

THE SPIRIT WORLD.

"If this Counsel or this Work be of Men, it will come to nought: but if it be of God, ye cannot overthrow it."—*Acts of the Apostles.*

A Journal devoted to the Phenomena of Modern Spiritual Manifestations.

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THREEPENCE.

Slanders of the "The Zoist."—The Rapping Phenomena.

"This is Truth, though opposed to the Philosophers of the Zoist."
Gall Improved.

It is an old but nevertheless a true saying, "that there is a time when forbearance ceases to be a virtue," and we have found it to be so on an occasion, when the best feelings of our nature have been grossly outraged,—when malice, ignorance, and falsehood have misrepresented us in the blackest and most foul manner possible; holding us up as fit objects only for the scorn and contempt of the world. In most cases the injured party may have the libellers and slanderers brought before the proper tribunals, and punished for their crime. In the present instance however, a subject is involved, which like many other new and most true phenomena, imperfectly understood by the world at large, locks out the hope that could otherwise be entertained of obtaining justice by an application to public tribunals, contending as it inevitably must with popular prejudices.

A sense of duty to ourselves, and to the sacred cause in which we are engaged, has stimulated us to publish a statement of facts, relating to an article which appeared in the April number of the *Zoist*, and which was entitled "Spirit Rapping." Although the allusions are not specifically applied to Mrs. Hayden by name, she is sufficiently indicated in this *moreau*, by the parties who place alphabetical symbols at the end of the article instead of their full names.

We learn from public report, and how far this rumour may be correct we have not the means of ascertaining, that the *Zoist* is the property of Dr. John Elliotson, and that it is under his controul and editorship, and this we should judge by the frequent repetition of his own name in its pages. We have been told that this same gentleman has been sorely persecuted and has suffered much for the sake of Truth. If this be so, it is evident that he has not profited much by his experience, as will be seen by the extracts we shall make from the article headed "Spirit Rappings." There are evidently the brains if not the pens of more than one individual in this discreditable production; but, for convenience' sake, we will use the term writer to the plural party who shows a most gross and unpardonable ignorance of the subject under consideration.

The writer, N. E. E. N., characterises that which has occupied, in serious and calm investigation, some of the ablest minds in the United States of America, as an arrant humbug, an imposition utterly devoid of a shadow of truth,—setting aside by his own presumptuous fiat, the evidence of thousands of persons, who, respecting truth, and not worshipping such arrogance as his, have asserted that the phenomena are genuine,—that the subject is true.

"A philosopher," says this writer, "would be justified in rejecting all this at once. We have no proof of the existence of any spirits as distinct beings in nature; they are merely imaginary bottomless fancies,—the offspring of bygone times, of ignorance."

It is evident from the above and what follows, that the writer fears his material doctrine to be in great danger of an overthrow by the "bottomless fancies," as he is pleased to designate them. But to pass on over a few more paragraphs of such logic, until we come to a note, in which the writer says, that "she cannot have now made less than two or three hundred pounds, and ought, therefore, no longer to make such charges (half-a-guinea a head), as rich people only can afford to pay; but, if her object is to publish a great truth, a great spiritual truth, should, in fulfilment of her mission, admit the more numerous and humble classes at a low rate, or without money and without price, to witness these new revelations!"

Most wise and sage reasoning truly, for one who

attempts to prove that spirits and a spiritual existence are mere "bottomless fancies." Now let me ask, does a physician, although reputed to be a rich man, see and prescribe for his patients without his fee? or does the clergyman, who professes to teach spiritual truths, do so without his price? and do not some of them receive enormous sums for so doing? are we not told that "the labourer is worthy of his hire"? Mrs. Hayden and myself are not so well blessed in this world's goods as to be able, were we so inclined, to devote our time gratuitously to the people, and to defray the heavy expense attendant upon our coming to this country and remaining here. Besides, of what have Dr. Elliotson and two of his friends to complain, who are strongly suspected of having aided in the composition of the article in the *Zoist*? Mrs. Hayden has never, to her knowledge received a penny of their money. They came by invitation. What, pray, has the writer to say to this? "Will he be so good as to be so kind" as to answer how much Mrs. Hayden made by her courtesy, save the abuse and atrocious falsehoods which have found place in the columns of the *Zoist*?

You say that "she cannot have made less than two or three hundred pounds" (an enormous sum, truly, which, we regret exceedingly, is not the case). Twice the sum would not repay us for the sacrifices we have made in visiting England, and ten-fold the amount would not pay for the shameful abuse and malicious falsehoods which has been showered upon her character in the *Zoist*. We trust the writer or writers may live to repent of their folly. The majority of the articles in the *Zoist* bear the names of the authors, and why, we would ask, is it not the case with that on *Spirit Rapping*? We should think that so talented a writer would have been not a little ambitious to have immortalised his name in the pages of the future, and to have let coming generations know to whom they were indebted, not only for so wonderful a production, but for the entire explosion of the Spirit Manifestations. What do these four mystical letters at the bottom of the article stand for? May one be informed? or perhaps we may be permitted, being American, to guess. And so we guess. E—and N—But we may have guessed wrong;—or does it mean simply nothing but to lead the reader astray as to who did write "Spirit Rapping."

"The idea of any thing peculiar, awful, unearthly, in the sound is ridiculous. There are slight raps from little children, strong ones from gentlemen spirits, and soft raps from lady spirits."

Indeed if this be the case, will you tell us how the medium obtained her knowledge that the parties had lost little children, and how she distinguishes the spirit by the sound, when no intimation had been given her as to age, sex or relationship? Here the writer is making out a strong case in favor of the truth of the phenomena. Go on.

"You are informed that the spirits are those of departed persons, and that, if you employ the word *death* or *die*, they will not answer: but that you must express your meaning by asking when they *went into the spirit world*: when they *left this world*, &c., &c. Though they stand up for this etiquette, as becomes spirited people, they do not take offence at rudeness; for you are told that while waiting for their raps you may chat and laugh as much as you please."

This is a very grave charge. Very criminal certainly it must be for a poor mortal to laugh and indulge in social conversation, and we feel sure that no one but a long faced sanctified hypocrite would ever have made the least objection to so harmless a pastime. The voice is considered the intelligence and the music of the body, and a smile is the light of the soul, which sheds rays of gladness and joy on the faces of all when it is not that of mockery and derision.

The writer is pleased to dwell sarcastically on the medium's asking "Will the spirits have the kindness or the goodness" to do thus, and so on. Now this probably arises from the "ignorance of Mrs. Medium," and for the want of that courtesy which you have been pleased to extend to her.

"The *petticoated* medium has her feet under the table, and is near enough to reach a leg of it, and of course can always on emergency reach a leg of her own chair."

Here is an insinuation as false as it is base, for in the majority of cases Mrs. Hayden is placed so that had she the desire to *kick* the table, it would be impossible for her to do it; and often her feet are resting in such a manner that some of the party are actually watching them. Notwithstanding all this, the sounds come from the table as before. The sounds cannot be well imitated, as the writer asserts, by the striking the edge of the finger nail, or by the feet, in any way. On one occasion a friend of Dr. Elliotson and a writer in the *Zoist* with a party of ladies, had a Seance at Thompson's Hotel, and one of the party held Mrs. Hayden's feet, notwithstanding which, the table moved beyond her reach, to the entire satisfaction of the persons present.

"The name of the departed person mentioned, or silently thought of, is often spelt out by the rappings, either quite correctly or tolerably so; and the enquirer is thunderstruck: and the rest of the party are aghast at hearing him say that 'indeed the name is quite correct.'"

Is it to be wondered at that they are thunderstruck and aghast when these "bottomless fancies" reveal to them their inmost secrets, and many things long since forgotten, and others that they did not know at the time, and which could not have been known to any one but the inhabitants of the spirit world.

"The medium keeps a sharp look out at your eyes, or your hands, or both, and listens anxiously if you speak."

Does she? we suppose by this that the writer would infer that Mrs. Hayden reads in their faces and hands their secrets, names, history, thoughts, and the future. Now the enquiry might be made of any person candidly, would you not whip a school-boy and call him a dunce if he were to attempt to explain anything half so stupidly as has been done in this article of the *Zoist*.

"Questions are then asked regarding the history of the deceased, and perhaps answered with equal and wonderful accuracy. The company becomes excited, and the excitement increases. Enquiries are made without the alphabet, questions are asked aloud, and the spirits blandly requested by the medium to be so good, to be so kind, to tap if the answer is affirmative: no tap being negative."

So by the above we are to understand that questions respecting events in the history of persons long since gone to their final home, and which she never knew or heard of before, are answered "with equal and wonderful accuracy." "The company becomes excited." Well, have they not good reason to be so, when such extraordinary manifestations are given to them?

"A lady will now ask 'how many children she has.' Seven taps. 'Quite right.' 'How many boys?' 'Four.' 'Quite right.' 'How many children has my mother had?' 'Thirteen.' 'Quite right.' 'When was my mother's birthday?' 'It was Michaelmas day.' 'When was my own—the first of May?' No rap. 'The first of April?' 'Quite right.' 'When did my mother leave this world?' (not die, observe, as there would be no rap at such vulgar language.) 'Last Lady-day.' 'Where was my brother buried?' 'Kensal Green.' 'What is inscribed on his tomb.' 'He died in peace.' The lady now throws down her card of letters and numerals, and in great agitation declares that every answer was 'most frightfully correct.'"



Well, reader, do you not think our opponent is making a strong case against us, for the last extract we will do him the justice to say is "*most frightfully correct*," and that the answers were given to a lady who had the candour and honesty to acknowledge the truth, and we wish we could say as much for the writer in the *Zoist*, but we cannot. We will review the last extract and see to what conclusion we shall be forced to arrive.

Mrs. C. asks ten mental questions in rapid succession, the answers are given through the alphabet, which is partly or wholly concealed from the sight of the medium, who is held in conversation by Dr. Elliotson *intentionally*, and therefore could not have seen every—if any letter—yet each question is answered "*most frightfully correct*." Let us ponder on this for a few moments. A lady, a stranger in England, goes into a company of eight persons, none of whom she has even seen before, a hundred test questions are asked in regard to the living and the dead, the majority of which are answered "*most frightfully correct*." The medium is engaged in animated conversation with a gentleman while one of the company is asking mental questions of a brother who has long since gone to the spirit world. She asks him to tell her what is inscribed on his tomb-stone, and this not audibly, or with any movement of the lips, and he readily answers—"He died in peace." And that his body is buried at "*Kensal Green*." Now which is the most wonderful to believe? That the questions were really answered by departed spirits, or by a lady who has passed the majority of her days in a small country town, under the roof of pious parents, far from any city.

