drunkard's grave, to the ruin of themselves and families, flourishes upon his gains, while the powder-dealer, whose recklessness produces an explosion, perishes at the moment of his crime. If there were any great law of nature, by which the whiskey-seller should also perish in the act of crime, our grog-shops would become comparatively harmless; yet, still they would be more dangerous than powder magazines, and more justly subject to restrictive legislation.

While I abhor unnecessary, governmental interference, and respect the rights of every individual, I can not perceive how any one who recognizes the right of the government to repress intolerable nuisances, and abolish whatever is dangerous to human life, can entertain the least doubt of our right to suppress the sale of ardent spirits. Granting all that can possibly be said in favor of the consumption of alcoholic drinks—granting that they are luxurious, delightful, exhilarating, social, cordial, restorative—granting all that a poet can say in their behalf, what has all this to do with the plain and obvious right of the community to protect itself from pauperism, crime, and death?

When we come to the naked question, whether society has or has not the right to protect itself against the dangerous and destructive practice of retailing ardent spirits, every one must acknowledge the existence of such a right. But the ultra democrat may insist, that this right must be exercised by some other mode than the restriction upon the general sale of liquors—that intoxication should be prevented by adequate penalties, and the sale to minors and other dependents be forbidden. These suggestions would do very well, if they were practicable; but the undoubted fact that, with such an intemperate, whiskey-drinking, brandy-bibing population as we have, such measures prove almost entirely futile—the fact that, wherever liquor is freely sold, the drunkard's thirst arises and leads its victim to ruin, in spite of the laws against intoxication, proves the futility of every other measure, except the positive prohibition of liquor-selling. I can not, therefore, doubt that every community in which habits of intoxication have prevailed, is morally bound to suppress the sale of ardent spirits by an efficient law; and the triumphant success of this law, wherever it has been in force, gives the sanction of experience to the dictates of conscience.

Whether it will be practicable, in any degree, to mitigate the rigor of its provisions—whether malt liquors, cider, and the juice of the grape could, with safety, be exempted from prohibition, is a practical question of some delicacy. The absolute prohibition of such drinks, savors too much of the rigor of martial law; yet, if ever martial law was necessary on account of an invading enemy, a prohibitory liquor law is necessary at this time. If our population had more of the constitutional temperance and refinement of the French, there would perhaps be little occasion for prohibition, except against ardent spirits. But the numerous evasions to which such a law would be liable, and the extensive prevalence of sottish appetites among our people, would doubtless render any partial prohibition ineffectual in suppressing intoxication.

We are therefore driven, by necessity and by duty, to surrender all scruples and reserve on account of partial inconveniences, and to acknowledge the paramount necessity for a Maine Law, to protect ourselves and the thousand millions who are hereafter to fill our Republic, from the ocean of disease and crime which is swelling and spreading over the land.

PSYCHOMANTIC SCIENCE.

Communications between the Spirit-World and the World of Material Life have become so numerous and authentic, that it becomes my duty as a faithful chronicler of Anthropological Science to present at least a summary of the most striking developments, which may be grouped under the following heads:

1. STATEMENTS OF HON. N. P. TALLMADGE.
2. DECISIVE FACTS.
3. ILLUSTRATIONS OF PREVOYANCE AND PREMONITION.
4. MEDICAL UTILITY OF SPIRITUALISM.
5. MEDIUMSHIP.
6. PROGRESS OF SPIRITUALISM IN EUROPE.
7. SPIRITUAL WONDERS.

In the letter of Mr. Tallmadge, dated Baltimore, April 12, he speaks as follows of a communication received by raps in the presence of the Misses Fox, as mediums:

"I called on Monday at the hour appointed, and received the following communication:

"My friend, the question is often put to you, 'What good can result from these manifestations?' I will answer it.

"It is to draw mankind together in harmony, and convince skeptics of the Immortality of the Soul. JOHN C. CALHOUN."

"During the above communication of Calhoun, the table moved occasionally, perhaps a foot, first one way and then the other. After the communication closed, we all moved back from the table, from two to four feet—*so that no one touched the table*. Suddenly the table moved from the position it occupied some three or four feet—rested a few moments—and then moved back to its original position. Then it again moved as far the other way, and returned to the place it started from. One side of the table was then raised, and stood for a few moments at an angle of about thirty-five degrees, and then again rested on the floor as usual.

"The table was a large, heavy, round table, at which ten or a dozen persons might be seated at dinner. *During all these movements no person touched the table, nor was any one near it.* After seeing it raised in the manner above mentioned, I had the curiosity to test its weight by raising it myself. I accordingly took my seat by it—placed my hands under the leaf, and exerted as much force as I was capable of in that sitting posture, and could not raise it a particle from the floor. I then stood up, in the best possible position to exert the greatest force—took hold of the leaf, and still could not raise it with all the strength I could apply. I

then requested the three ladies to take hold around the table, and try altogether to lift it. We lifted upon it until the leaf and top began to crack, and did not raise it a particle. We then desisted, fearing we should break the table. I then said, 'Will the spirits permit me to raise the table?' I took hold alone and raised it without difficulty!

"After this the following conversation ensued:

"Q. Can you raise the table entirely from the floor? A. Yes.

"Q. Will you raise me with it? A. Yes. Get me the square table.

"The square table was of cherry, with four legs—a large sized tea-table. It was brought out and substituted for the round one, the leaves being raised. I took my seat on the center; the three ladies sat at the sides and end, their hands and arms resting upon it. This, of course, added to the weight to be raised, namely, my own weight and the weight of the table. Two legs of the table were then raised about six inches from the floor; and then the other two legs were raised to a level of the first, *so that the whole table was suspended in the air about six inches from the floor.* While thus seated on it, I could feel a gentle, vibratory motion, as if floating in the atmosphere. After being thus suspended in the air for a few moments, the table was gently let down again to the floor!

"Some pretend to say that these physical manifestations are made by electricity! I should like to know by what laws of electricity known to us, a table is at one time riveted, as it were, to the floor, against all the force that could be exerted to raise it; and at another time raised entirely from the floor, with more than two hundred pounds weight upon it?

"At a subsequent meeting, Calhoun directed me to bring three bells and a guitar. I brought them accordingly. The bells were of different sizes—the largest like a small sized dinner-bell. He directed a drawer to be put under the square table. I put under a bureau drawer, bottom side up. He directed the bells to be placed on the drawer. The three ladies and myself were seated at the table, with our hands and arms resting on it. The bells commenced ringing in a sort of chime. Numerous raps were made, as if beating time to a march. The bells continued to ring, and to chime in with the beating of time. The time of the march was slow and solemn. It was beautiful and perfect. The most fastidious ear could not detect any discrepancy in it.

"The raps then ceased, and the bells rang violently for several minutes. A bell was then pressed on my foot, my ankle and my knee. This was at different times repeated. Knocks were made most vehemently against the underside of the table—so that a large tin candlestick was, by every blow, raised completely from the table by the concussion!

"I afterwards examined the underside of the table, (which, it will be recollected, was of cherry,) and found indentations in the

wood, made by the end of the handle of the bell, which was tipped with brass. Could electricity make these violent knocks with the handle of the bell, causing indentations and raising the candlestick from the table at every blow? Or was it done by the same invisible power that riveted the table to the floor, and again raised it, with all the weight upon it, entirely above the floor?

"Here the ringing of the bells ceased, and then I felt sensibly and distinctly the impression of a hand on my foot, ankle and knee. These manifestations were several times repeated.

"I was then directed to put the guitar on the drawer. We were all seated as before, with our hands and arms resting on the table.

"The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment of a beautiful and exquisite piece of music. It then played, a sort of symphony, in much louder and bolder tones. And, as it played these harmonious sounds, becoming soft, and sweet, and low, began to recede, and grew fainter and fainter till they died away on the ear in the distance. They then returned and grew louder and nearer, till they were heard again in full and gushing volume as when they commenced.

