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TABLE-TURNING,
THE DEVIL'S MODERN MASTER-PIECE.

BEING
THE RESULT OF A COURSE OF EXPERIMENTS,

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"Hear me when I speak, and after that I have spoken, mock on!"

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L. SEELEY, THAMES DITTON.

TABLE-TURNING.

1. WERE the reception which the announcement of a great fact meets with from the world at large, the standard by which we must judge of its importance or its truth, then we must ignore some of the most wonderful discoveries that men have stumbled upon in their researches, or worked out by patient induction. Were the reception the discoverer meets with, a matter of moment in his mind, his fact would lie useless among his old papers, or perish with the memory on whose ephemeral tablet alone it was recorded. If, in the publication of a truth, man had no higher motive than its mere communication to others, the ridicule and satire, the friendly banter, the gentlemanly disbelief, the grave expostulation, the almost doubt of the sanity of the publisher, would be quite sufficient to deter him from

encountering it, by preserving strict silence. But there are truths of such an order as to be beyond finite comprehension, before whose magnitudes mathematical investigation is powerless ; whose subtilities chemistry fails to analyse ; whose origin lies beyond the limit *even of philosophic imagination* : these can be realized by faith alone, and in such an investigation the little child, taught by God the Holy Ghost, is far wiser than the grey-haired philosopher, in whose brain is accumulated the wisdom of ages. This is unpalatable, yet a truth is no less a truth *because* it is unpalatable ; and this unpalatable truth rests not on my assertion.

There was once a man who had the temerity to teach very strange things. In the course of his wanderings he came to the far-famed city of Athens ; and the Athenians of that day were a very intelligent, enquiring people, spending their time in nothing else but either telling or hearing some new thing. When, therefore, they heard of this man, and of the strange things he taught, some of their philosophers undertook to investigate these strange things which he was teaching them, and to put him down. Some decided that he was a setter forth of strange gods, others considered the subject as beneath their notice, and sneeringly asked, " What will this babbler say ? "

They however determined to hear what "this babbler" had to say for himself; so they took him to their public place in order that he might tell them his absurdities, and that they might amuse themselves by ridiculing them and mocking him. And I dare say it will scarcely be credited, that this stranger had the presumption, the egotism to stand up in that elegant and learned city, the city abounding with gods and altars, philosophers and sages, mysteries and oracles, the city so scrupulously religious, that lest there was any god omitted in their list, or with whose name they were unacquainted, an altar was erected "to the unknown God,"—this stranger, I say, of a very unpromising appearance, had the temerity to stand up in such a place, and before such an audience, and to address them thus:

"Men of Athens. I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you." This stranger would probably in the present day be considered to have been very presumptuous in declaring a truth unknown to the philosophers and sages whom he was addressing: perhaps they might have

said, "You talk to us of a resurrection from the dead, and speak of those matters which have puzzled and baffled our wisest men; you have no right to dogmatize, you ought 'to suspend your judgment, or acknowledge to yourself that you are not learned enough in these matters to decide on this subject.'" This, I say, is what they *might* have said; perhaps they did, for we know that some actually mocked him, and some doubted and told him they would hear him again on this matter, while a few positively believed him! My friend! in this stranger you behold Paul! his teaching was "Jesus and the resurrection!" Did the decision of the philosophers form any standard by which to judge of the truth of that teaching? We see therefore that there *may* be teachings mocked at, disbelieved, opposed by philosophers and wise men, and yet notwithstanding, those teachings *may* be true!