The writer in the *Zoist* would have one believe that it is a trick—that the medium reads in the face and hands of the questioner what is and what is not passing in the mind; that she kicks the table or her chair at the precise moment the pencil of the questioner touches the required letter. Yet in no single instance has she ever been detected in the slightest imposture of which she is accused by a malicious traducer. Which is the more wonderful to believe, we ask again, that the phenomena are true, or that they are a deception? If it be an imposture, the world has never witnessed anything like it before. If we mistake not the feelings of the reader, he or she will have strong suspicions of the mental and moral health of the man who has, without the least cause or provocation, traduced the character of an innocent woman, and attempted to lead the public mind astray on a subject of the most vital importance to all.

It may be well here to remark, that at the séance alluded to Dr. Elliotson was present, and while the sounds were being made he turned to an Hon. gentleman in Her Majesty's service, and said: "*Captain, those sounds are as independent of Mrs. Hayden as they are of me*." And so they were, save the necessity of her presence.

We much fear that the writer is getting deeper and deeper into the mire, and that it will be a very long time before he gets out and gives a true explanation of the "*Rappings*." But here is another extract worse than all the rest, more stupid, and yet more wonderful.

"One gentleman asks about a certain person," (of course mentally) "and the answer is given by spelling out the name of another person with whom he had been intimate, but not of the individual he thought of; and this may happen again before the right one is spelt out."

It may; may it? There is an old saw that runs thus: "Give a rogue rope enough and he will hang himself," but the writer in the *Zoist* does even more than this, he manufactures his own rope. Is not the above paragraph alone sufficient to prove Mrs. Hayden's honesty in the whole matter, and to condemn her traducers? for, according to the very able writer in the *Zoist* Mrs. Medium detects in the face of the enquirer, or his hands dwelling on the letters, the name which he desires, and yet the gentleman gets a name which he was not thinking of at the time, although he had been intimate with the party in life; "and this may happen again before the right one is spelt out." Truly doth the scripture say, "*Out of thine own mouth will I judge thee*."

What would such evidence as has been adduced be worth in a Court of justice, or what weight would it have with an intelligent jury? Would not the judge dismiss the case and reprimand the complainant for bringing so groundless a charge, and would the accused employ, a second time, a counsel who could make so stupid and self-condemning an argument? If we mistake not the intelligence of the English reader, the last extract will fully convince him of Mrs. Hayden's innocence and entire

good faith, and that the *Correspondent* of the *Zoist* knows nothing of the matter, and is therefore totally unfitted to enlighten others by his *ignorance* of the subject. The only good of his string of abuse may be, to convince the people of the truth of the phenomena; and we sincerely believe, with a few more such writers the whole world will soon become believers in the Spiritual Manifestations, or as he is pleased to term them, "*bottomless fancies*."

"Then an old gentleman who has said but little, but who has observed a great deal, and in his various observations has detected the medium in two or three statements which, if placed in juxtaposition, would lead to considerable embarrassment, now takes the alphabet. Instead of asking for any particular person, he asks the spirit if it wishes to speak to him, whereupon he hears a tap of assent. He then asks for the name of the communicant. He receives the answer of 'Swithesy,' puts it down silently, looks pleased, and asks where he met him? 'Irrenghn' is the reply. 'When?' '1790.' 'When did my sister Ann leave this world?' '1835.' 'Where did my friend S— enter the spirit world?' 'Calais.'

"All are now impatient to hear the result. Whereupon the old gentleman informs the company that all the answers were wrong. He had never known any one of the name of Swithesy, he never was at a place called Irrenghn, (if there be such a place) he was born in 1792, consequently could not have met Swithesy in 1790. His sister is now alive, his friend S. died at Dover, though at the time he was questioning he resolved it should be Calais, allowed his mind to dwell on this as he moved his fingers upon the letters, and got that place for the answer."

Although the above is not strictly correct, yet for argument's sake, we will admit it to be so, and by so doing we shall let the writer make out that the old gentleman was an impostor; and, like the worthy Mr. Lewes, set a trap and fell into it.

We are told that "like begets like," and this is strictly in accordance with the theory of these invisible "bottomless fancies." Was the old gentleman honest, when he asked—"When did his sister Ann enter the spirit world," when he knew at the time she was alive and well? Was he honest in trying to force his spirit friend to spell out Calais instead of Dover? Granting all this, it is hardly reasonable to suppose, were it a trick, that the medium would have spelt out such twisting names as "Swithesy" and "Irrenghn," or to have made "Swithesy" say that he met him so far back as 1790, because it was quite unreasonable. So much for the old gentleman.

The remainder of the article contains so much absolute falsehood and ridiculous nonsense, that we will not tax the reader's time and patience by giving any further extracts, but will conclude with a few remarks. The séance alluded to, was one of the most successful which Mrs. Hayden has given in England; and a gentleman who was present said "that more than one hundred test questions were answered correctly; and further, that he will give one hundred pounds to any person who will tell him correctly any name he shall think of by reading it in his face or his hands, or by kicking the table, or in any similar manner;" and we will add a like sum to it. Mrs. Hayden has a statement of facts in regard to the séance before mentioned, under the signature of the gentleman, which she is at liberty to exhibit to those who may desire to see it.

The writer in the *Zoist* says:—

"TEST IT!" "Test it rigidly."—"If you do not speedily come to the same conclusion with us, we shall be compelled to acknowledge that we have very much under-rated your capacity, or over-estimated our own."

Test it! that is precisely what we ask for, and what we want; but we desire that people should do so *honestly* and then speak the *truth*, which, we are sorry to say, some have not done.

The whole article contradicts itself, and defeats the very object for which it was written; and no candid person can read it without being thoroughly disgusted, and convinced of its absurdity.

We only regret that the writers had not put their names to the wonderful production, so that people might have known its authors; for in less than five years there will not be found an intelligent person in Great Britain who will deny the truth of the phenomena; and the worthy authors would then be compelled to swallow their unwholesome words, and we much doubt if they have not already begun to repent of their haste and folly.

So far as we have been able to learn, it is a very general, if not an universal opinion, that the writer of "Spirit Rapping" has very "much under-rated" other people's capacities, and vastly over-rated his own; and what little of Othello's occupation has not already gone, will go quickly.—W. R. H.

From the Leader of Saturday, April 23, 1853.

It is easier to scotch a snake than to kill it,—easier to expose a delusion than to explode it. We did our best with the "Spirit Rappings," but daily letters inform us that correspondents remain true believers. We print one letter, on account of the grave declaration it contains; but we print it merely to guard against the accusation of onesidedness; and our doing so must not be taken as a precedent. We have already printed more than any other journal would print *against* its own convictions, and with the present letter we must cease.

Devonport, March 24, 1853.

"My attention being drawn to the controversy published in your paper, I am induced, as a believer in the truthfulness of the "spirit manifestations," and as one desiring 'to prove all things, and to hold fast that which is good,' to send you my experience, with this wonderful but sublime subject, and, at the same time, to point out to you where I consider you have argued on false premises, with respect to the replies being furnished by the persons themselves, instead as represented by spirit friends. Your German correspondent states, that the word 'Cognoc' was foreign to his mind, he believing some word such as intemperance would be used. Here, then, is positive evidence against your theory. Besides, it is stated, in the same letter, that one of the party receiving communication, so shaded the alphabet, that the Medium could not observe what letters were rapped. Hence, if your views are correct, an unintelligible mass of letters would appear. Again, you state that the rappings are made by the Medium, but that they are not produced with the toes, as stated in the *Household Words*. I was much disappointed, on your admitting thus much, that you did not go further, and give us the result of your investigation, whence the 'fairy sounds' are produced; for I opine you could not fail to discover, with the aid of your friends, the true cause; for, where a variety of sounds, or 'rappings' take place, in the presence of many persons, thorough sceptics, and in a room where the Medium was never before, thereby precluding the possibility of any mechanism being used, there is a strong evidence of the sounds being supernaturally produced. Concerning the apparent mistakes which occasionally occur, take the following hypothesis, and which is borne out by spirit communication. There are, then, reliable and unreliable spirits. Individuals in the flesh move in one of seven spheres; and, when they die, go into the same circle as when living; consequently, if the party communicated with was in one of the lower spheres, the answers would not be of that sublime character, or so correct, as if of a spirit of one of the higher spheres. We daily meet individuals who are not reliable spirits, in the flesh, and I assume their position is little or anything altered by death, for some time, at least. If this is not satisfactory logic, possibly the philosophy of the communication received from the spirit of the celebrated Dr. Franklin, inserted at the end of this letter, would commend itself to other minds in preference.

"Now, Sir, I will give you my positive experience, and would premise that I was a sceptic on theological miracles, and, though not a decided disbeliever in a future state, allowed the subject to remain an open question on my mind. The tendency to this unbelief, arising from the miracles mentioned as performed in the Scriptures, being antagonistic to philosophical principles. But, Sir, when I find, at a distance of 250 miles from the Medium I was first introduced to, and in the privacy and stillness of my bedchamber, I have had, on several occasions, those manifestations given me, as promised, by a very near relative, who is now in the spirit world, in consequence of a wish expressed, that I should often receive such communications, after arriving at Devonport. I must no longer halt between two opinions, and, therefore, all my scepticism vanishes; for, without presuming to think that I am spiritually favoured, I cannot but believe that some influence is shewn in my case, and I may truly say, the scales have fallen from my eyes, causing me to believe those manifestations are calculated and intended to break down the wide spread of infidelity, which so notoriously abounds.

"Why, Mr. Editor, should we not, at this highly-wrought age, be subject to those 'ministrations of angels,' as we are led to believe were caused in darker periods of the earth's existence, and in various epochs since? Some of our greatest writers—take Shakspeare, who continually mentions those presences, (it may be said being a poet he had a licence,) shows his mind to have a strong tendency to spiritual communion. Dr. Home in his beautiful tragedy of *Douglas*, writes:—'If ancestry can be in aught believed, departed spirits have conversed with man, and told the secrets of the world unknown.'

"A mass of written evidence might be adduced—see Mrs. Crowe's *Night Side of Nature*—where good testimony is given of such spiritual presences. I am now only surprised, since my introduction to this subject, at the number of persons I have met with, who have been subject, at some period of their lives, with supernatural manifestations. I, then, believe, Sir, that, through a highly-developed medium, any person who is devout, and provided they do not show levity, such solemn assurances will be presented to them as will satisfy even sceptics, that they are conversing with spirits who were once in the flesh. One such communication was made to me. 'I have watched you with a father's watchful eye, ever since my body was taken from your sight, trying to guide you aright. In all things, do right, my son, and God will bless you. From your father, in heaven.'