I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hand, and heard from it, under such guidance, the most splendid performances. But never did I hear anything that fastened upon the very soul like the these prophetic strains drawn out by an invisible hand from the Spirit-World. While listening to it I was ready to exclaim, in the language of the Bard of Avon :

" 'That strain again—it had a dying fall,
O, it came o'er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odor.' "

After the music had ceased, the following communication was received :

" 'This is my hand that touches you and the guitar. JOHN C. CALHOUN.' "

"At another time, the following physical manifestation was made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and myself :

We were directed to place the Bible on a drawer under the table. I placed it there, completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to 'Hail Columbia,' which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then called for, and it was spelled out, "Look." I looked on the drawer, and found the Bible open. I took it up, and carefully kept it open at the place as I found it. On bringing it to the light, I found it open at St. John's Gospel—chapter ii. being on the left

side, and chapter iii. being on the right side. I said, 'Do you wish us to look at chapter ii?' *Ans.*, 'No.' 'Do you wish us to look at chapter iii?' *Ans.*, 'Yes.' And it was then said, 'Read.' I commenced reading the chapter, and significant and emphatic raps were given at many verses; and at verses 8, 11, 19, 34, *most vehement* raps were given. By looking at these verses, you will appreciate the significancy and intelligence of this emphatic demonstration. This manifestation purported to come from Calhoun, who had previously invited us three gentlemen to be present at a particular hour."

* * * * *

"I was present at Calhoun's appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper, together with a wood pencil on it. I soon heard the sound of the pencil on the paper. It was rapped out, 'Get the pencil and sharpen it.' I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper, I discovered pencil marks on each side of the outer sheet, but no writing. Then was received the following communication:

"The power is not enough to write a sentence. This will show you that I can write. If you meet on Friday, precisely at seven, I will write a short sentence.

JOHN C. CALHOUN."

"We met pursuant to appointment—took our seats at the table, our hands and arms resting on it as usual. I placed the paper with my silver-cased pencil on the drawer and said:

"My friend, I wish the sentence to be in your own hand writing, so that your friends will recognize it." He replied, "'You will know the writing.'"

He then said:

"Have your minds on the spirit of John C. Calhoun."

"I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer, I discovered the paper all under it. The sheets were a little deranged, and on examining I found on the outside sheet these words:

"'I'm with you still.'"

"I afterwards showed the 'sentence' to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Mexico, Gen. Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own, and they all pronounce it to be a perfect *fac simile* of the handwriting of JOHN C. CALHOUN.

"Gen. Hamilton stated a fact in connection with his writing, of great significance. He says that Calhoun was in the habit of writing 'I'm' for 'I am,' and that he has numerous letters from him where the abbreviation is thus used."

DECISIVE FACTS.

In view of the foregoing statements, confirmed as they are by thousands as explicit and remarkable, in Europe and America, from highly honorable sources. What are we to think of those who denounce such established phenomena as hallucinations and impostures—who recommend penal laws for their suppression, and who persecute every honest enquirer over whom they have power?

Clergymen, religious societies, and newspapers have been especially intollerant. Rev. C. K. Harvey, a Methodist minister of Kingston, Luzerne co., Pa., for daring to engage in the investigation of Spiritualism, was deprived of his pastoral charge, and of his post as principal of the Methodist Seminary at Kingston. In addition to this he was grossly abused through the *Christian Advocate*, without being allowed an opportunity for defence.

Whoever looks at these things in a philosophical spirit, observing the great number of stupid and ridiculous arguments offered against the facts of Spiritualism, and the fierce, persecuting spirit of its opponents, can not fail to be impressed that if the opponents of Spiritualism are so egregiously wrong, the truth must lie on the other side or else in some intermediate position.

Upon this subject, sectarian bigotry is not a whit more extravagant or reckless of truth than the bigotry of the medical profession. All medical journals, with entire unanimity, denounce the spiritual phenomena as imposture and hallucination, and Prof. Faraday, the eminent chemist of London, makes a ludicrous display of the self-importance of scientific bigotry and ignorance in the following expressions :

"I must bring this long description to a close. I am a little ashamed of it, for I think, in the present age, and in this part of the world, it ought not to have been required.

"I think the system of education that could leave the mental condition of the public body in the state in which this subject has found it must have been greatly deficient in some very important principle."

What are these phenomena which Mr. Faraday treats with such a condescending contempt? They are facts innumerable, recognized by men as accurate and as intellectual as himself, and better verified by far than much of the chemistry to which he has devoted his life. In his experiments on table-moving, he has proved nothing that was not previously well known and has refuted nothing at all, for he did not even examine or attempt to explain movements and acts which are independent of human agency.

The leaders of science insolently defy the Great Author of all truth, by turning their backs upon the most interesting phenomena which he has ever permitted us to behold—facts which no honest and rational man can deny when he has fairly witnessed them, and which have never been explained or refuted by any of their opponents, notwithstanding the repeated challenges they have received and the liberal rewards which have been offered.

The editors of the *Carrier Dove*, Philadelphia, say :

"A gentleman of this city, who is abundantly able to fulfill all that he promises, has authorized us to offer a reward of a \$1,000 to any individual who will explain satisfactorily, on any physical theory, how the strange phenomena, commonly called *Spiritual Manifestations* are produced. To any gentleman who will undertake it, a list of the facts to be explained will be furnished, and ample time afforded for full investigation. Competitors for the prize can send their address to the office of this paper, No. 44, North Eighth street, Philadelphia.

"The following are some of the facts, for the explanation of which, on any physical theory, the prize of \$1,000 has been offered :

"Correct answers given to mental questions, often when the true answer was not known to the interrogator at the time.

"The moving of articles without any visible agency. For example, the raising of the table as described by Gov. Tallmadge.

"A large dining table, with all the furniture for the breakfast on it was seen to rise up six or eight inches from the floor, and beat violently against it five or six times, without any visible cause. A crowbar standing in one corner of the barn was seen to leap from its position at least six feet, and fall near the center of the floor, when no one was within five feet of the place whence it started.

"A large dining-table, standing by the side of the room, was seen to lean over on one side and slowly lie down on its side when no person was within four feet of it.

"An umbrella, standing in the corner of the hall, was seen to leap from its position, and pass through the air a distance of twenty feet or more without visible cause.

"A tumbler, standing on a bureau, and no person within ten feet of it, was seen to rise and dash itself against the window. Both the tumbler and pane of glass were broken to pieces.

"A bureau was seen to turn itself on one end when no person was within six feet of it.

"Tables, in thousands of cases, answering questions by tippings, and affording other indications of intelligence—rising, standing on two legs, or one leg, and sometimes suspending themselves in the air without visible cause, etc., etc.

"The above are *some* of the facts to be explained. The explanation must not only give the theory by which these things are done, but must illustrate the theory by actually doing the same in the presence of a competent committee, mutually chosen.

"The above is a small portion only of the facts to be explained. But others will be supplied in future.

PHILADELPHIA, June 15, 1853."

"ANOTHER \$1,000 PRIZE OFFERED.—A gentleman of Boston, a manufacturer and dealer in scientific apparatus, who is well-informed, not only in the theoretical, but in the practical part of electricity, magnetism and the like, has made an offer; through the public prints of ONE THOUSAND DOLLARS to any one who would satisfactorily prove these manifestations to be produced by either, or all those powers, or from any other cause than a spiritual. We think some of those wise ones who know that this is all a 'transparent humbug,' had better try it. Show it up, and get the premiums. Let them get the two prizes now offered, and that fact will tell more effectually on the question at issue, than all the ridicule they can employ in six months."

The editor of the *Spiritual Telegraph*, (June 18) says: "We venture to vouch for the truth of the statement contained in the following letter. B. is a gentleman of superior intelligence and scrupulous veracity, and the persons who accompanied him are also close observers.—Ed."