2. It seems to me that from the axiom, "Truth is one," much mistake arises. "Truth *is* one," no one will deny; but there are truths of different orders, and these different orders of truth require different processes of investigation and different orders of mind to investigate. To divide these truths into two great classes, there is natural truth and supernatural truth: the former relating to all combinations, laws, and results affecting

the material; the latter embracing all comprised in the term "*Spiritual*." The former is the legitimate subject of scientific investigation, the latter is comprehended only by faith: each has its work to do: each is useless out of its legitimate track: each *in* its track helps the other. Faith is powerless to conduct a Newtonian investigation; while Newton himself, with all his sublime discoveries, could never have arrived by induction at the simple truths of man a lost sinner, Jesus, the God-man, the Saviour of sinners; and while he could calculate the attractions of the planetary system, the force of gravitation *inversely* as the square of the distance, the amount of perturbations in all their complexity, and the power of the great source of light over those bright wanderers—no mathematics could have taught him that the love of God acts upon the wandering sinner *directly* as the square of the distance, the farther removed, the more forcibly exerted, and that the distance being infinite, the love was infinite too. But when faith takes the lead, when she embraces the revelation of that world whither science cannot soar, while science pursuing her humbler walk, finds in every result, a confirmation of the revelations of faith; when science stops on the borders of the natural, and hands over to faith the investigation of the super-

natural, then we may expect sound deductions, we may arrive at accurate results ; but if men of science *will* attempt to reduce the spiritual to a mere learned theory, or calculate it by mathematical formulæ, or get rid of the whole by unbelief—then we must tell them what that same strange old man, who was such a babbler at Athens, tells them concerning the sublime truths of the Gospel of Jesus. He says in a letter he wrote to another wise and accomplished people, the citizens of Corinth :

“ The preaching of the cross is to them that perish foolishness ; but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom : but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of

God is wiser than men ; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in his presence.” *

Hence we see, that, whatever *man* may think, and however *he* may decide things ought to be, or are, the precious truths of the Gospel are foolishness to man ; and, on the other hand, that “ God hath made foolish the wisdom of this world.” So that a decision according to the world’s wisdom, may be very foolishness, while the child’s foolishness may confound the world’s wisdom.

3. It would seem passing strange, did not daily experience establish the fact, that so many thinking minds, minds of undoubted power and talent, should be, for all practical purposes, *infidel*. “ What,” says one, “ I an infidel ? I believe the bible, I believe in God, it’s nonsense to say I

* 1 Cor. i. 18—29.

am one ! It's true I can't *quite* believe all you clergymen teach (with a good-humoured smile), *that* you can't expect ; but that doesn't make one an infidel." "I am not an infidel," says another, "I believe in God, and *to a certain extent* (Oh those comprehensive and subtle words, which mean, to a most uncertain and undefinable extent) I believe in Jesus ; but you know there are facts recorded about him which no one can be expected to believe !" "I believe them." "Yes, but then you know you study nothing else, your mind becomes morbid. I believe what my reason tells me,"—Ah ! reason, reason, how has man perverted one of God's greatest gifts, yea, rather, how has man miscalled the very drivellings of idiotic fancy by that sacred name. Reason ! what man calls reason is too often the frantic struggling of a drowning wretch, or the flinty smile of the lust-hardened libertine. Reason ! Xerxes flinging in his fetters to control the sea ; man blaspheming and shaking his puny fist in defiant rage at the thunder-cloud because its fiery messenger has destroyed his store, is a sane man in comparison of those who with the bible in their hand *dare* to doubt the existence of a God, an hereafter, a heaven, a hell, or a Devil. Reason ! it is the word with which the devil baits his snares, which he sets to catch souls.

4. "Ah!" says some one, "that is just the cant which you all use. The Devil! I don't believe there is a Devil; I believe what *you* call the devil is an evil influence, perhaps arising from the sin of our first parents, but you surely couldn't wish me to believe in a devil with horns and tail, and——" "No! that is a device of the devil to cast ridicule upon a truth that would otherwise startle man too much for his purpose. The devil is a very different person; that strange old man Paul, tells us "that Satan himself is transformed into an angel of Light!"* He is indeed a most dangerous adversary." "Ah! well, I don't believe all that," says the man, "that won't do for me:" and *this clever man, in the exercise of his reason, goes away denying a fact that God has revealed in his written word!*

5. It has however occurred to me, that it is absolutely necessary before giving an account of the results of my experiments, that I should just prove the personal existence of the devil; this might almost seem a work of super-erogation in the 19th century, and with so many Churches and Chapels, where gospel truth is preached, and so many Bibles to be had for so little cost, did not the contrary force itself perpetually upon one's attention; and I most certainly do think,

* 2 Cor. xi. 14.