'It is a beautiful belief,
That ever round our head,
Are hovering, on angel wings
The spirits of the dead.'

"You complain that the Doctor, in his letter to you, has not met your argument with anything like proof. I humbly think I have advanced some, totally apart from the influence of Mrs. Hayden. But I do not rest here. I can state that a relative of mine, in town, has discovered, in his family, a 'medium,' through whom he has received 'spirit communications.'

"I will now give you what took place during a second séance I had in November last, just after the publication of the article in Dickens' *Household Words*, entitled, 'The Ghost of the Cock-lane Ghost.' I called with a friend, in the afternoon, but found that Mrs. Hayden was engaged to go to a séance, and it was agreed that after her return I should put myself in communication. During her absence, Dickens' article and its result was canvassed. Mr. Stone informed us he had written to the editor, admitting he, the editor, had received unsatisfactory replies, but complaining of the haste to which he had jumped to a conclusion, and of the inference he drew that Mrs. Hayden was deserving the treadmill. Mr. Stone called on the writer of the article, in the name of the British public, whose laws were violated if he could 'prove his case, to appoint a meeting anywhere, and composed of various parties, to test the matter. I was informed no notice was taken of this challenge.

"About seven o'clock that evening we formed the circle, and soon obtained very distinct—aye, very loud—rappings. During the progress of receiving many communications (which, from the length of this letter I will not be tedious to mention, but many of which could only be answered by the spirit as known to him when in the flesh), we were surprised to hear a kind of rapping more emphatic in sound, and found that another spirit wished to communicate. I had the pencil in my hand, and wrote down the following: 'I do not wish you to trouble yourself about Dickens. It was a plan of ours to help you in this mighty work. Pay no heed to him, we will work out our salvation, and all believers in this field shall be duly rewarded. We have promised and we will perform. Falter not, my friends, God and angels protect and watch over you.' I said, 'Please give us your signature.' Benjamin Franklin, November 21, Sunday, was distinctly rapped. Various questions were put, one of which I will quote. It is thus: 'We are given to understand from you (the spirits) that we are on the eve of great spiritual changes, and that we shall shortly be able to converse audibly with spirits, when the world is prepared for it.' 'How long before this will happen?' 'Between one and two years.' 'Where will it first manifest itself?' 'In America, because it is a more progressive country—further advanced in spiritualism.' After more questions and answers, he bade us 'Good bye.' I will not further take up your space, but must mention that I have witnessed the moving of the table at my request, when I have been sitting, without any human aid from the three persons present.—I am, Sir, yours truly,

Let us clear up the misconception of our assertion respecting the Alphabet. We never said that Mrs. Hayden could see the letters at which the pencil rested when the raps were given, for, according to our explanation of the trick, it is perfectly needless that she should see them. Inasmuch as she does not know what letter is the right one, and must therefore gain her clue from the patient; all she wants is to notice when, by his manner, by the lingering of the pencil, by the suspension of his breath, or by the eagerness of his face, he expects the rap to come, and then she raps. Thus, a patient may even stand behind her, and provided he taps the alphabet with his pencil, as he passes to each letter, the indication will suffice.

The rest of Z's letter we leave to the reader. We shall probably be asked "How do you account for Z. having received those communications?" Our reply is simple: we are not in the habit of accounting for things of which we have no knowledge, and of which we cannot be sure that we have all the facts. We do not account for this; nor, assuredly, do we believe it. We have no reason to doubt Z's word; but we have every reason to reject every tittle of his inferences.

The delusion is gaining a fresh field in Germany. At tables d'hôte, in the cafés, on 'Change, in the theatres, everywhere people are talking of these "Rappings" and "Tablemovings." In Hamburg one of the theatres has made it the subject of a Farce called *Die Klopfgeister*, the Spirit Rappers. The newspapers are almost daily publishing new experiments. The first who drew attention to the subject, following upon a reprint of the article in the *Leader*, was Dr. Karl Andrée, whose name gives some weight to the topic, he having been celebrated in Germany as a political writer of moderate views, and editor of the *Bremer Zeitung*. This Dr. Andrée has nothing whatever to do with Spirits or Mediums. He confines himself to the moving of tables by means of the 'galvanic force,' supposed to be elicited from a party of men and women seated in a circle with joined hands. In Hamburg, in Breslau, in Vienna, in Elberfeld, in Bremen, tables are dancing about as if they were mad; and numerous "well attested" recitals appear in the German papers for the benefit of those who can believe, and those who can laugh. The credulous will regard our scepticism with feelings of pity, but we say with Oken, when president of the Natural History Society, on the occasion of a discussion about a shower of frogs: "A worthy pastor declares to you, gentlemen, that he has seen the frogs come down like a shower of rain from the clouds; we cannot but credit the pastor, for have we any right to doubt of a shower of frogs which human eyes have seen? All I can say is, that it is lucky I didn't see the shower, for I shouldn't have believed my own eyes—'gut, das es meine Augen nicht waren, den ich würde ihnen dann nicht geglaubt haben!'"

We give the remarks of the *Leader* simply to show how weak an argument a man can make when fighting against truth and reason.

From the *Leader* of Saturday, April 23, 1853.

"TABLE MOVING," IN VIENNA.

"The new American discovery" of table moving is according to a correspondent of the *Times*, all the rage in Vienna.

"A few days since the *Augsburgh Gazette* contained a letter on 'Table Moving,' which immediately excited a mixed feeling of curiosity and incredulity here. Curiosity, however, prevailed, and for the last three days the Viennese have thought and spoken of nothing but the new American discovery. Of the innumerable experiments made, many have been unsuccessful. An eye-witness states that on Sunday afternoon five members of our Juridical Political Reading Union—men of different ages—seated themselves round a small table, with double feet, and formed the magnetic chain, and according to the instructions given by Dr. Andrée, of Bremen, in the above-mentioned letter. In an hour and a quarter the rotatory motion commenced. The experiment was made in the presence of fifty persons. The *Wiener Zeitung* yesterday evening made mention of two other cases, in both of which the tables were broken. Yesterday evening the experiment was tried in my presence at the house of a friend. A round veneered dining-table, having three stout legs resting on one base, was placed on the 'parquetted' floor (Dr. Andrée recommends a

carpet) of the room. Round the table three ladies and five gentlemen placed themselves, and formed a magnetic chain, which is effected by each person laying his hands lightly on the margin of the table, and placing the little finger of his right hand on that of his neighbour's left. The chairs must be a foot apart, and care taken that none of the dresses come in contact. The feet must not touch the table. All rings and bracelets in the case now related were removed. After the experiment had lasted about an hour, the table began to exhibit an almost imperceptible undulating movement. Some minutes afterwards it was convulsively jerked to the right and left, and, finally, it turned to the right on its own axis with such velocity that the persons forming the chain, who had in the mean time risen, were obliged to run in order to keep pace with the new fashioned locomotive. The movement was so violent that the bystanders were soon obliged to relieve the original actors. When one person left the chain and another entered, there was a slight interruption of the electric stream, but in two or three minutes the table was dancing about the room as before. In the course of the experiment, which altogether lasted two hours and a quarter, it became evident that some persons possess far greater magnetic powers than others. If, when a new chain had been formed, the table seemed disinclined to continue its exertions, one gentleman, a man of great strength and size, could always immediately rouse its dormant energies. This circumstance induced some persons to fancy that, by pressing the palms of his hands forcibly on the table he gave it an artificial impetus, but, to convince them that such was not the case, he hooked his little fingers into those of his neighbours, and barely touched the table with the tips of his thumbs. If the dress of any link in the chain was touched, the electric fluid escaped, and the table stood still; and the same effect was produced if it was touched by a bystander. The sensations experienced by the experimentalists before the magnetic fluid was equally distributed through all the links of the chain was very different, but the most common were heat, tingling and pulsation in the hands and arms, and pains in the head. In two cases ladies fainted; but this is hardly calculated to excite surprise, as there is something weird in the whole affair. An agent of the police, who suddenly found himself in the presence of a society of table-movers in expectation, would probably take them for a gang of conspirators just swearing fidelity to each other. Successful table movers—that is, those in action—are like so many wild witches and warlocks. After quitting the above-mentioned house I went to the Mercantile Club, where an unsuccessful trial was made. On leaving the chain, one of the gentlemen affirmed that his watch 'had gone backwards during the experiment.' The assertion caused considerable hilarity at the time, but my own watch—which is known to Dent, of Charing-cross, as a capital one—went twenty-seven minutes too late this morning."

Vienna, April 12.

This is not Mrs. Hayden's mode of moving the table.—*Leader*.

Reader, contemplate the last line: it speaks volumes.

"UNCLE TOM" and Spiritualism.

Rev. Mr. Beecher, now in this country, has written to the Congregationalists (Calvinists) of the United States, acknowledging his belief in the genuineness of the spiritual manifestations of the present day, but taking the ground that they are not blessed spirits, but "unblessed." It is put forth on good authority that a work from his pen will shortly be forthcoming in London. That the preface is to be written by Mrs. Harriett B. Stowe, his sister, who likewise expresses her conviction on the truth of the phenomena. If there are bad spirits, there may be good—equally powerful for good as the others for evil. If people once be brought to regard the truth as to the spirit phenomena, it may not be so difficult to convince them that they may possibly be mistaken on some of the details.

We would invite particular attention to the article on another page of this paper, by Professor Brittan, of the *Spiritual Telegraph*, New York.

* By this is meant that either during the successful or the unsuccessful experiment the watch lost twenty-seven minutes.

From the New York Spiritual Telegraph.

WRITTEN COMMUNICATIONS OF SPIRITS.