"*Hartford*, June 3.—Not long ago, in company with a party of gentlemen from this city, I visited the house of Mr. Hiram Wells, in Bloomfield, for the purpose of witnessing what he termed 'speaking' manifestations of the Spirits in foreign tongues, through a boy twelve years old, a son of Mr. Wells. In this object we were disappointed, but the privilege was given us of seeing another and unexpected phase of manifestations through Mr. Well's daughter, a little child, of only six years of age. The invisibles spelled out to us, by the alphabet to 'get a rope.' This request being complied with, they next asked us to tie a rope round the table, attach a pair of steelyards to a pole, and *weigh the table*. A stout hickory pole was accordingly procured, to which we attached a large pair of steelyards. It was then placed across the shoulders of two of the stoutest men in the room, and the table suspended from the hooks of the steelyards. It was found, upon careful trial, to weigh just thirty-five pounds. The steelyards were made to weigh about sixty pounds. It was then intimated to us that the weight of the table would be materially increased by invisible means. We accordingly drew back, and no one touched the table but the child-medium, who placed her hand upon the edge. In an instant the table began visibly to descend, with a straining, cracking noise, and the steelyards soon showed an increase in the weight of the table, to the full extent of their capacity; or an addition of twenty-five pounds. The weight continuing to increase, the rope finally broke, letting the table down to the floor!

Apparently not satisfied with this exhibition of their power, the invisible intelligence who had made it requested us to 'get another rope.' We did so, and the experiment was repeated with precisely

the same result as at first, with this exception : before the second rope broke, the tough iron hooks of the steelyards were straightened out and one of them split lengthwise in the middle, with the tremendous force applied to the table ! The situation of the men, whose shoulders sustained the pole to which the table was attached, was (as you may well suppose) rendered somewhat uncomfortable by the increased weight which was brought to bear upon them.

“It was found by other experiments that about the same degree of force could be applied to the table if the medium placed her hand against the under side of the table-leaf instead of putting it upon the table ; thus demonstrating that muscular strength had nothing to do with the effect exhibited. During a part of the exhibition one or two of the spectators lightly laid their hands for a moment upon the table to ascertain the nature of the force which was being applied ; but we are all ready to aver that not a pound’s weight of muscular strength was employed in the production of the phenomenon. As for the child herself, it is of course apparent that she could not have exerted sufficient strength to accomplish these results, even if we admit that she was successfully deceiving us before our eyes, in open daylight, and trying her best to break down the table.

These facts can be abundantly verified, if necessary. There were six of us present (all living in this city) besides the family of Mr. Wells. Moreover, four of those who went with me were unbelievers in the manifestations.—B.”

The following statement is given by S. D. Pace, of Purdy, Tennessee. I would remark, however, that the phenomena were developed much earlier than he mentions in the family of E. B. P., a Methodist clergyman, near Nashville :

“So far as I am informed, the first spiritual manifestations, in this State, took place at my house, the 6th of March, 1852. My object is to show the progress since that time. A short time after we had them at our house, other families privately sought and obtained them. Wm. H. Rose, a Unitarian minister, received messages from the Spirits of his departed friends, that amounted, to him, to actual demonstration that said Spirits were present. A lady, also, visited the family, an old acquaintance, to satisfy herself, and learn what she could on the subject. Her Spirit-friends soon responded to her call ; she inquired the name, and the response came from a dearly beloved sister, whom she supposed to be living ; but the Spirit said she was an inhabitant of the Spirit-land. She cross-questioned the Spirit ; but still the latter, claiming to be her sister, said she had departed from the body of flesh. All this, at the time, was so strange that she knew not what to think of it. But in a short time she received a letter from her friends, confirming the sad tidings given by her Spirit-sister, some weeks before.

"The above-named minister's two daughters are mediums. Persecution, scorn, and contempt, at the commencement of these strange occurrences, were meted out to us. The dormant powers of the clergy were waked up. Sermons were preached against the humbug imported from the North ; but from this point it took the wings of the Spirits, and is now in various portions of our State."

Wm. D. Wharton, in a letter from Philadelphia, makes the following statements in reference to table-moving and Faraday's explanation :

"My own experience, and that of many others whose intelligence would not be questioned by any who know them, teach me the contrary. In the presence of twenty persons, many of whom were skeptics, I saw the leaf of a table, around which a circle was seated, raised to the weight of one and a half inches above the lever that supported it, and descended again over one hundred and fifty times, and no person in closer contact than the distance of sixteen inches; the most skeptical lying upon the floor under the table to detect fraud if practiced. Again, when eight persons were seated around a table, and after enjoying themselves for some time with its rotary and angular movements, they asked if the table could be moved without their being in contact with it ; they were answered through the table's tipping, 'We will try.' They then all removed to the distance of eighteen inches from the table, each placing the feet back of the front round of his own chair, the use of the feet in that case being impossible. Then taking hold of hands, they sat in this position for the space of twenty minutes, when suddenly the table passed from their center, and moved directly against one of the party ; it then moved in a direct line to the opposite side, and so it continued with varied motion, sometimes revolving in its own circle. I might give a number of other instances of like character, but to avoid being lengthy I forbear. Here, then, is an instance of the existence of a force in nature to which hundreds, and perhaps thousands, would readily testify, some of whose eyes at least are as good and acute as Professor Faraday's.

Again, there have occurred innumerable instances of table-moving, in this city, under the hands of small children, and that among the best families of our city. Movements of this character which I have witnessed, where a small child, not over eight years of age, has placed her hands upon a table so heavy that she could scarcely move it with all her muscular power, and that table would move with perfect ease, while an observation of her bare arms would show that all her muscles were in a relaxed state. In such cases I have seen an indisputable test—one at war with all Mr. Faraday's conclusions. It was this : the hands of the child were placed at one end of the table, the fingers and thumbs lying loosely, so there was no possibility of an undue pressure ; then a request was made that the end of the table toward the child should rise and incline at an angle toward the opposite end. The table com-

menced rising as requested, and rose to such a height as to move the hands of the child backward. While in that position, the table commenced rocking upon the two off legs. When the rocking ceased, several of us applied our hands to the top of the table and discovered that great pressure was required to force it down. Let us examine this."

SPIRITUAL PREVISION.

The *Alta-Californian* of May 4, contained the following letter :

"*Editors Alta*—If you can conveniently afford space in your columns, even by dividing my article, you will kindly give insertion to the following account of a few cases of Spiritual prevision, one of which has just occurred through my humble mediumship, although I am only yet a partial 'medium.' I have had directions from the same source from which the communication came, to offer an account of it for publication.

"On Tuesday morning last, when on board a clipper ship from New York, upward of seven hundred miles from this port, I was induced, by the solicitations of other passengers, to ask if the time of our arrival here could be possibly foretold by our Spirit-friends. The request was made of me very much in derision by some, owing, I trust, chiefly to an honest skepticism on the subject ; but others on board had heard of such wonderful manifestations, including *prevision*, that their curiosity was excited, to say the least of it. For my own part, I was not a believer in prevision, regarding such matters, although perfectly aware that *spirits*, as they are termed by us mortals, could predict as we can, but with much greater facility, the occurrence of events depending on known laws of Nature. However, I made the inquiry as stated, but half expecting a reply in the negative. I was then rather astonished when I received an affirmative and distinct intimation that we would reach San Francisco on the following Saturday. The communication was from my mother in the Spirit-world, with whom I have often conversed, although not often on such subjects, that is, when my health admitted of it. I soon, however, informed every one of the news. It was of course laughed at and ridiculed unmercifully by some ; but for that I do not *blame* people, although it is by no means agreeable. We were at the time in very light variable winds, and I was told that no one really expected to reach port for about a week. The result was that we arrived on the day predicted."