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

6. In proving the existence of such a being as the devil, I conceive that the fact of his being an individual Existence, is no more shaken, because Devil can be translated "an accuser," and Satan "an adversary," than the fact of the existence of our Saviour is shaken because Jesus or Joshua means Saviour, and Christos or Messiah means Anointed; and that whether we speak of "the adversary," or "the accuser," we speak of an actual being, just as much as when we speak of the Saviour, the anointed of God.

7. Actions too are attributed to the Devil by Jesus himself, which could not be attributed to a mere principle or influence, e.g., "He was a murderer from the beginning. . . . When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." * Now surely no action can possess more marked individuality than we find here. Murdering, speaking, lying, are clearly actions performed by some individual or individuals, while it is only by a figure of speech that it can be attributed to an influence or a principle.

* John viii. 44.

It is true we say a lying influence, a murderous principle, but even then we mean that a person acting under that influence is led to lie, or a person guided by such a principle becomes either a physical or a moral murderer. While the very pronoun used, *ἐκεῖνος*, means emphatically, "that person," "that very person." It is therefore no argument against the personality of the Devil, that his names are capable of translation, while the pronoun employed by our Saviour precludes the possibility of his intending merely an evil influence in his address to the Jews, without the necessity of urging the individual character of the acts of lying, speaking, and murdering.

8. Would my limits allow me, I might apply this argument to every thing recorded of Satan. The temptation of our first parents was a personal action. The temptation of our Lord Jesus was a personal action, and attributed to a person. Nor could there be a more glaring absurdity than to assert that the conversation recorded by the Evangelist, took place between Jesus and an Evil Influence. How could a mere influence have said, "If thou be the Son of God, command that these stones be made bread?" What mere influence could have shewed Jesus "all the kingdoms of the world, and the glory of them," and then said, "All these things will I give thee, if thou

wilt fall down and worship *me*?" Why, the absurdity of attributing such language to a mere evil influence, would only be equalled by the absurdity (under that supposition) of our Saviour's answer, in addressing a mere influence thus:—"Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."*

It is evident, therefore, that by whatever names you call our great enemy, whether Devil and Satan, or Accuser and Adversary, he is a person and not a mere evil influence; for under no other supposition can we escape the conclusion, that our Saviour's language is not only inappropriate, but also calculated to mislead.

Having thus shewn the character of the evidence we have for proving indisputably the personality of the Devil, I proceed to shew his power and work; and every passage I shall bring forward for that purpose, will also be found to be cumulative evidence in support of the position I have just laid down.

9. The apostle Peter, as an incentive to watchfulness and sobriety, urges this fact; "Because your adversary the devil, as a roaring lion, walketh about[†] seeking whom he may devour."† Two things appear from this: "That he walketh

* Matthew iv. 1—11.

† 1 Peter v. 8.

about, and that his object is "to destroy." I turn now to the book of Job, and what do I find there? The following is the account given in extenso :—" Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of the Lord."* "Again, there was a day when the sons of God came to present themselves before the Lord, and Satan came also among

* Job i. 6—12.

them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." *

From this narrative we gather that Satan has access to heaven and the presence of God; that he seeks permission to tempt men *by name*; and that he afterwards does so tempt them if permission be accorded to him. This is borne out by our Saviour in his address to Peter, when he says to him, "Simon, Simon, Satan hath desired

* Job ii. 1-7.