DEAR SIR: Whatever may be the speculative ideas of men concerning the nature of Mind, and its relations to such forms of matter as are subject to sensuous observations and to the ordinary modes of analysis, all men agree in ascribing to its forces and functions which immeasurably transcend the plane of mere materiality. Mind is, therefore, above Matter in the scale of being. I must not be understood to imply, by this remark, that mind is immaterial in a strictly philosophical sense, or that what we denominate spirit is without form and unsubstantial. Without attempting any subtle distinctions I may say in general terms that, Mind is superior to all unorganized substances, and to all created things which belong to the inferior kingdoms or subordinate planes of being. From this acknowledged superiority we may rationally infer that, Mind may so act on Matter as to influence its specific conditions, modify its forms, and change its localities. I cannot resist the conviction that Mind is the motive power of the Universe, while all that is ordinarily comprehended by the world of matter consists of passive elements subject to its supreme control. Any other idea leads directly to Atheism. If such are the relations of the material and spiritual, it must follow that each individual human mind must be capable of exercising dominion over a limited sphere, corresponding in extent to the magnitude of its powers. This miniature world of outward conditions and circumstances, wherein the individualized spirit rules, may be enlarged as our finite faculties are unfolded, and especially is it probable that this dominion of the spirit will be rendered more complete by the dissolution of the form. The mind, in the second sphere of human existence, must pervade a body of more refined elements and indestructible organization, and it is, therefore, reasonable to conclude that its capacity to move, and to produce motion among surrounding elements, may be increased rather than diminished. If it be assumed that spirits are less qualified to wield the gross means and physical elements at our command, it must also be conceded that they may have a more accurate perception of invisible agents, and a more sovereign control over their mysterious operations. It must be obvious to the philosophic mind that *all ultimate causes* are invisible, spiritual and eternal, while effects remotely related to the Central Cause, are perceived by the physical senses, and are characterized by an ever-changing phenomenality. An ancient spiritual philosopher observes this distinction, between the visible world of effects, and the invisible sphere of causes, when he says, "The things which are seen are temporal; but the things which are not seen are eternal." If mind, or spirit, is thus superior to the material elements—even in their highest degree of inorganic sublimation—and can influence the forms, conditions, and relations of terrestrial things, we reason in strict conformity to the essential principles of matter and mind when we ascribe transcendent powers to the unshackled Spirit.

I will now proceed with my classification of facts, and shall devote the principal part of this letter to certain WRITTEN COMMUNICATIONS for which a spiritual authorship is claimed. I deem it expedient to continue the method adopted in my last letter, and will first invite you to a consideration of several interesting examples recorded in the Bible. Allow me to remark in this connection that, the book here referred to contains a very great number and variety of spiritual experiences, and I desire especially to invite the attention of Christian people, and others who do not believe in spirits—or at least, in their ability to communicate with mortals—to its numerous illustrations of this most exalted intercourse.

The twenty-eighth chapter of the First Book of Chronicles contains minute specifications, from David to his son Solomon, respecting the Temple and its furniture, all of which the former claimed to have received in writing from a spiritual source. David concludes his description thus: "All, the Lord made me understand, in writing, by hand upon me—all the works of this pattern." While I have no disposition to dogmatize on a subject of this nature, I must be allowed to observe that the expression "by hand upon me," may be understood to imply that David was subjected to manipulations similar to the modern mesmeric process, and that he was thus qualified to receive and comprehend the plans of the building and the vessels to be employed in the Temple-service. If it be insisted that David's acknowledgment,

that he derived his instructions from the Lord, renders these suggestions inadmissible, I have only to remark that devout men in all ages have been accustomed to refer their very existence, with all its gifts and possessions, to the same Divine source.

Ezekiel was entranced "by the river Chebar," one of the tributaries of the Euphrates, where he witnessed some remarkable displays of Spiritual power. The prophet declares that a spirit entered into him, he records the words which were spoken on the occasion, and relates that during the interview "a roll, written within and without," was given to him by a spirit, only the hand being visible at the time it was presented. (Ezekiel, second chapter.)

While Belshazzar, surrounded by a thousand of his lords, was indulging his vain ambition at a royal revel it is said that, "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." (Daniel, fifth chapter.)

The Apocalypse consists of a number of spiritual communications addressed to the churches of Asia Minor. But the Revelations were not directly inspired by the Divine Mind. On the contrary, *they were expressly dictated by subordinate spirits.* The internal evidence on this point is very clear, and there seems to be no room to indulge a rational doubt respecting the mode of communication. Banished from the society of the great world, and left to meditation amid the solitudes of Patmos, the devout spirit of the Revelator naturally sought intercourse with kindred spirits. He became a medium, and that he was impelled by spiritual influence to record what he witnessed, appears from the frequent command of the spirits to "WRITE." That John was entranced by spiritual agency while thus employed, must be inferred from such expressions as the following: "I was in the spirit on the Lord's day;" "And immediately I was in the spirit;" "And he carried me away in the spirit into the wilderness;" and, again, "He carried me away in the spirit to a great and high mountain." Similar expressions frequently occur throughout the book, which certainly cannot be accepted as the word of God in any sense that precludes the intermediate agency of inferior natures. This is sufficiently manifest from the following passage: "And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, 'See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.'" (Rev. xxii, 8, 9.) That the spirit who inspired John and presented these visions was not God, is evident from his declining to receive divine honors. That he was a former inhabitant of the earth, and one of the Hebrew prophets, cannot be denied by those who are disposed to accredit the explicit declaration of the Spirit himself.

I will now invite your attention to some more recent examples, with a view to further illustrate the agency of Spirits, as exhibited in this mode of communication. The following case was originally published in the *Cambridge Chronicle*:

"A medium, who could write with one hand, while he held a book in the other, from which he read at the same time, attributed the phenomena to electricity. The writing was always a *fac simile* of that of the person from whom the communication purported to come. On one occasion, as he approached the table, it started off from him a foot or more. Again, attempting to reach it, it started to the other side of the room, and there remained in an inverted position. At the same time a communication was received at Waltham, by an acquaintance and medium, which stated that "Lewis"—the name of the individual above referred to—"is making sport of us at Watertown, and we will have nothing more to do with him." This declaration, made at a distance from the place where the individual it concerned was at the time, was singularly enough confirmed by the fact that, from that time, he has not been able to act as a medium."

Rev. J. B. Wolff, in a letter addressed to me under date of Wheeling, Va., Nov. 7, 1852, states that Dr. B. a graduate of a German medical university, who now resides in that city, has two media in his family. The Doctor is a man of distinguished scientific attainments, but of a skeptical turn of mind. For a long time he was indisposed to accredit the claims of the phenomena to a Spiritual origin, and, finally, to satisfy himself, instituted the ordeal described by Mr. W., which was substantially as follows: "Having emptied a trunk of its contents, the Doctor placed a clean sheet of paper in it, and locked the trunk with his own hand. He then deposited the

key to the trunk in a bureau drawer, which he also locked, putting the key of said drawer in his pocket. The family, including Mrs. B. and a young lady—the two media referred to—thereupon went down stairs to tea. When the evening repast was over, the Doctor rose from the table, went to the bureau, opened the drawer, took the key he had deposited therein, and opened the trunk, when, to his surprise, he found mysterious writings on the paper. The Doctor states that the fluid used was not dry twenty-four hours after the paper was taken from the trunk. The entire family are willing to be qualified that these statements are literally true; and that but one key for the trunk and one for the bureau is in the house."

The Editor of the *Christian Freeman*, published in Boston, though somewhat inclined to dispute the validity of the Spiritual claim, relates the following, which he assures us is strictly true:

"We were at the house of Mr. Carlisle W. Capron, of Woonsocket, a few weeks ago, where, from Mrs. Capron, we learned the following facts: Her daughter, who was a good writing medium, was sitting with others in a circle on the 25th of February last, when what purported to be spirits in communication, announced through Miss Capron, that a stranger had appeared among them, and was desirous of communicating. The name of the stranger-spirit was called for, and was given through the medium as "Angeline Juliette Kimball." She stated that she was the daughter of Daniel H. Kimball, Esq., of East Kingston, N. H. She desired that a letter should be written to her father, who was still living in that place, informing him that she lived in the Spirit-world, was happy, &c. That name was utterly unknown to all present at the sitting, nor did any of them know, even, that there was a town of that name in New Hampshire. But a letter was written and addressed as directed, and sent by mail on its mission. Soon a letter was received in answer, dated March 5th, signed by Daniel H. Kimball, of East Kingston, N. H., stating that he had a daughter by the name of Angeline Juliette, who died at the time stated by the mysterious communication."

Dr. R. B. Barker, of Beaver, Pa., a gentleman of vigorous mind and energetic will, is a writing medium, and his personal experience furnishes some most convincing proofs of Spiritual intervention in the affairs of men. I will here adduce a single example, extracted from a letter which I received from Dr. Barker about the first of September last:

"On Saturday morning, July 24, 1852, I awoke unusually, at about three o'clock. I tried to compose myself to sleep, but was prevented by a cacöthes, saying, 'Write, write.' I resisted this, for I had lost faith—though 'write, write,' was as pertinacious an impulse as mine to sleep. But this propensity, proclivity, or whatever else you may deem it, was so strong, that I finally yielded. I rose, lit my candle, and sat down to ink and paper. I adjured that both name and the truth should only be given. Instantly my pen went off, unwilled by me, and the following was written: 'James W. Barker: U . . . J . . . is ill, and will die soon. You will be summoned to New-York in a few days. Let this be the test.' . . . About the same hour on Sunday morning, July 25, I was awakened, and urged mentally to write. This I steadily resisted, though the importunity was strong. I refused as strongly as I was urged, and morning sent me to my avocations. . . . At three o'clock, P. M., July 26, the Telegraphic Agent came with two dispatches. The first had been sent on Sunday, July 25, and had been detained by some disorder on the line beyond Syracuse. It announced the illness of U. J., and that he would not survive many hours. The second dispatch, July 26, 1852, contained the following: 'U. J. died fifteen minutes past nine this morning. Come on immediately.'"

Such was the result of this case of *cacöthes scribendi*, a medical gentleman of undoubted intelligence and veracity being the witness. I leave the fact for you to dispose of at your leisure, confident that the *subject* will not shrink from the scalpel.

The experience of Hon. James F. Simmons, of Rhode Island, furnishes some extraordinary facts of this class, one of which is certainly among the most remarkable on record. It will be recollected that the particulars were communicated by Mrs. Sarah Helen Whitman, in a letter to Horace Greeley, and that they were published in the January number of Putnam's American Magazine. Mr. and Mrs. Simmons were one day in presence of a medium, when some writing was exhibited which had been executed by invisible hands in a closed drawer. The writing purported to have been executed by their son, James D. Simmons, who died some time before in California. It evidently resembled the chirography of young Simmons, but not so closely as to satisfy his parents. While the parties were thus in doubt respecting the authorship of the writing, the presence of the son was announced by

* I take the liberty to omit the supplied words for the reason that they probably obscure the sense.

the sounds, and Mr. Simmons at once proposed that the spirit "should, then and there, affix his signature to the suspicious document."