* * * * *

"The philosophy of prevision we know scarcely anything of yet in this sphere, but I have been promised some explanation of the same at some future time. The explanation of a case reported in a late number of the *Spiritual Telegraph* newspaper, as given by Dr. Gray at the New York Conference, might assist us much to an understanding of what appears so mysterious to us in these matters.

During the great drought of 1846, in New York State, a clairvoyant predicted five days beforehand that it would cease at a certain hour on a certain day. Here there could be no human agency concerned, and it was fulfilled to the very letter. The clairvoyant stated in explanation, while in the clairvoyant state, that such phenomena took place in the Spiritual atmosphere, which was the interior essence and mover, or mainspring of the natural atmosphere, some time previous to their development in the latter."

SHADOWS OF COMING EVENTS.—At one of our regular sittings at my residence on Wednesday evening, February 23d, with Mrs. A. and Miss M. as mediums, Miss M. passed into a trance; and after describing in glowing terms the beauty and happiness of the place in which her spirit was privileged to roam, she said:

"There is some friend somewhere going to be changed, and go there soon. I don't know who it is, but it looks like mother."

I asked, "Wouldn't you be glad to have her go to so beautiful and happy a place?"

She replied, "I am glad, and yet sorrowful. She will be better off. They don't think she is going, but she is."

"Will she go soon?"

"I can't tell, but think she is; it looks so." Miss M. now beheld a hearse and a funeral procession.

With the hand and pencil of Mrs. A. they now drew a representation of a beautiful wreath, and said that such a wreath was being prepared by the Spirit-friends of her who was soon to change, and that it was for her to wear on her entrance to the Spirit-world. They then wrote, through Mrs. A., the following sentence:

"God calls His children home in rapid succession, each in their turn, as their labors here are done and the spirit longs for immortality. Then the angel comes in love, and bears them home to their heavenly mansion."

At this date, February 23d, we supposed the person alluded to was in good health. We had heard from her a few weeks previous to that effect. Miss M. came from the trance and wept much, saying that her mother would soon change, as she had seen her friends in the Spirit-world preparing to receive her.

Thus the matter rested. I made the usual record of what transpired. We heard nothing from the place (Gardiner, Maine) in which her mother resided until Tuesday, March 1st, when I received a telegraphic dispatch, stating that she was "*very sick*." The next day, Wednesday, March 2d, I received another dispatch, by which I was informed that the mother of Miss M. *that morning passed from this to the Spirit-world.*

CHELSEA, MASS., March 5, 1853.

JOHN S. ADAMS.

NOTE—I have since learned that the mother of Miss M. was perfectly well on the Wednesday we had our sitting; as far as her friends could observe, and that no appearance of illness was visible

until the evening of the following Sabbath; thus proving the truth of what our Spirit-friends told us, that her friends did not think she was soon to leave them.

A.

DREAMS VERIFIED BY FACTS.—We are indebted to a legal gentleman in Illinois for the following interesting facts:

"General Stephen Rowe Bradley, formerly of Westminster, Vermont, a lawyer of distinction, and senator from that State in Congress, a gentleman not likely to be influenced by superstitious notions, on one occasion, when absent from home some 100 miles, dreamed that his son, a youth, was drowned. The impression of this dream upon his mind was so intense, that he immediately, with all haste, started for home. On his arrival there, he found the funeral procession just leaving his house, to bear that son to the grave! He was drowned, according to the indication of his father's dream.

"Hon. John M. Goodenow, of Ohio, a lawyer of high standing, at one time member of Congress, and also a judge of the Supreme Court of that State, while residing in Bloomfield, in Trumbull County, resting at a tavern—a short day's ride from home, when on his return journey—dreamed that his house was on fire, and his family asleep within it. He was a nervous man—one of the last persons to yield to fancies of that description; but, instantly awaking, and feeling an unusual solicitude for his family, he at once arose from his bed, mounted his horse, and rode with all speed for home, where he arrived just after day-break. His first sight of his house disclosed the smoke breaking through or issuing from the roof! His early arrival enabled him to arouse his family in season to save themselves and the house, which was ignited in some of the timbers, but had not yet burst into a flame."—*Sp. Tel.*

AN ANGEL SPACE TO THE CHILD.—We are personally acquainted with the friend who writes the following letter, and assure the reader that his statement is entitled to the fullest confidence.—[*Sp. Tel.*

GLENS FALLS, June 11, 1853.—FRIEND BRITTON:—An occurrence which happened in this vicinity, a short time since, is interesting as being one of those facts which are so easily accounted for on the Spiritual theory, but which the great majority of people would pass by as a remarkable coincidence, or a singular circumstance. You can do with the account which I send you as you think proper. The facts are as follows:

"On Monday, May 16, two young men, named Ball and Buttolph, were engaged in rafting at the "big boom," about three miles from this place. One of them lost his balance and fell into the water. Being unable to swim, his companion went to his assistance, and both were drowned. This took place about eleven o'clock A. M. At the same time, a little sister of Ball, four or five years of age who was playing with other children at a neighbor's, a short distance from her home, but five or six miles from the scene of her

brother's death, suddenly commenced crying, and said that her brother was drowned. On being told by those about her that it was not so, and that her brother was at work, etc., she only cried the more, declaring he was drowned; that she knew he was drowned, and that she must go home to her mother. She accordingly started to go home, but said she was afraid to go alone. Some larger children went home with her, when she told her mother the same story, and in answer to their inquiries of how did she know her brother was drowned, said, some one told her. In about an hour news of her brother's death was brought to his home.

"The bodies were not recovered until Saturday, on which day—and, at the time of the occurrence, as nearly as can be ascertained—the little girl told them at home that the body was found, which statement, as in the former case, was speedily verified.

Yours, very truly,

A. T. HARRIS.

REMARKABLE EXPERIENCE.—The friend who briefly narrates his Spiritual experience, in the following letter, is a clergyman of expanded views and liberal culture. For some years he has been associated with the Universalist denomination in the capacity of a religious teacher, but "was never subject to bonds."—*Sp. Tel.*

KEY WEST, May 10, 1853.—FRIENDS PARTRIDGE AND BRITTAN:—One week ago, I commenced writing in my room, alone, with an ease and facility, if possible, far above my usual voluntary writing. Since the first effort I have conversed with a number of Spirits of different degrees of intelligence. I have been a medium for the Greek, Latin, French, and Spanish languages. The last-mentioned I am entirely ignorant of. With the other three I have heretofore had some acquaintance. Though I have not investigated the theory of Spiritualism much through the Spirits, yet my mind is enlightened to a good extent by a Spiritual or superior influx of truth. What is still stranger, by a previous understanding, I was favored in my pulpit efforts with the assistance of that great and good spirit, Father Ballou. His mind selected the portion of Scripture for me to read in the morning, inspired the prayer, and through me made the discourse. In manner and matter it was, to say the least, an excellent imitation of him. I know it was not myself, for I believe I was never an imitator of any one.

I can now converse mentally with the Spirits, and do so with perfect ease. Besides, I have for the last six hours been in conversation with a friend nearly a thousand miles' distance. So intimately are we connected, that one mind may dictate, and the two pens held in our hands write the same language. I read a letter over to myself, and my friend in Maryland knows its language, and further, we can converse with one another mentally, and, what is stranger still, the philosophy of the thing is clear to my mind by intuition or influx. I will say no more, for I hope to be with my friends at the North soon. You are at liberty to use the above as

your inclination prompts. I am not unaware of the fact that this communication will astonish and provoke some of my many acquaintances. But they can not be as much astonished as I am, for the thousandth part has not been told. Yours, for truth,

A. GAGE.

MEDICAL UTILITY OF SPIRITUALISM.