to have you, that he may sift you as wheat ; but I have prayed for thee that thy faith fail not." * Nor, I conceive, is the glimpse the Prophet gives us unimportant ; for speaking of what the angel shewed him, he says, " And he shewed me Joshua the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan !" † Were this all that we have revealed to us concerning our great enemy, I conceive we have quite enough to show his dangerous character. But we do not stop here. St. Paul tells us that " Satan himself is transformed into an angel of light." ‡ In this way, oh how many does he deceive ! And then what does he do ? We gather what he does from the chorus of rejoicing of the heavenly hosts, when, just before the coming of the Man of Sin, the devil and his angels are cast out into the earth ; for they cry, " Now is come salvation and strength, and the kingdom of our God, and the power of his Christ ; FOR THE ACCUSER OF OUR BRETHREN IS CAST DOWN, WHICH ACCUSED THEM BEFORE OUR GOD DAY AND NIGHT." §

10. Having thus briefly proved the individuality of the devil, and also shown what his work is, I

* Luke xxii. 31, 32.

† Zechariah iii. 1, 2.

‡ 2 Cor. ii. 14.

§ Rex. xii. 7—12.

now proceed to give in detail a further course of experiments ; first, however, observing, that until we are fully aware of the power of Satan, his work, and malice, we cannot understand in all its fulness the importance of the work of Jesus. For consider our adversary, himself of no little power ; the kingdoms of this world, and the glory of them are delivered unto him, and to whomsoever he will he gives it ; * he is the “ Prince of this world,” † the “ god of this world,” ‡ the “ Ruler of the darkness of this world,” § the “ *Prince of devils*,” || “ the Prince of the power of the air.” ¶ Consider also who are his subjects : out of one man, according to Luke, or two men, according to Matthew, Jesus cast “ many devils : ” ** and observe the character of the spirit world ; many devils *were in one man* ; the name was Legion ; yet when Jesus gave them leave, they entered into *two thousand swine* ! †† Here then is a power which ought not be made a subject of ridicule, a power which, but for God’s gracious protection must have destroyed the whole family of man. Nor do we stop even here, for the apostle Paul says to the Ephesians, “ Put on the whole armour of God, that ye may be able

* Luke iv. 6.

† John xiv. 30.

‡ 2 Cor. iv. 4.

§ Eph. vi. 12.

|| Matt. xii. 24.

¶ Eph. ii. 2.

** Luke viii. 27—33. Matt. viii. 28—34.

†† Mark v. 13.

to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." * And the original of the latter clause is, "wicked spirits in heavenly places!" Here then we are distinctly told that our antagonists are "principalities," "powers," "the rulers of the darkness of this world," and "wicked spirits in heavenly places;" and that these powers are all evil is proved by the fact of their being antagonistic to those who are clad in the "armour of God." This then is the power of Satan, these the armies he can bring against us, these the spies by which he gains intelligence, the agents by whom he acts. Of what unspeakable value therefore is the fact that Jesus *ever liveth to make intercession* for us: that if any man sin we have an advocate with the Father, Jesus Christ the righteous; "advocate" implying the existence of an accuser, an accused, a judge, and one to plead the cause of the accused.

11. After what God's word reveals of Satan and his resources, it certainly is not impossible, nay rather it is highly probable from the very nature of the case, that communications should sometimes take place between man and the spirit

* Eph. vi. 11, 12.

world by which he is surrounded ; nor is it the least subtle of Satan's devices* that he has so completely succeeded in "blinding the eyes" of this world to his proceedings, as to cause that man to be looked upon as absurdly superstitious, who has the boldness to avow his belief in the close proximity of evil spirits ; while but few are inclined to doubt the fact of the ministry of angels. And this is the more remarkable, as we have only one passage bearing decidedly upon the ministry of angels in connexion with man ; viz. "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"† (unless we include the Psalmist's words, "He shall give his angels charge concerning thee,"‡) ; while we have many passages telling us that the devil and his angels and powers are hostile to us, can hurt us, and warning us of their wiles : the very fact that the one truth is received and believed, and blasphemously exaggerated, while the other is disbelieved and scoffed at, is of itself an evidence of the power the devil has in influencing men's minds to receive a falsehood and reject a truth.