"In order to facilitate the operation, Mr. S. placed the closed points of a pair of scissors in the hands of the medium, and dropped his pencil through one of the rings or bows, the paper being placed beneath. Her hand presently began to tremble, and it was with difficulty that she could retain her hold of the scissors. Mr. Simmons then took them into his own hand, and again dropped his pencil through the ring. It could not readily be sustained in this position. After a few moments, however, it stood as if firmly poised and perfectly still. It then began slowly to move. Mr. S. saw the letters traced beneath his eyes—the words J. D. Simmons were distinctly and deliberately written, and the hand-writing was a fac simile of his son's signature.

"But what Mr. S. regards as the most astonishing part of this seeming miracle, is yet to be told. Bending down to scrutinize the writing more closely, he observed, just as the last word was finished, that the top of the pencil leaned to the right; he thought it was about to slip through the ring, but, to his infinite astonishment, he saw the point slide slowly back along the word 'Simmons' till it rested over the letter i, where it deliberately imprinted a dot. This was a punctilio utterly unthought of."

In this case, the civil and social position of the witness, and his character for intelligence, candour and discrimination, are such that it requires much more credulity to doubt than to believe. If you deny the presence and agency of the invisible James D. Simmons, you are bound in candour to account for the occurrence.

Mr. Edward Hooper, of Fitchburg, Mass., is a writing medium, and has been favoured with many unmistakable proofs of a more than mortal intelligence, one of which, communicated in a letter to Charles Partridge, Esq., I will introduce in this connection. This fact, though of a convincing nature and well authenticated, has been withheld from the public until now. Mr. Hooper writes that, "On the 18th of March last, (1851,) the spirits caused me to write as follows: 'Your father, Thomas Hooper, is dead.' I could hardly believe this, as I had just received a letter from Europe informing me that my father was in good health. But the spirits insisted that my 'father died on the 13th of March, 1851.' This communication was made known to several individuals at the time, among whom I will mention Rev. Charles Woodhouse, of Fitchburg. My father was an Episcopal clergyman, and lived in England. About three weeks after the spirits announced his death, 'I received a letter from my sister communicating the intelligence that my father was taken suddenly ill and died on the 13th of March—the precise time given by the spirits.'"

Mr. Woodhouse is also a minister of the Episcopal church, and, if I am rightly informed, pastor of the society whereof Mr. Edward Hooper is a member. A letter of inquiry respecting the facts narrated above, was addressed to Mr. Woodhouse, which was promptly responded to by the Reverend gentleman in the following letter:

"FITCHBURG, Mass., Feb. 22, 1852.

"MR. CHARLES PARTRIDGE:

"Dear Sir,—In reply to your letter of inquiry concerning Mr. Hooper's statement to you, I will say that, on or about the 20th of March last, Mr. Hooper told me that he had, for a number of days, been impelled to write, 'Your father, Thomas Hooper, is dead,' and that, on inquiry of the Agency which influenced him to write this, when his father died? he was further impressed to write, 'March 13th.' He also told me that, 'he thought he was wrongly impressed, because he had but a short time before received a letter from England, where his father lived, and at the time the letter was written, his father was in his usual health.'

"A few weeks after Mr. Hooper made these statements to me, he showed me a letter from a sister in England, informing him that his father died 'the 13th of March.' Of the genuineness of the letter from his sister, I will also add, there can be no question. These are the simple facts in relation to this case, as I know them, and further, 'this deponent saith not.' Yours respectfully,

"CHARLES WOODHOUSE."

I will now attend to the *modus operandi* of the writings. And here it would be interesting to dwell at far greater length than comports with my present limits. Circumstances admonish me to be brief and the following general analysis must suffice:

1. The mysterious agents act on the nerves of motion, by distributing the electrical forces from the vital batteries, in such a manner as to govern the flexors and extensors, causing the hand, when the medium is under complete control, to move with the same precision as if subject to the action of his own will. The cases of Dr. Barker and Mr. Hooper afford examples of this description.

2. Another class of media are psychologically influenced, or the thoughts of the spirit are communicated by a kind of intromission. Sometimes the effect of the influx is so sudden and powerful as to very nearly resemble the most vivid impressions made on the senses.

3. A third class are controlled physically and mentally, the action on the body and mind being simultaneous. It often occurs that the hand and other members of the body are moved by spiritual impulsions, to confirm the ideas suggested to the mind, or to answer the unspoken thoughts of a third party.

4. In some cases, as appears from the testimony of many reliable witnesses, the writing is executed without human hands. Luminous currents appear to emanate from certain objects, or they are discharged from the sphere that surrounds the spirit. These converge to a focal point in which the pen, or other implement, is suspended by a species of electro-magnetism, and is thus made to obey the volition of the unseen scribe. The experience of Mr. Fowler presents several conspicuous examples. The case reported by Rev. J. B. Wolff, and the remarkable instance of Spirit-writing in the presence of the Hon. Mr. Simmons, to which your attention has been invited, are of this class.

5. Other examples indicate that the writing may be executed by the hand of the Spirit, which is sometimes rendered visible, and indeed the whole person of the writer, as well as the peculiar process of writing, may be disclosed, either by the opening of the interior through the external sense, or because the spirit attracts to itself, from the surrounding atmosphere, elements which render its form perceptible by the physical organ. It is recorded that Belshazzar distinctly saw the hand that executed the writing on the wall, and it is equally certain that Mr. A. J. Davis, Edward P. Fowler, and others, not unfrequently distinguish the entire forms of their spiritual visitors.

I have already exceeded my limits and must hasten to a conclusion. The most elaborate argument would hardly render the facts more forcible than their simplest statement, and I therefore leave you to battle with the facts themselves. If they can be accounted for on mundane principles, be pleased to expound the laws whereon they depend. If any number of them are to be referred to spirits, and others to natural causes, I will thank you to name the particular examples of each kind, and to mark the distinctions which determine your classification. The facts assert their own claims in the most significant language, and will, I am assured, carry conviction to others if not to yourself. That they greatly transcend the inherent forces of matter, and the accredited powers of mind, in its earthly relations, is as clear as that light emanates from luminous bodies.

Hoping that an honest love of TRUTH, and a devout desire to honor its claims, may be permitted to actuate all our endeavours,

I remain, yours sincerely,
S. B. BRITTAN.

THE SPIRIT WORLD.

THE world, ever backward to receive new truths, has been, and is to be, stimulated to enquiry upon spirit manifestations. It is a matter of very little importance as to what this or that individual may think, say, or write upon this mysterious subject. The love of opposition—the desire to combat, characterises the lowest savage, and it is his taste which influences nine-tenths of those who call themselves the civilized portion of mankind. Vanity teaches them to regard that desire of opposition, which is for the most part low and in intense bad feeling, as philosophical doubt and honorable scepticism, while if self examination were severely practised, it would be found to be anything but just, kind, or generous.

The world calls itself Christian, but when spiritualism recommends the highest truths of Christianity, the best doctrines of its holy founder, then does the world oppose itself to spiritualism, not unmindful that the universal worship of mammon is at variance with the doctrine taught by Christ. The world hates spiritualism, worships mammon, and pretends to profess Christianity. These remarks arise from a contemplation of many facts that have been presented to the reflective mind within the last few months, in watching the progress of public thought on the phenomena which have been accepted under the name of Spirit Rappings.

The most striking feature regarding the public press has been, the desire to write and condemn without examination. The process of reasoning has been wanting.

The subject being too deep for shallow minds, the principal writers have quickly, perhaps too hastily, determined that it should be *unpopular* as well as fraudulent, forgetting that the masses are engrossed with the idea of a future existence, and that any traces of powerful evidence offered in favor of an acknowledged and favorite truth would, in the long run, overthrow their weak arguments and turn their arrogance of opposition to an undoubted folly. Those who offer to stem the torrents of abuse that are poured on the heads of the advocates of new ideas, must be well aware that arguments founded on facts are never produced by them. Vituperation, in the absence of reason, is the weapon wielded by the opponent of truth, and for a while facts are regarded by him as a wild animal regards its enemies. Even with the conviction that the case is here understated, it would be hard to put up with the evil treatment of a part of the press, were there not the consoling reflection, that the venom and illogical trash poured out on the spirit manifestations form an excellent advertisement, announcing the inevitable advent of a time of reaction.

The truth must prevail, although the fool may not abandon his folly; all his fancied wisdom and witticism must succumb, and the vanquished fool he must remain in spite of himself.

In the States there has been no small amount of intellect engaged in the investigation of the spirit phenomena. Among the mass of the intellectual persons, certainly of high eminence, who have devoted earnest attention to the subject, and not one of whom has had the weakness to assert imposture, or so to designate the curious phenomena, may be mentioned, the Honorable George Bancroft, the historian, and late minister to England; Wm. C. Bryant, the poet, H. T. Tuckerman, N. P. Willis, James Fenimore Cooper, Horace Greeley, Dr. J. W. Francis, Dr. Marcy, General Lyman, Rev. Dr. Griswold, Rev. Dr. Hawkes, Rev. Dr. Peabody, Rev. Dr. Phelps, Hon. J. W. Edmonds, (Judge of the Supreme Court of New York, and who is himself a medium) Dr. John Ware, President of the Massachusetts Medical Society, Dr. Wm. Owens, Professor J. M. Buchanan of Cincinnati, Professor B. C. Hill, Professor Bush, Professor Brittan, Honorable Reverdey Johnson, late of the United States Cabinet at Washington, and hundreds of like talented and well known individuals far too numerous to mention. Opposition has shown itself in every form, yet the would be wise while opposing, have listened to different stories. Some finding place in the corner of the *Times* newspaper, of tables moving about influenced by no apparent agency. Vienna afforded some instances of the fact, and more lately Paris is rife with stories of learned savans and innocent school girls having assembled in circles to find tables not only walking away from them, but carrying children to ride on them, and the same thing has been done within a few days past in some of the most respectable families in London. The love of opposition easily accounts for all these facts—they are *electrical phenomena*; but the rappings are not allowed to be electric or magnetic. More lately the horror of the ignorant unenquiring press finds that the whole affair must inevitably be blasphemous. Humbug and blasphemy among a certain class of persons may be regarded as words signifying a power, a limit. Some men express the whole power or force of their reasoning faculties in a concentration or essence of thought, and they emit the word humbug. Others whose brains are a shade more philosophical—whose thoughts are selfishly religious, wish for a limit, and use the word blasphemy. *Justice, mercy, or benevolence* rarely enter into their souls, except when they part with a small copper coin at the crossing of a street, to express at one and the same moment their ideas of charity and propriety. It would be a pity to curtail the pleasure of any class who revel in one idea, and it is fortunate that the influence of such people is not very extensive. They die out, and their places are supplied by a smaller proportion of inanities, for the world is assuredly in a condition of progress. It is to those who do exercise their reasoning faculties more extensively, that new truths must look for support,—and it is to these we bow in putting forth the first number of a new publication. It will easily be perceived that we pretend to very little, and it may be found that our merits are still less—but of this we are sure, that however irregularly as to time and space our numbers may proceed, we shall offer as interesting matter as many of our contemporaries, and much more important than most of them.