But little has been published on this subject in comparison with the great number of interesting facts which exist. Spiritualism appears to produce about the same results as Nervauric treatment (commonly called Mesmerism) and Clairvoyance combined—with this advantage, that valuable prescriptions may be obtained from spiritual sources, especially from deceased physicians, when the medium is not sufficiently clairvoyant to have given a prescription by his or her own intuitive powers. The medical relief imparted by spiritual influences is not generally so exhausting or injurious to the operator as that obtained from nervauric manipulation. To what extent spiritual power can thus be made tributary to the treatment of disease, is a practical question of great importance.

In the *New Era*, of Boston, Aug. 3, C. C. York, of Claremont, N. H., relates the case of a scrofulous child, four years of age, in whom the disease had rendered one eye nearly blind and the other appeared to be about to suffer the same fate. She was cured by manipulation and by prescriptions given by himself in the spiritual state. In the case of his own daughter, said by her physician to be in danger of losing her hand from an inflammation, he gave prompt relief and an entire cure by the application of hands and use of a liniment prescribed by the spirits.

Mr. E. Dow, of Woburn, having been broken down and disabled from all business by asthma, threatening to terminate in consumption, and afterward having been considered in a dying state from an attack of dysentery, was cured in three days by a healing medium, Mr. S. Cutter, and in four or five weeks resumed work in good health. His wife being attacked by typhoid fever, was also cured satisfactorily by the same medium, and a febrile attack of his daughter was thrown off promptly.

Three other individuals of Woburn relate cases of Mr. Cutter's remarkable success as a healing medium.

The *Spiritual Telegraph* publishes the following examples of spiritual cure :

"The Spirits have accomplished some marvelous *cures*. Rev. H. H. Hunt relates that while in Indiana, in the month of September, 1851, he commenced the investigation of the rappings, and was "convinced that there must be a spiritual agency involved in the matter." Subsequently, two of his daughters became media ; but on account of his position as a minister of the Gospel, he made no

public announcement of his conviction. At length, finding it impossible to adopt any other than a Spiritual theory, he imputed the whole to the devil, and called on the unseen power to *try him*, and "not make his children victims of hell." Accordingly, the powers aforesaid took him at his word, and exercised his limbs all one night, with great violence. In the morning his resentment was subdued, and he was in a condition to become an earnest enquirer after truth. He now began to preach under Spiritual influence, and to heal the sick. His success in the exercise of this new ministerial function—practiced by the earliest ministers of Christ, but neglected by their successors—may be inferred by the subjoined examples, which are thus described by himself :

'At a circle held at Adrian, the first Saturday in July, the Spirits wrote : "Seek the lame, the halt, and the infirm, and they shall be healed." I then remarked to J. M. Reynolds : 'It can not be done; if that is read, away go the Spirits and the cause together ; for some one will be presented and not cured.' Nevertheless, the call was read by my colleague, when Mr. Lyons presented himself, stating that his leg had been drawn up by rheumatism four years, and was under acute pain at the time. Without the exercise of my own volition, I was thrown into the Spiritual state, and placed before him. I was also made to speak by the power of the spirit. * * * I put my hand on him, and he was made whole. He dropped his cane and went away rejoicing, fleet as a boy of sixteen.

'After this, a child, son of D. C. Smith, was very sick. The physician having given the most powerful medicines for stopping the fits, without effect, the father called me in. I seated myself by the boy, and was put in communication with him by an unseen agency. Soon the patient showed too clearly that another fit was coming on ; but instead of his suffering from the attack, *the whole power of the malady fell on me*. The agonizing distress, the clenched fist, and contracted muscle, gave me alarm for my own safety ; but the second thought, that I was in the hands of spirits, quieted me ; and I threw off the attack. The boy had no more fits, but got well.'

"The following instance of a remarkable cure by the aid of spirits, is narrated by Mr. John O. Watbles, a gentleman of intelligence and veracity :

'My brother-in law related to me an incident that may be interesting to some. A few days before I was there, he was at work in the grove, chopping wood ; a young man rode up and enquired 'if his name was Whinery ?' He said, 'Yes.' 'Milton Whinery ?' 'Yes.' 'Well, you are the man for me ; my sister has been at the point of death more than six hours, and the spirits say 'You can cure her.' Milton said, 'I can't do anything ; I never did anything in my life—I do not know anything about it.' But the young man insisted, and he went—it was nine or ten miles. When he got

there he found the house full of people in attendance, expecting every moment that the young woman would breathe her last, and anxiously awaited his arrival. When he entered the room, he saw the young woman lying in great agony, the blood frothing from the mouth—in a fit, I suppose. At this sight he sickened—as he does at the sight of blood—and fell back into a chair. He then became entranced, and said, ‘In twenty minutes I will lay my hand on her head and she will recover.’ He commenced jerking severely—as was related to him afterward—and immediately the young woman was relieved! At the expiration of twenty minutes he aroused, and turning to the young woman, asked her how she felt, at the same time laying his hand on her head. She answered, ‘*I am well*’—and immediately sat up in the bed! He then went out to supper, and after that returned to the room, and the young woman was up and clothed, and in her right mind. She had been in a partially deranged condition more than a week. She now walked about the room with him, and was standing in the door when the physician—who had left her a short time before and had come back, not expecting to see her alive—rode up. Being a disbeliever in all the late ‘manifestations,’ he looked astonished, gazed at her a moment, as if disbelieving his own senses, and exclaimed, ‘Gods! No more use for doctors!’ and rode off. This can be attested by more than forty persons.’

“We received the following but a few days since, from N. F. Hyer, Esq., of St. Louis. The writer was educated for the Bar, and is fitted, by his mental organization and pursuits, to discriminate closely, and to state facts with mathematical precision :

‘The scarlet fever was in the neighborhood in April last. Mr. B., a neighbor living across the street, had lost one child and another was about gone ; also a daughter, about fourteen years old, was taken with the disease very violently. Mr. H. was strongly impressed to go and see the child, but her husband objected, that she might thereby introduce the disease to her own family. The spirits induced her to write, ‘go, and we will take care of you.’ She went, put her hand on the girl’s head, and the fever left her. Also, a son of Mrs. S. was cured by Mrs. H. in the same way.’”

MEDIUMSHIP.

Mr. C. E. King remarks, in the *New Era*, on the qualifications of a medium, and insists that perfect harmonious *health* is one of the most necessary conditions.

“The best mediums that I have ever seen are persons of robust health. This seems to be essential to a perfect developement, either in the sounds, movements, writing, or in clairvoyance. I have seen but very few good writing and clairvoyant mediums who

are not strong physically ; and I have yet to find a medium for loud, honest raps, or for fair, undisguised movements of tables, chairs, etc., who has not a sound and vigorous constitution. In answer to questions upon this subject, Spirits have said that they control the peculiar aroma or element in the atmosphere surrounding the medium, for the production of the sounds and the movements, and this peculiar element (for which I can find no name) is more abundantly generated by healthy than unhealthy bodies. It is, however, well attested, that raps and other indications of spiritual presence have been frequently heard by and around the sick and the infirm, but in most if not all of such instances it is evident that the clairvoyant, or spiritual perceptions of the persons are in such development or activity that they can see, feel and hear much that is oblivious to their attendants." * * *

"I know a gentleman in Ohio who was very sickly last summer, but early in the autumn was brought under Spirit influence, and made strong and active ; and he is now the medium for powerful raps and movements, and his hand is beautifully controlled by the invisible agents.

"There is a state of brutish physical development, by some supposed to be the most perfect state of health—a feeding or fattening like a hog or an ox, at the expense of intellectual vigor—which is more opposed to spiritual mediumship than the other extreme of bodily infirmity and prostration. In proportion as we grossly indulge and develop our sensual appetites and passions, the spiritual aroma or element, in which our Spirit friends operate for the manifestation of their presence, seems to diminish within and around us, and in some it is so nearly extinguished as to leave them little evidence of their manhood, and none of their immortality.