12. Our former experiments having, in the minds of all who witnessed them, clearly established the fact that Table-moving is the result

* 2 Cor. ii. 11.

† Heb. i. 14.

‡ Psalm xci. 11.

of supernatural agency, it was with great reluctance that I could bring myself to have anything more to do with the subject ; but when I found that *the effect of the great enlightenment of the nineteenth century, was to lead men most philosophically to ridicule a conclusion they had the power of testing, rather than test the facts, and arrive at a conclusion for themselves*, I determined to take the first opportunity of conducting a further course of experiments, in case I might be privileged to throw any further light upon the subject, and convince *unprejudiced* minds of the presence of Satanic agency.

13. On the evening of Monday the 4th July, a few persons assembled at the apartments of Mr. R——, the lay agent here, and after a short time succeeded in getting the table to turn, and also to lift up the leg in answer to questions. They immediately sent for me, and four of us, two ladies, my curate, and myself, went down to Mr. R——'s house. Various questions had been put, some of which it answered correctly, some incorrectly, before I arrived ; after my arrival we proceeded thus : I procured an alphabet on a board, such as is used in a National School : this board I laid down on the floor at some little distance from the table, and I lay down on the ground beside it. I then requested one of the

three persons at the table to command it to spell the Christian names of Mr. L—— of B——, by lifting up the leg next him as I pointed to the letters of the alphabet in succession. He did so, and I began to point. (I must say that neither of the three persons at the table had ever heard of Mr. L——, and B—— is 150 miles from this place.) In order that there might be no possibility of trickery or collusion, one person always looked over me while I pointed, and I kept the pointer about three seconds on each letter in succession. When I arrived at G, they said, “That’s it, the table is lifting its leg.” I then directed another person to put down the letter. When I came to E it rose again; that was put down, and in this way it spelt “George Peter,” which was perfectly correct. After other unimportant questions, my wife, my curate, (Mr. Powell), and myself, sat down to the table, (a square one with rounded corners, about two feet across, on a tripod without castors). I, as on the former occasion, asked the questions. I asked questions concerning the Rev. Mr. G—— of C—— the answers to which were accurately taken down.

14. Before giving the questions and answers, I will state my procedure once for all, so that unnecessary detail may be avoided. I discovered that

the leg only knocks *an affirmative* ; consequently, when a question is put and there is no answer, it is immediately put in a negative form : e. g. Can you spell such a name ? Leg motionless. Can you not spell such a name ? No movement. Does any thing prevent you from spelling that name ? Leg rises. This question and answer would be written thus in a condensed form, " Are you prevented from spelling such a name ? " " Yes," in order to avoid prolixity ; but let it be distinctly understood, that it has been in this way that the answers have been obtained. In spelling names we proceeded thus : Can you spell the name ? Yes. (" Yes " always implies that the leg rose, " no," that it rose *to a negative*, or was altogether silent.)

Is the first letter of your name a vowel ? Yes.

Is it A ? Yes.

Is the second letter in your name a vowel ? No.

Is it a consonant ? Yes.

Is it in the first half of the alphabet ? Yes.

Count the number from the beginning.

(Knocked 1, 2, 3, and so on to 12.)

Is it the twelfth ? Yes.

Is it L ? Yes.

Is A, L, right ? Yes.

Is the next letter a vowel ? No.

Is it a consonant ? Yes.

Lift up the leg when Mr. M—— points to it.
(the leg rises.)

What letter are you pointing to Mr M——?

F.— This is put down by another party.

Is the next letter a vowel? No.

Is it a consonant? Yes.

In the first half of the alphabet? No.

Second? Yes.

Count the number backwards from the end of
the alphabet. Knocks 9.