Mrs. HAYDEN continues to give her Séances at 22, Queen Anne Street, Cavendish Square.

From the Times, Thursday, May 5th. 1853.

THE MOVING TABLES.

The following letter has been addressed by an American gentleman resident in Paris to *Galignani's Messenger*:—I have seen in your journal, as well as others, various accounts of moving tables by animal magnetism. As all these accounts are either inaccurate or inadequate, I take the liberty to make a few statements on the subject. The phenomena of moving tables by a power supposed to be animal magnetism have been familiar to the people of the United States for the last two years. These phenomena consist not merely in moving tables, hats, and chairs, by placing hands upon them, but in the far more interesting and wonderful fact, that when charged by the hands they will move in obedience to the will. It is this latter circumstance which seems to be overlooked in the partial and imperfect experiments which have been made and reported in Europe. This moving of tables has been connected in America with what are called spirit rappings, and was, in fact, the preliminary step to these extraordinary developments. For the present I have nothing to say of them. Those who are curious to obtain information on the subject, can consult a very clever London book, entitled *Sights and Sounds*, written by an Englishman who has been in the United States, and who has collected the facts in relation to it. But as to the dancing tables, I can present some facts which may be interesting to your readers. On the evening of Saturday, April 30th, I witnessed, at the house of an American gentleman in Paris, a series of experiments, of which I will give a brief account. It may be proper to say, that some 50 persons were present, among whom were several Parisian *savans* of great eminence, and who participated in the performances. There were also other persons of high distinction. The party was strictly private, and I therefore do not give the names. No professed adept in the art was in the room. In the first place, a light mahogany tea-table, with six legs, was placed on the waxed floor of the saloon, and the palms of the hands of four persons (two ladies and two gentlemen) were placed upon it. The formation of a chain or circle, connected by the touching of the little fingers, being a mere pedantry of those who know little of the subject, was not observed. In three minutes the table cracked, undulated, and then moved. On being directed by the will of one of the party, it moved along the floor slowly or rapidly, to the right or the left, forward or backward; when thus directed, it also rose on two legs, and resisted strong pressure before it would come down. While standing on two legs, it also turned round to the right and the left, as directed by the will. A child of seven years, weighing 35lb., was put upon the table, and it then moved as before, though somewhat less rapidly. Similar experiments were made with other tables—one smaller and one larger. The former moved freely under the hands of two of the French scientific gentleman, going round, and backward and forward, and rising upon two legs or one, in exact obedience to their volition. They fully admitted the astonishing reality. A large table, weighing 75lb., was tried, and the experiments were perfectly successful. It moved rapidly and freely, and rose upon two legs by the volition of one of the party—an effect equal to raising a weight of 15lb. The experiments were repeated over and over again. There was no doubt, I believe, in the mind of any person present, as to the facts here stated. I need but add that these are only confirmations of what is familiarly known in the United States, and what any sensible person may determine for himself. Let the experiment be made in any circle of a dozen persons, men and women. Among these, some will probably be found to have the requisite magnetic power. Four such persons being found, the rest is obvious and certain. Two persons, of strong magnetic powers will succeed perfectly. I have also seen one person go through with all the performance. It is to be understood that a person who has not the power to charge the table can direct them, if he has a steady intellect and a strong persistent power of volition. He must put his hands on the table, with the others, so far as my observation goes. It will be understood that I here state facts, and attempt no philosophical explanations. I use the term animal magnetism to designate the unseen and mysterious instrument of these phenomena only in obedience to popular usage, and not pretending to suggest its true nature and essence. I only add that behind and beyond this wonderful discovery lies the question of spirit rappings. When I say that 30,000 people believe in that as fully as in the electric tables, I suggest—though I do not assert—that perhaps a still more marvellous leaf is yet to be opened in the book of human endowment.

From the Morning Post, Saturday, April 2, 1853.

THE AMERICAN SPIRIT-RAPPERS.

This is a name which is given to a party of religionists who are springing up in the United States in great numbers. They have already five or six weekly periodicals, a review, and a considerable number of great and small books, to propagate their novelties, though the sect is only four or five years old. They are called Spirit-Rappers because of certain mysterious sounds which they produce upon tables, in answer to questions; which sounds are said to be the answers of departed spirits. But their mysteries are not confined to rapping alone, though this be the root of the so-called visitation. They move tables, and furniture of every moveable description, by some invisible agency. They ring bells, play guitars and pianos, without the aid of any apparent human instrumentality; and they put *carte blanche*, or white paper, parchment, or other suitable material for writing on, under a cover, and bring it out with the signatures of deceased persons upon it. Drawings also are produced by means of the passive hands of mediums, said to be moved by the spirit of deceased artists; and even entire books, such as "Murray's Messages," "Ambler's Spiritual Teacher by Spirits of the Sixth Circle," and "Hammond's Light from the Spirit World," &c., are dictated professedly and verbatim, by departed spirits, who have moved the hand of the medium, she or he (the medium) remaining, pen in hand, in a state of perfect passiveness. These phenomena are called manifestations, and they are strong or weak, according to the power or the weakness of the medium, only a few mediums revealing, as yet, any very great power, and innumerable mediums scarcely any. The raps or sounds produced upon tables, in answer to questions, are by far the most popular of all the manifestations. But as pebbles are very many, and diamonds very few, so it is with answers to such questions. The mass are doubtful; the few are very puzzling. Names of deceased relatives are spelt out by these raps, and even long sentences are dictated through the aid of an alphabet, the raps coming as you touch the letters of the name or word in succession. Sometimes these raps come freely; sometimes not. When they do not, they are unsatisfactory in their intelligence—this they often are; but when they come freely, as they sometimes do, then the organ of wonder, however small, cannot fail to be excited. Independent, however, of the intelligent answers, the sounds alone are wonderful. Sometimes very loud and decided, as the voice of a decided and resolute character; sometimes feeble, delicate, and gentle, like the character of a delicate female or child; sometimes, also, numerous, like a shower of hail, which is, perhaps, the most beautiful and remarkable of all. It is affirmed and believed by thousands that these manifestations are produced by departed spirits, because they take their names. But then the professing spirits take sometimes these names falsely, as is well known, and is, in fact, acknowledged. Thus the spirit of a living person has come and rapped as if he was dead, and not only so, but given the date of his own death! This must be imposture in the rapping agency, whatsoever it be. Again, this rapping says often that such and such spirits were not genuine, but merely assumed the names that they went by; thus showing that there is imposture going on behind the curtain of invisibility. It is difficult, however, to think that any medium would deem it advisable to weaken the testimony of the raps in this manner, even if she were able; and how she can be able to controul the raps or to produce them, is more than can be easily comprehended. We seem to live in an age of mysteries, none of which admit of explanation. Mesmerism, clairvoyance, biology, and spirit-rapping all more or less confound us; and though many cry out, imposture! imposture! yet still we are all as much puzzled as ever to explain them thus. Imposture will never satisfy the understanding, until the possibility of the imposture can be understood.

Would you become a Medium?

To those persons who are desirous of becoming mediums for the beautiful phenomena of modern Spiritual Manifestations, and who do not believe in the popular cry of *humbug*, we would recommend the following rules from a recent work, entitled, "Light from the Spirit World," by the Rev. Charles Hammond, *Medium*.

RULES.

- "1. Sit one hour each day where no noise will attract attention.
- "2. When sitting, concentrate the mind on the spirit

from whom a communication is desired, until the hand is moved.

"3. When the hand is moved, neither aid or resist its movement.

"4. When the spirit desires to communicate it will write without aid, to do which it is sometimes found necessary to impress on the mind of the medium the word intended to be written.

"5. When the impression is made, the hand will be moved to write the word as it is impressed on the mind.

"6. When the word is written as impressed on the mind, the medium should not doubt, because doubt is what makes resistance.

"7. When mediums resist, nothing reliable can be written.

"8. Some will be moved to write without impressions, and they will write slower than others, until they can be impressed.

"9. Hold no controversy on the subject of writing, and avoid all disputes.

"10. When the medium is moved to write, one hour only in each day should be spent, until directed by the spirits.

"11. When directions are given, the mediums must be wise and obey.

"12. The wisdom of the wise should control the folly of the unwise. Therefore the medium would do well to concentrate the mind on spirits of that circle, capable of instructing in the knowledge of God and in the wisdom of heaven."

REMARKS.

We do not think it is always necessary for a person to devote so long a time as an hour at one sitting; half the time is quite sufficient, although it may take more time to develop as a medium.

In sitting for the *rappings*, sounds, or movement of articles, it is better to sit in a circle of six or eight persons around a table, remaining very quiet, for an hour each evening.

There is no objection to conversation, so long as there is no debate or argument.

Admit no new member into your circle after it is formed, if it can be avoided, as it disturbs the harmony, and will require a longer period.

On no account admit a scoffer or jester into the circle, as he will prevent success. When the sounds are heard, let one member of the circle ask the spirit to designate who are the mediums. After ascertaining who is the medium or mediums, let the one named take a common alphabet, and desire that the spirit should give the circle further directions; but do not ask frivolous questions, as by so doing you will receive like answers. By following similar directions to the above, thousands of persons have been developed as mediums in the United States, and the same results will follow here if the same means are employed. Many persons become mediums without any preparation or desire on their own part.

W. R. H.

Letter from Robert Owen.

The following is from the pen of the venerable Robert Owen, a man who has devoted the most of a long life in endeavouring to improve the condition of his fellow men, without the hope of a reward, here or hereafter, and however much the majority of people may differ from him in his views, we feel confident that no one who knows him, or has enjoyed the honor of his personal acquaintance, will for a moment question the purity of his purposes, or the childlike simplicity and goodness of his heart.

Until within a few weeks Mr. Owen has always doubted the conscious existence of the soul after death. But now, as it were, when he stands on the threshold of eternity, a new light breaks upon him to illumine his silent pathway to the world of spirits, and he is convinced of the glorious immortality of the soul after the mortal clay has again returned to the bosom of the earth. He, who has withstood the eloquence of the clergy, and all the arguments which have been used to convert him to the belief of a future state, finds in the abused and despised Spiritual Manifestations or rappings of the present day, those beautiful proofs of a bright world beyond the valley of the shadow of death, and he has the courage and honesty to acknowledge it to the world, without fear of those whose only cry is *humbug* and collusion, and who laugh with scorn and contempt upon all who dare to think or act in any way different to their own narrow and bigoted belief. W. R. H.