* * *
 "Candidates for mediumship in writing, vision, or speaking, will find absolute necessity for the preservation of serenity and evenness of disposition under all circumstances. When opportunity offers, they should withdraw from society for silent and secret contemplation upon subjects connected with their Interior Life, past, present, and future. An hour daily spent in this manner, and for the silent and uninterrupted influx of the spiritual essence upon mind and body, has been frequently prescribed by Spirits for the development of media, and in several instances I have noticed very surprising and gratifying results. While in circles, mediums in process of development for the higher order of manifestations should be seated in as easy and comfortable a manner as possible, and should be free from all kinds of physical or vocal disturbances."

What are the conditions necessary to enjoy the elevating influence of spiritual communion. the prescient knowledge and medical information it may yield ?

Neurology clearly indicates that our spiritual relations belong to the interior region of the brain, lying upon the median line, in the

region between Foresight, Clairvoyance and Religion. It is, therefore, by the cultivation of the intuitive, religious and serene faculties of the organs on the median line that we develop our spiritual capacities. In addition to these, the region of the organs of Spirituality and Love of the Dead (the latter lying between Spirituality and Love) is especially efficient in promoting the same object, while the region of Tranquillity and Sublimity gives material co-operative assistance. These indications are sufficient to denote the course of life and mental discipline promotive of the capacity for spiritual intercourse.

The idea that cultivating spiritual intercourse or acting as a medium is apt to produce insanity is not sustained either by neurological science or by experience. Grossly exaggerated statements are continually set afloat upon this subject, one of which was met by the editor of the *Spiritual Telegraph*, as follows.

"It was reported some months since by the *New York Herald*, and copied by other papers, that there were twenty persons on Blackwell's Island who had been made insane by Spiritualism. As the locality designated was not far from this city, our colleague went to the place with a view to ascertain the facts, and learned from the resident physician of the Island, that there had never been but one person there who was reputed to be insane from that cause, and that he remained but a very short time, his mental equilibrium being soon restored. We, however, found among the victims, whose cases admit of no hope, a young lady who was converted at a revival meeting and baptized through the ice some two or three years ago, and who has never had the use of her reason since her introduction into the Church. Does this fact constitute a valid reason why people should not join the Church?

"If all the reports respecting the insanity occasioned by "the rappings" have been as much exaggerated as the foregoing, the whole number, according to our arithmetic, will be reduced from five hundred to *twenty-five*, which is probably much nearer the truth.—ED."

PROGRESS IN EUROPE.

The table moving phenomena are now familiar in Great Britain and in the Continent—in France, Germany, Russia, Italy and Spain. The *Espana*, a Spanish journal published at Madrid, says:

"I have been informed that, since the successful result of the magnetic experiments which were made on the 8th ultimo, by a family residing in Aranjuez, and of which our readers are already acquainted by the *Espana*, of the 10th ult., her Majesty Queen Isabella, hearing directly of the circumstance, wished to be present at the repetition on the day following. On this day, in the morn-

ing, the same persons who on the 8th had discovered the successful application of the magnetism of the circle—not only to tables, but also to many other objects, and chiefly to the human body, were in attendance. To witness it, H. M. the Queen, H. M. the King, and H. R. H. the Princess of Asturias, accompanied by their respective attendants, went on the 9th, at five o'clock in the afternoon, to the country-seat called Labrador, where also came, by invitation, H. M. the Queen's mother, with her two daughters, and Dr. Rubio. Out of high consideration and prudence, H. M. the Queen did not take the least part in the experiments. Every thing was done by the other persons present, H. M. having condescended to call to her presence the noblemen and officers of the escorts to see that which they had never seen before, or to experience among themselves the effects of the magnetic circle produced by their associates.

"The progressive movements, the turning of the tables, as well as the application of the circle to the human body, and, in short, as many trials as were made, had the most complete result. Her Majesty at a late hour retired, agreeably surprised, to the royal palace."

In France, a correspondent of the London Illustrated News gives the following account of what has occurred in Paris :

"An immense sensation was caused here, a few days since, by a revelation given on the authority of some of the most respected and influential members of the clergy, headed by the Archbishop of Paris, on the subject of the *tables tournantes*. Here is the tale, as we received it through the channel above recited. The Archbishop, being questioned as to his opinion of the legitimacy, in a religious point of view, of attempting to communicate with Spirits through the medium of the tables, replied that he had not sufficiently studied the question to reply thereon; that he imagined the effects produced were wholly of the nature of a physical science, and in that case harmless; but that, in order to form a judgment, he would attend a meeting composed of certain members of the clergy, at a place appointed, to try the usual experiments. The table being put in motion, one of the party demanded it to reply, by a certain number of raps, if there were a spirit present. The response was in the affirmative; and, in answer to a second question, the spirit was stated, by the table marking by raps certain letters of the alphabet, to be that of *Sœur Françoise*, deceased a week previously, at the Convent of ———, in Paris. The Abbe B—— stated that he had confessed the *Sœur Françoise*, who had, in fact, died at the time and place named. General consternation, as may be supposed, ensued; when the Abbe L——, rising, commanded the spirit, "in the name of the Savior," to appear. The report declares that the spirit hereupon actually became visible, and replied to a variety of questions put to it, but of what import we

are not informed. On the above details we do not pretend to give either explanation or opinion. Such is the story as related by the different members of the *seance*, two of whom were so affected by the events related, as to be for some days seriously indisposed—one of them even confined to bed. Various histories declare that, through the medium of the tables, communications are held with spirits of all nations, who, happily, being excellent linguists, find no difficulty in expressing themselves in any language chosen by the questioner, and reveal the “secrets of the prison-house” with a frankness, not to say indiscretion, that would shock the more reserved ghost in ‘Hamlet,’ and that in no way confirm his statement of the horrors of his temporary abode, many of them describing, in most glowing terms, the beauties and delights of the places which they inhabit.”

The subject has been taken up by the Academy of Sciences, M. Seguin having communicated to that body an instance in which a table responded to the notes of a piano.

In Manchester, England, a meeting was held at the Athenæum Rooms to investigate Spiritualism, which was attended by a numerous audience. The company in the centre of the Hall arranged themselves to surround the tables, which were to be used for experiment. One of the tables surrounded by ladies, started into motion, and revolved about the room in five minutes; another in twenty-five, and another in thirty-seven. Each of the individuals seated at the tables, declared positively that he had not exerted any muscular power to cause the movement.

The public and authentic character of these proceedings, renders the account worth quoting as given by the *Manchester Guardian*:

“The chairman then invited ladies and gentlemen who were willing to experiment upon tables to take their places, and in a few minutes all the tables but one were surrounded by experimenters, including persons of various ages and both sexes.

“The experiments commenced at eight o’clock. The first table which moved was a round one, about three feet in diameter, standing upon three legs, without castors, and having a leather top. At this table four ladies took their places, and in five minutes it began to turn rapidly, the ladies running round with it. After several stoppages, for which the experimenters could not account, the table moved round so rapidly that several of the ladies appeared to be getting giddy, and two of them became so much alarmed that they discontinued the experiment. These ladies had simply placed their hands upon the table, without touching those of each other. After this experiment, the chairman suggested that it should be repeated, the ladies having tissue paper placed between their hands and the table to prevent the effects of friction. This was tried for fourteen minutes, with three ladies only (the other two being too much alarmed to take part,) and failed. The other two ladies were then

induced to join the circle, and in three minutes the table moved. Upon examination, it was found that the tissue paper had been wetted by perspiration, and had adhered to the table. It had, therefore, failed to counteract the probable effects of friction and proved nothing. The second table which moved, was a large and heavy round one, of polished wood, about four feet six inches in diameter, and weighing about one hundred pounds, having a pillar and three claws, to each of which there was a castor. Round it sat eight gentlemen, who formed the circle in the usual manner, touching each other's little fingers, but not bringing the thumbs of their own hands into contact. At twenty-five minutes past eight o'clock (when the experiment had been conducted for twenty-five minutes,) this table began to move slowly from right to left; and, with some stoppages, it performed about two revolutions in that direction. It then stopped, and after waiting some minutes, the experimenters, who had previously willed that it should move from right to left, willed that it should move in a contrary direction. In a minute or two motion recommenced, and the table moved so rapidly in the direction intended, that the gentlemen who had previously risen from their seats, were obliged to run round with it; and its revolutions did not cease until one person, feeling giddy, withdrew his hands and broke the circle. It was observed that this table turned upon one of the three claws as an axis; this claw, however, did not remain perfectly stationary, and the circumference of the table described a series of eccentric circles.

"After the performance of these experiments, Dr. Braid said there had been some most unexceptionable experiments. They had seen two tables turn, and his conviction was that the motion arose from what Dr. Carpenter called the *ideo-motor power*. The mind being concentrated for a length of time upon an idea, it at last began to act upon the muscular system. This was not a voluntary act, and might even be in opposition to volition. He was satisfied, so far as he had seen, that this was the true solution of the matter; that the ladies and gentlemen were not conscious that they exercised any effort, and that the effect arose from this unconscious muscular action. In order to test whether or not the motion was caused by electricity, he suggested that a wire should be laid upon the tables, and that instead of touching the table the experimenters should hold this wire. If the motion arose from electricity, it would take place under these circumstances; if it was the result of muscular action, the effect of that action would be on the wire, and not on the table. The experiment was accordingly tried. A piece of thin wire was laid around the ladies' table; it was twisted into a loop between each of the operators, and was then held by the ladies who had previously operated so successfully. The hands of the ladies did not touch the table. They maintained their positions for half an hour without success, and then abandoned the attempt. They then placed their fingers upon the table,

and in about a minute it turned rapidly. The third table which moved, was a similar one to that which was moved by the ladies. Five persons sat at it, and at thirty-seven minutes after eight it turned rapidly from right to left. These persons had formed the circle in the ordinary manner, with only the little fingers touching. When the table began to move, some of the bystanders thought that some of the experimenters were exercising pressure, and, therefore, suggested that they should cross their hands, as it was thought that, in this position, they would be unable to exercise any force upon the table. This was done, and the table afterward moved rapidly from right to left, and left to right. The last table to turn was a square one of mahogany, about six feet long by four wide, standing upon four legs. At eight o'clock eight gentlemen and two ladies sat down to this table, and continued the experiment without success until thirty-five minutes past nine, when they discontinued it. Seven gentlemen and five ladies, including three of those who had previously been so successful, then sat down, and in about a quarter of an hour they moved the table a short distance. The circle was then broken by one of the party, and the table stopped. At nine o'clock, the gentlemen who had previously moved the large round table, formed the circle as before, but without allowing their fingers to touch the table. They tried this experiment for ten minutes, but without success. The chairman suggested that, in order to prevent the effects of friction, a table should be smeared with olive oil, upon which the experimenters should place their fingers. In accordance with this suggestion, a belt of oil about five inches wide from the edge was made upon the round tables. Six gentlemen then sat down, and in about twenty minutes the table moved. The large round table, which had been the second to move, was then smeared with oil upon the wooden rim, and the same eight gentlemen, who had previously experimented, again sat down to it. In this instance they formed a circle as before, but only the tips of their fingers touched the table. They began their experiment at a quarter past nine, and, at one minute before ten o'clock, the table made part of a revolution from right to left. It afterward moved in different directions, according to the will of the gentlemen experimenting upon it, up to a quarter past ten o'clock, when they desisted. In the course of this experiment, these gentlemen were much disturbed by the pressure of the audience upon them; and by other proceedings. Whenever the attention was thus distracted, the table stopped."

As the facts which have already been given are probably sufficiently wonderful for many readers, the description of the various spiritual wonders may be postponed for the present.

TOLERATION.

One of the hardest lessons for mankind to learn, is to tolerate differences of opinion, which lead to diversity of action. Each individual in accordance with his peculiar opinions, wishes to promote some great object,—and as others, in the exercise of the same freedom of thought, may wish to defeat that object, the zeal of each may impel him to domineer over all who differ, in order to secure the accomplishment of his end. Hence, there is a universal disposition to tyrannize in matters of opinion, and the only sure protection for liberty lies in the balanced strength of rival parties, which renders it impracticable for any one to domineer over others. But wherever large majorities exist, of coincident opinions upon any subject, minorities have but little freedom upon any subject in which the majority are agreed. Whatever notions, in relation to religion, politics, social order, or even fashion, may be entertained by the majority, it is dangerous, or at least imprudent, for any small minority to dispute, or even to disregard—no matter how trivial the matter involved. The first man who hoisted an umbrella in London was pursued by a mob; and one of the first who burned mineral coal was put to death by law.

With all our republicanism and democracy, we have not yet realized the fundamental principle of liberty—that every man has a right to think in accordance with the evidence before him, and the laws of his own reasoning faculties.

Public opinion is, on many subjects, far more despotic in America than in Europe. In external fashions, and in religious ceremonies, no one can deviate from the established order without great inconvenience. Theoretically free as we are, and with a government which is seldom permitted to interfere with the liberty of thought or speech, we are, nevertheless, almost as much enslaved in some respects, as the nations which submit to a censorship of the press, and pay the taxes of a church establishment. Public opinion watches, with a jealous eye, deviations from what is customary, and most of its leaders are fierce in denouncing deviations from authority, or innovation.

Hence, the greatest favor which can be done us at the present time, is to promulgate with vigor, and sustain with manly courage, eccentric doctrines which conflict with public opinion—thus vindicating the right to exercise that freedom which our constitution and laws guarantee. No matter how new and eccentric the doctrines advanced, if they are advanced with intellectual vigor they will compel men to think, and enlarge the area of freedom for the operation of reason.

Hence, I would regard with pleasure the introduction of every new element of social agitation—the development of new doctrines among ourselves, and the introduction into our country of the followers of Confucius and Mahomet, of Mormonism and of Buddhism.

Striking proofs have recently been given of the necessity of such eccentricity of sentiment, to familiarize the public mind with ideas of toleration. The mobbing of Gavazzi in Quebec and Montreal, the mobbing of Kirkland in Cincinnati, the conduct of the mob at the Hartford Convention, for the discussion of the claims of the Bible, the turbulent conduct of the rowdy audiences at the New York Conventions, encouraged by the public press of that city, the rudeness exhibited toward the female delegate of the World's Temperance Convention, and the inflammatory language used in reference to the Mormons in our public press, with numerous similar indications of intolerance, show that nothing but diversity of sentiment, and vigorous action in minorities, can sustain the freedom of thought and freedom of speech in our country.

It is a little remarkable, however, that, while our people are generally intollerant, there is but one portion, the Roman Catholic Church, which openly and distinctly avows intolerance as its creed, and still maintains unity of sentiment and action with the persecuting movements of past ages.

All other classes are intolerant by violation of their professed principles, and hence their intolerance must be a transitory fact in their history, and even Romanism must in time yield to necessity and to the force of circumstances, until its intolerance, having long been an impracticable doctrine, shall become an obsolete idea.

WRITINGS OF PROF. CALDWELL.—The following catalogue presents the names of a number of the writings of the late Prof. Caldwell, copies of which may yet be obtained at Maxwell's bookstore in Louisville. Those marked with an asterisk may also be obtained from F. Bly, Cincinnati. The writings of Dr. C. will be a subject of future notice in the Journal.