"It is unavoidable that those who will not fully investigate a subject entirely new to them, and who rashly give a crude opinion respecting it, must remain incompetent to express a sound or useful judgment respecting it.

"Such has been the case with those who have yet opposed the truth of the manifestations made by the spirits of our departed relatives and friends.

"I have patiently traced the history of these manifestations, investigated the facts connected with them, testified in innumerable instances by persons of high character,—have had fourteen sances with the medium, Mrs. Hayden, during which she gave me every desired opportunity to ascertain if it was possible there could be any deception on her part.

"I asked many of the spirits of my own family, questions to test their identity; also from several of my long departed friends, and from some well-known characters known to me only by their writings, and in all these instances the answers have been true, prompt, and direct, and always rational. Incorrect, and often absurd replies are sometimes given to strangers at the first or more interviews; but from my own experience I am induced to believe that these false replies proceed from the unprepared state of mind of the enquirers, from their desire, known to the spirits, to deceive, or from the inexperience of the questioner, how distinctly to put the questions so as to obtain correct replies.

"I am not only convinced that there is no deception with truthful mediums, in these proceedings, but that they are destined to effect, at this period, the greatest moral revolution in the character and condition of the human race; and that these wonderful manifestations are the promised second coming of Truth or Christ to the inhabitants of the earth.

"The intercourse which I have had with the spirits of members of my departed family and others, has been of the most gratifying and delightful character.

"ROBERT OWEN."

Remarkable Manifestations in Boston.

The following interesting article was originally sent to Horace Greeley of the *New York Tribune*, by whom it was handed over to the *Spiritual Telegraph* for publication. It appeared in the first number of that paper, and was written by a gentleman who speaks of himself thus:—

"During the year that I have been a resident of this country, after an absence of nearly half a lifetime, spent mostly in the armies and navies of foreign countries, I had invariably ridiculed the whole theory—if theory there be—of Spiritual Communications by any means, until some time in February, when I was convinced by demonstrations, which I was forced to admit could not have been produced by any human agency." He then proceeds:—"Happening to be at the house of Wm. R. Hayden, Esq., Editor of the *Star Spangled Banner*, I was requested to be seated at a table with Mr. Hayden and his wife, the latter being a 'Spirit Medium.'

"I complied, and within the half-hour that I remained very many incidents were communicated, through the Medium, which had occurred in other countries, some of them many years ago, and which I know were not in my own mind at the time, until brought vividly back by being spelled out through the Medium.

"I also received intelligence of my mother's death, of which I had previously been ignorant, and which intelligence was confirmed on the same day by a telegraphic despatch, the date tallying exactly with that communicated by or through the Medium.

Boston, April 21, 1852.

G. R.

As there is so much cry that if the manifestations are genuine, they proceed from evil spirits, we give two or three communications, out of the thousands of similar ones that have been received, as a sample. And all we can say is, if they come from the "Father of lies," he is well employed; for Christ says: "A house divided against itself must fall."

Does this communication, which was given to a blind gentleman, sound as though it came from an evil spirit?

My dear husband,

Be assured you are not alone; angels attend and minister unto your wants, and in your afflictions, we come and breathe sweet words of comfort to you. Oh! happy hour when God shall open your eyes in heaven. The blind see, there—nothing is kept from their sight—

not the least dimness enters there—all is light, joy and bliss, dear one, there. I could converse with you for ever, but others wish to converse with their friends.

The name was signed to the above correctly.

"My dear Husband,

"This is bliss beyond description, this blessed privilege of communicating with our dear ones on earth—you are constantly protected by high and holy angels, who have accompanied me in the silent watches of the night, and administered the blessings of heaven unto you, and tried to impress you to do that which is right in the sight of God, and also unto your fellow men. My dear Husband, ever since the day that it pleased God to separate me from you and my dear child, I have hovered around you both, like a ministering angel, soothing the cares of earth and leading your soul to the blessed mansions of God, where it will finally rest from the toils and cares of earth, and join with your once loved and cherished MARY; but the joy of one day with the bright Beings of these bright realms is far more glorious than a life-time in this cold dark earth of sin and trouble. Give my dearest love to my own dear boy, and although he never knew a kind mother's soft embrace,* yet she has ever since that moment hovered around him with the care of an angel; tell him to love you tenderly for my sake, and God will bless and prosper him. I will now bid you good bye, and may the God of Heaven bless you is the prayer of your devoted

MARY, in Heaven."

"My dear child,

How happy I am to speak with you from my happy home in heaven, which is beautiful beyond description. Oh! how I long to clasp you in my arms in this bright and joyous world—which is the final resting-place of the spirit, which is a happy change from the trials and troubles of earth.

Dearest Anna, try to appreciate this holy miracle, which God is pleased to perform through his agents (mediums), which are appointed by his own especial permission. Will you try to convince all you can, for my sake, and God will bless and protect you.

Your father will pray for you from his blest mansions of light and glory.

This from your father in heaven.

(Signed correctly)

A. B."

ON the morning of the 17th June last Mrs. Hayden lost, by death, a little child to which she was passionately attached. She found it extremely difficult to become reconciled to her bereavement. During the day she several times remarked that she could not understand why children were given to us to be so soon taken away, and that we should have been much happier if they had never been sent to us. Shortly after Mrs. Hayden called upon the Rev. J. M. Spear, who is also a medium, and while there, Mr. Lewis B. Monroe, a writing medium, came in. He had no sooner taken a seat than he was impressed to write the following communication, quite unaware in any way of the observations which Mrs. Hayden had made:

"Dear Maria,

"Dost know why your heavenly Father has called to himself that innocent one whom He in His infinite wisdom entrusted for a time, for a little hour as it were, to your care? I'll tell you; but answer first, why does the loving careful Shepherd take the little lamb in his arms and bear it tenderly to the fold? Is it not that the dam may follow? Know then the good Shepherd has taken into his ever loving arms the sweet innocent lambkin that you may follow to the fold of heavenly love. Obey as does the ewe. Be true to the Shepherd who is true

* The lady whose spirit purported to give the above died on the day of the birth of her child, which fact was unknown to any of the party at the sance save the husband. It will also be observed, that the christian name Mary is given, which was likewise unknown to Mrs. Hayden, and the communication was given through the alphabet, letter by letter, to a lady, and not to the husband, who was present, so that it will be seen there was two unmistakable tests given. Every line breathes a pure and holy devotion—a wife's affection—a mother's unfathomable love for her child, which nothing can surpass or equal on earth. To believe that the communication proceeded from any but a truthful and pure spirit requires a greater stretch of the imagination than we are capable of.—W. R. H.

to you. Love still the little one, and love him who bears it from the pelting pitiless storms of earth to the safe and sure retreat above.—Enough."

As Mrs. Hayden was on the eve of leaving America for England, the following communication was given, through a most estimable young lady, Miss Louisa M. Bridge, a medium, and purported to be dictated by the spirit of her uncle, the Rev. Jacob Holt. The original Miss Bridge enclosed to Mrs. Hayden on the day of her departure.

"Dear Maria,

"My daughter,—I have promised you a communication and with joy do I give it you; I love you, my dear child, love all who are engaged in the great work of reforming the world. And remember, dear one, the duties which devolve upon you in your present mission. Courage, faith, hope and love, and forbearance must all find a dwelling place in your heart, to enable you to do the work faithfully; courage shall enable thee to stand fearlessly in defence of the truth; faith shall help thee still to bear all the ills and sorrows of life, pointing ever to a brighter home of rest; hope shall strengthen faith, and bid thee look forward to the day when all shall be brought unto the right knowledge of truth, to appreciate the mission of spirits. Love shall take gently by the hand the erring and wandering sheep from the fold of God, and lead them by the still waters of everlasting life. They shall see reflected upon its smooth surface, the immortal soul and its dwelling place. Holy peace shall fill their hearts, and they will return and go astray no more. Forbearance shall enable thee to contend with sceptics, to bear with resignation all their taunts, for truth sake—and remember, the greater the cross, the greater the reward. See Jesus—the perfect child of God—the personification of all the divine attributes of our Father. He was persecuted. He suffered and died for wicked man, but his reward was, God sustained him, and took him unto Himself, and now he sits at His right hand. Let thy faith make thee strong, for thy reward is sure. Remember that we offer up prayers to God for our loved ones of earth. Heaven awaits thee, dear daughter, be faithful and God will reward thee.

"This from UNCLE JACOB."

Letters, &c.

The following letter is from Sir Charles E. Isham, Lamport Hall, Northampton. It speaks for itself, and shows that the writer, when once convinced of the truth of these beautiful phenomena, does not hesitate to give his testimony to the world, heedless alike of its opinion, or the scoffs and jeers of those who cry humbug to whatever they cannot or will not understand.

Lamport Hall, March 26th, 1853.

My dear Madam,

I have great pleasure in informing you, that upon my return to Lamport, and following the directions concerning the cirtel given me by my spirit friends through your mediumship on the 3rd inst., not only myself, but nine persons with me were enabled distinctly to hear sounds similar to those produced in your presence. They were considerably fainter but no less unmistakable. The same peculiar taps, which upon a former occasion drew forth from you an expression of admiration, and a remark so just as to your supposition concerning the nature of the individual when personified in the flesh, we distinctly heard, but upon no occasion did the sounds exhibit that intelligence which is so wonderfully manifested in your presence. The Spirit, or Spirits were either unwilling or unable to give an answer to any one question; but such facts may be attributed to our now having at present attained that peculiar state of spiritual development, essential for the unbiased expression of those sentiments, they, upon former occasions so freely indulged me with.

Three others of the party, besides myself, were also found sufficient to elicit them, each one alone; and one of them I hear has since transferred it to a fourth.

With myself, and I believe with all of us, they almost entirely ceased after about the fifth day; which fact, may perhaps be explained, either by the faculty imparted to me from yourself by that time having become expended, or in consequence of the Spirits being aware of our imperfections, deem it useless to continue their Manifestations, until they have gained a more complete control over the medium through which they operate in us. They, considering they have already given, not only sufficient evidence of their readiness to accede to all reasonable requests, but encouragement to continue seeking a further development of the necessary qualifications for a useful application of the faculty.

I hope, however, to be fortunate enough to find you at

home upon an early occasion, that I may have an opportunity of receiving further instructions in the hope of becoming, at some future time, an established Medium.

The first, if I may so term it, mechanical Manifestation of Spirits which has occurred to me, independent of your presence, I will now narrate, and as such facts if described at all, should be done with full particulars, you must excuse me trespassing a few minutes upon your time, since it is so great a pleasure communicating to those who can receive them: truths, strange to say, it is usually the fashion of the world to treat with scorn. After I saw you last in town, I procured some additional works on Spirit Manifestations, and the day following returned with them to Lampport; the books were placed upon the table, but one of the party taking up one of them, and reading an isolated passage out of it, and thereupon charging the Spirits with blasphemy, I, on the next day, without having expressed to any person my intentions, proceeded to remove them; and wishing to make them doubly secure from the expression of public opinion, determined to lock them up in a book-case in my own room—to it no person but myself can gain access, and which had not been opened for six months or more—but not having the key at hand, I placed them in a bureau underneath the book-case, which answered the purpose tolerably, but not altogether. I returned to the room in four hours time, and discovered the double doors of the book-case—one standing half open, and the other ajar! not unlocked, but the bolt drawn, and which, being accomplished, a slight push from the inside would have opened. I therefore made use of the admonition and removed the books into it.

To those who would say that the book-case had never been securely bolted, I can do no more than affirm most positively, that it always had been; and granting for a moment that it had not, the unusual character of the fact is little diminished, inasmuch as it opened at the required time, and was never known to possess a similar propensity before. I will conclude in the expression of a hope, that circumstances of the like nature may sooner or later become of such ordinary occurrence, to all who wish their minds to be elevated by them, as to be found needless of record. And the sooner we believe such facts to be possible, the sooner will they generally appear among us.

Believe me, my dear Madam,
Most sincerely yours,
CHARLES E. ISHAM.

I have repeatedly witnessed the phenomena entitled Spirit Manifestations, in the presence of Mrs. Hayden, and I certify my conviction, that not only is there no deception to be detected, but that the whole subject is worthy of the deepest investigation by the unscientific, as well as the scientific world. Triflers and scoffers are too unphilosophical to come to a proper conclusion on so sacred a matter.

(Signed) JOHN ASHBURNER, M.D.
12th March, 1853. of Grosvenor Street, London.

Extract of a letter by Dr. Ashburner to the Editor of the "Leader," which appeared in their columns on the 19th March.

"Her sex ought to have protected her from injury, if you gentlemen of the press have no regard to the hospitable feelings due to one of your own cloth, for Mrs. Hayden is the wife of a former editor and proprietor of a journal in Boston, having a most extensive circulation in New England. I declare to you that Mrs. Hayden is no impostor, and he who has the daring to come to an opposite conclusion, must do so at the peril of his character for truth! I defy Mr. Lewes, or any one else, to prove the acts of imposition or fraud in the phenomena that require the presence of such a medium as Mrs. Hayden for their development. I have calmly, deliberately, and very cautiously studied this subject. It may please superficial thinkers to treat it as they long treated mesmerism and clairvoyance. The fire from the Zoist, the researches of the Baron von Reichenbach, Mr. Rutter's important discovery of the magnetoscope, have settled, for posterity, the questions scouted by the twaddling physiologists of this generation. A battle is to be fought for the new manifestations. I have no hesitation in saying, that, much as I have seen of mesmerism and of clairvoyance,—grand as were my anticipations of the vast amount of good to accrue to the human race, in mental and physical improvement, from the expansion given to them by the cultivation of their extensive relations,—all sinks into shade and comparative insignificance, in the contemplation of those consequences which must result from the Spirit Manifestations. I am not now to express an opinion on the magnetic origin or analogies of these phenomena; I have to declare my opinion on their genuine character, which I do unreservedly. However astounding may be the fact, I am clear that we have the power of communicating with intelligences, only magnetically present, unseen by us, who are capable of expressing thoughts full of the tenderest sympathy, redolent of the

highest and purest love, and occasionally conveying, through accents of displeasure, the most awful lessons of sublime morality. This is a very serious truth, and must and will force its way. Animal magnetism and its consequences appeared marvellous to petty minds. The Spirit Manifestations have, in the last three weeks, produced *miracles*,* and many more will, ere long, astound the would-be considered philosophers, who may continue to deny and sneer at the most obvious facts.

I am, Sir, your obedient servant,
JOHN ASHBURNER.
York-place, March 14, 1853.

WE, the undersigned, having had full opportunities of witnessing the so-called Spirit Manifestations, coincide in opinion as follows:—

Not to dwell upon the utter failure of every theory of explanation hitherto applied to them in America, a failure which nevertheless renders the hasty solution by a portion of our periodical press of little value, we consider that the Manifestations possess in themselves features of sterling and peculiar interest; and in spite of certain errors and discrepancies which occasionally perplex enquiry, we still (without committing ourselves to any especial theory,) believe the phenomena *genuine*, and deserving of the most patient, serious and earnest investigation.

WM. DANIEL, M.D. 36, Clarges Street.
CATHERINE CROW, 37, Brook Street.
WM. SMYTH, Manor House, Battersea.
J. FORBES, 31, Bury Street, St. James's.
HENRY SPICER, 100, Mount Street, Grosvenor Square
ALFRED WILLIAM HOESON, M.A. of St. John's College, Cambridge.
Sir J. LILLIE, 105, Pall Mall.
WESTLAND MARSTON, 22, Rochester Road, Camden Road Villas.

THE phenomena denominated "Spiritual Manifestations," has been witnessed by me under many and various circumstances, particularly during a very severe illness in which I attended Mrs. HAYDEN, the Medium, professionally, during which time and while unable to leave her bed, the peculiar sounds or raps were constantly and at all times heard on the bed, pillow, and about the room; and I hereby certify, that to the best of my belief and judgment, no *deception* or *fraud* is practised, or mechanical means used by her to produce the sounds, and that the phenomena are well worth investigation generally.

Signed, CHAS. WM. HOYLAND, M.R.C.S.L.
16, Manchester Square, London.
14th March, 1853.

HAVING thoroughly investigated the phenomena entitled "Spiritual Manifestation," as developed through the medium of Mrs. W. R. HAYDEN, I have arrived at the conclusion that they are produced by some agency, with the existence of which we have been hitherto unacquainted, and which, whatever be its origin, is deserving of the most serious and patient enquiry. Of the perfect good faith and sincerity of Mrs. HAYDEN, the Medium, I have not the slightest doubt; the tests which I have applied in my own cases being of the severest and most satisfactory nature. I believe that with the exception of the power of attracting towards her the influences that are manifested in these extraordinary phenomena, Mrs. HAYDEN exercises no sort of control over them, and in no way dictates or suggests the answers. My experience completely negatives all suppositions of the sort, and I have great pleasure in bearing my testimony to the genuineness of the phenomena as presented through her.

Signed, JNO. J. RYAN, Journalist.

We extract the following from the *Family Herald*, and earnestly recommend it to the candid consideration of some of its cotemporaries, trusting that it may prove of service to them. The very able and talented Editor having had the courage and honesty to thus speak out his sentiments in answer to a Correspondent, he says:

"We are glad to find the subject investigated so thoroughly by a man of his candour and intelligence, for it is undoubtedly the most remarkable phenomenon of modern times, and has been tested in the United States in every conceivable manner, both publicly and privately, by men of the first standing in society—Judges, legislators, lawyers, clergymen, and literary men."

Judge Edmonds, of the Supreme Court of New York, is himself a "Medium," that is a person in whose presence these rappings take place. Children also, from three years and upwards, are Mediums; and the number of Mediums now count by thousands. Five newspapers are exclusively devoted to the subject, and upwards of thirty are its advocates. It is therefore a matter to be seriously investigated and conscientiously judged.

But the judge must not pronounce the sentence until he has heard the evidence; neither must he show favour more than disfavour. If he know any plausible objection, he must bring it forward and give it due weight: and if the Spirit rappers tell lies, if they mystify, he must not conceal the mystification; if they prevaricate or equivocate, all must come out; and if they reveal remarkable truths and secrets, they also must come out; and all must be candidly and conscientiously laid before the tribunal of the mind; otherwise the mind will be led astray in its judgment; and a too favourable is just as dangerous to truth as a too unfavourable judgment.

Facts.

MEDIUMSHIPS.—In the United States of America there are *thirty thousand* persons who are gifted with the faculty of mediumship. They are found in all classes of society, and of all ages, from one year to sixty, and of both sexes.

HARMONIAL CIRCLES.—There are, in the City of Philadelphia alone, three hundred harmonial circles.

THERE are, in Cincinnati, fifty "spiritual circles" regularly organized, and three hundred mediums.—*American paper.*

NEWSPAPERS.—America has eight or nine weekly newspapers devoted exclusively to intelligence and essays on spirit manifestations. The truth of the phenomena is acknowledged or advocated by some hundreds more journals.

CLERGY.—In many of the principal cities and towns in the United States are to be found pious clergymen who, advocating the high doctrines of Christianity, preach spiritualism, as revealed by the modern manifestations.

LONDON SEANCES.—Mrs. Hayden has, up to the present time, given seances to between seven and eight hundred persons.

FOR much valuable information in regard to the spiritual phenomena, see *Sights and Sounds*, a work by Henry SPICER, Esq. Bosworth, 115, Regent Street.

"There came in a wise man and a fool. The wise man heard, investigated, and decided. The fool decided."—*Ancient Oracle.*

What does it mean?

We clip the following little extract from the Notice to Correspondents in the *Family Herald* for May 14th.

"**CYNX.**—Labour is divided in thought as well as in industry; but the carpenter who makes doors, does not decry the utility of the craft of the blacksmith, who makes hinges. It is too often the case, however, in the world of mind that one man despises his neighbour's subjects of investigation. Dr. Elliotson advocates the materialism of mesmerism and rejects its spiritualism and clairvoyance; he calls himself a persecuted man, and so he is. But then he persecutes others, and hastily denounces as imposture what is as well attested as his own surgical mesmerism. There is no harm in letting a subject alone, for one man cannot think of everything; but the presumptuous wisdom that judges without investigation has a most offensive odour; and a philosopher who energetically adduces a feeble argument, is like an enraged giant going forth to fight with a pop-gun."

From the Paris Correspondent of the *Illustrated News* of May 7th.

"We hope in our next letter to be able to entertain our readers with an account, from our own personal experience, of some of the extraordinary table-moving experiments daily taking place here.

"The phenomenon has become too general to admit of contradiction, but we will say nothing on the subject till we can speak from our own observation."

Truth, crush'd to earth, shall rise again—
The eternal years of God are hers;
While Error writhes awile in pain,
And dies amid her worshippers."

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