1. *Physical Education, pp. 133.
2. *Caldwell's Essays,—on Malaria, a Prize Essay, and on Temperaments, pp. 300.
3. *Elements of Phrenology, pp. 280.
4. *Medical and Physical Memoirs—on the Origin of Yellow Fever, and on Natural Religion, pp. 224.
5. On Hygiene.
6. Analysis of Fever, pp. 97.
7. On the Vitality of the Blood.
8. *Phrenology Vindicated, pp. 93.
9. Last Valedictory Address—on the Education, Qualifications and Duties of Physicians in the United States, 1849.
10. *Memoirs of Holley.
11. Life of Greene.
12. *Connection between Phrenology and Religion, pp. 24.
13. *On the Vice of Gambling, pp. 37.
14. *On the Greek and Latin Languages, pp. 37.
15. On the True Mode of Improving the Condition of Man.
16. *Popular and Liberal Education, pp. 73.
17. *On the Unity of the Human Race, pp. 53.
18. *On Capital Punishment, pp. 64.
19. On the Effects of Age.
20. *On Quarantines and other Sanitary Systems—a Prize Essay, pp. 72.
21. On the Spirit of Improvement.
22. Intemperance as a Form of Mental Derangement.
23. New Views of Penitentiary Discipline.
24. On the Preservative and Restorative Powers of Nature.
25. Thoughts on the Character and Standing of the Mechanical Profession.
26. Medical and Physical Memoir—on the Powers of Nature, Optimism,

and the Teaching and Diffusion of the Science of Medicine. 27. *Physiology Vindicated—a Critique on Liebig's Animal Chemistry, pp. 95. 28. *The Replier replied to, and Reviewer reviewed, a Letter to Dr. Yandell, pp. 55. 29. Caldwell on Mesmerism. 30. Life of Fisher Ames. 31. Oration on Endemic Diseases of Europe and America.

Miscellaneous Intelligence.

Letter from Dr. Hare.—The following letter from Dr. Hare, addressed to the Philadelphia Inquirer, will probably be sufficient to refute the extravagant hypothesis of those who suppose that electricity is the agent concerned in table-turning :

“Philadelphia, July 27, 1853.

“*Dear Sir :* I am of opinion that it is utterly impossible for six or eight, or any number of persons, seated around a table, to produce an electrical current. Moreover, I am confident that if, by any adequate means, an electrical current were created, however forcible, it could not be productive of table moving. A dry wooden table is almost a non-conductor, but, if forming a link necessary to complete a circuit between the sky and earth, it might possibly be shattered by a stroke of lightning ; but if the power of all the galvanic apparatus ever made were to be collected in one current, there would not be power to move or otherwise affect such a table.

“Frictional electricity, such as is produced by electrical machines, must first be accumulated, and then discharged, in order to produce any striking effect. It is *in transitu* that its power is seen and felt. Insulated conductors, whether inanimate or in the form of animals, may be electrified by the most powerful means ; without being injured or seriously incommoded. Before a spark of lightning poises, every object on the terrestrial surface, for a great distance around, is subject to a portion of the requisite previous accumulation ; yet it is only those objects which are made the medium of discharge that are sensibly affected.

“Powerful galvanic accumulation can only be produced by those appropriate arrangements which concentrate upon a comparatively small filament of particles their peculiar polarizing power, but nothing seems to be more inconsistent with experience than to suppose a table moved by any possible form or mode of galvanic reaction.

“It was ascertained by Gaziot that one of the most powerful galvanic batteries ever made could not give a spark *before* contact to a conductor presented to it, at the smallest distance which could be made by a delicate micrometer.

“More than a month since, at the house of a friend, a number of respectable visitors were observing a charming young lady, who was under the impression that a table caused the movements which

actually resulted from her touching it. I then stated that the subject was a physiological mystery, not a purely physical mystery. The only subject for inquiry was, how people could so deceive themselves as to suppose that what they really moved moved them. Putting *my hand* on the table, it displayed not the slightest tendency to motion. Yet, whatever an admiring youngster might do, who would suppose that a table would move more readily for a young lady than for an old man?

"Is there any law which is pre-eminent for the invariability it is that *inanimate* matter can not *per se* change its state as respects motion or rest. Were this law liable to any variation, we should be proportionably liable to perish; since in that case the revolutions and rotations of our planet its satellite might undergo perturbations by which the ocean might inundate the land, or the two great proximity or remoteness of the sun cause us to be scorched or frozen.

"If the globe did not carry the Pacific more steadily than the most competent person could carry a basin of water, we should be drowned by the overflow of the land.

"I recommend to your attention and that of others interested in this hallucination, Faraday's observations and experiments recently published in some of our most respectable newspapers. I entirely concur in the conclusions of that distinguished experimental expounder of nature's riddles.

"A moral may be drawn from this susceptibility to self-deception. In our moral conduct, as in our physical movements, we sometimes take the effect for the cause, and blame others for that which has originated in ourselves."

"*The Two Armies.*—A striking contrast is contained in the following statement, which we find in the Economist of this city:

"The United States army numbers about 10,000 men, and they cost the country last year \$8,225,246 for pay, subsistence, clothing, etc. That is to say, \$820 per man, or if we deduct the militia expenses, \$800 per man. It would puzzle any one to tell of what service these men are, living uselessly in barracks and forts, eating three meals per day, and turning out occasionally to touch their caps to their officers.

"The Illinois Central Railroad army numbers ten thousand men also, and they receive from the company \$3,700,000 per annum; in return for which they labor twelve hours per day upon a work which gradually stretches itself through the most fertile plains, connecting the great lakes with the Ohio and Mississippi rivers, and ultimately with the Gulf of Mexico.

The *prospective* building of the great Centrail Railroad of Illinois alone has added to the wealth of that State, in the appropriations of wild lands, the sum of forty millions, with a strip of but twelve miles in width; and the actual construction of the road will bring to a ready market millions of acres of land now owned by the

general government, which, were not the road constructed, would be waste for years to come. The federal government employs ten thousand men, at an expense of eight millions of dollars, to carry about muskets. The Central Railroad Company, employing ten thousand men at less than four millions, confers a vast property upon the State, upon the federal government, and upon thousands of farmers. Year after year the government spends its millions of dollars affecting nothing, producing nothing, and resulting in nothing but the turning loose of superannuated soldiers, made paupers by a life of idleness, to prey upon the industrious during the remainder of their existence.

"The Illinois Company, by three years expenditure, establishes seven hundred miles of iron rails through prolific farms, many of them owned by the persons whom they employed to build the road—men of industry, vigor, wealth, and intelligence. The United States, in three years, have spent \$300,000,000—enough to build a double track to the Pacific—and they have nothing to show for the money but some old forts, guns, tattered uniforms, and demoralized veterans.—*N. Y. Evening Post.*

The Rabbis and the Tables.—While table-moving and "rapping" are practiced by persons of all the more modern religions, and of no religion, not excepting the Mormons, and we even hear that some of the Roman Cardinals are experimenting in the new mystery, the doctors of a much older faith denounce it, and forbid their disciples to meddle with the accursed thing. These are the Jewish Rabbis of Poland, who declare that table-moving is irreligious, opposed to the law of Moses, and on a pain of damnation to be avoided as a great sin.

A Fat One.—One of our city physicians (says the Savannah Journal) has handed us the following extract from a letter written to him by a professional brother in the up-country, describing a somewhat singular case, we believe of rare occurrence in medical practice :

"I must put in a slip to give you a singular instance of death from the rapid accumulation of fat. We had a young man residing eighteen miles from this place, who was one of the miracles of nature. At the age of 22 years he weighed 565 lbs., he continued gradually to increase in flesh until he reached a little over 600 lbs., he was able to get about with tolerable ease and comfort to himself, and attended to his planting interest. Four weeks ago he commenced in flesh, and gained at first 1½ lbs. per day, then he gained a little over 2 lbs. per day ; last week he died suddenly in his chair, I think from an accumulation of fat around his heart. Three days prior to his death he weighed 643 lbs., and had he been weighed the day of his death, no doubt he would have gone over 600 lbs."