What is the ninth letter? (To the person at
the alphabet.) R, sir.

Is R right? (to the table.) Yes.

Is Alfr, right? Yes.

This will give an idea of the way in which we
spelt the names ; a way both tedious and labori-
ous, but a way which also places beyond the
shadow of possibility, any collusion between the
parties, or the spelling being any involuntary
effort of muscular, or nervous, or pulsatory
action.

15. Among other questions asked, was this :
What is the person's name upon whom Mr.
G—— has called to-day?

Spelt distinctly " V——, 11 M—— ;" an-
swered " Yes," to place, street, and square.

Now Mr. G—— had not been there, and
Mr. V——s' house is No. 1, not 11, yet what

could have made the table spell his name? (Mr. V——s' name was spelt *entirely* by the alphabet.) We were not thinking of him, and he *is* a friend of Mr. G——. It told a parcel of lies about what he was doing, as we have since ascertained, but from its answers we obtained a most plausible narrative, of which the following is the substance :

Has he been out to-day? Yes.

At what time did he go out? 3,
(nearly correct.)

What is the name of the person he called upon?

Here we had first a complete jumble of letters, but on varying the form of the question, we obtained Mr. V——s' name as above.

What time did he get to Mr. V——s' house? 4.

What time did he leave? 5.15.

How long did he stay? 1.15.

In what time did he get home? 25 min.

What did he pay for omnibus? 4d.

Did he call on any one in his way home? Yes.

Spell the name. Spelt Hexley.

What time did he get home? About 6.

Did he go out again? No.

Has he had supper? Yes.

At what time did he sup? 10.20

What time is it now, London time? 10.49.

Have they had prayer? (twice put) No answer.

I now wished to ascertain something concerning the Spirit itself, and the following is the result of the cross-examination, and none but those who witnessed it and saw the table, can form any idea of the varied expression thrown into the answers by its mode of rising—sometimes nearly overturning itself, sometimes rising up a long way very slowly, sometimes quickly and decidedly, giving a sharp rap as it descended ; sometimes its answer was so faint as to be little more than a heaving of the table, and always according to the nature of the question. I asked—

Are you an evil spirit ? Yes.

Are you one cast out by Jesus ? No answer.

Are you one of Legion ? No answer.

Were you one of those who entered into the swine ? No answer.

Are mad men possessed by devils ? Yes.

Is epilepsy possession ? Yes.

Can you break this table ? No.

Can you move the table without our hands ?

Yes.

We took our hands off and commanded it to move. It did not. We replaced our hands, and I asked,

Is it necessary to place our hands on the table ?

No.

Why don't you move the table when our hands are off ? Are you restrained ?

Yes.

- By whom? By the devil? Yes.
 Are you one of those seducing spirits spoken
 of by St. Paul? Yes.
 Are you in suffering? Yes.
 Are you the spirit of a dead person? Yes.
 Have you been in hell? Yes.
 Are you one of the angels cast out from heaven?
 No.
 Are you a lost soul? Yes.
 Have you power to come into and to leave this
 table? Yes.
 Do you go into the earth? Yes.
 Do you go into the abyss? No answer.
 Do you go back into hell? Yes.
 Can you tell us the name you had when alive?
 Yes.

Spell your name.

By the process described in § 14 he spelt out Alfred. He then spelt "*Bripa*," but upon being cross examined he told us B, r, was right, but not i, p, a; we therefore went on again and he spelt "Alfred Brown."

- Did you live in Wortley? No.
 Did you live in England? Yes.
 In Yorkshire? No.
 On the borders?

Here there was a slight heaving, which we attribute to the fact of the question being indefinite,

while there was some truth in the matter, as we afterwards found the place to be on the coast.

In the North? No.

Spell the name.

Spelt distinctly "Liskeard."

How long have you been dead? 5 years.

Are you confined to the abyss? No.

Do you wander about? Yes.

Were you buried in Liskeard churchyard? Yes.

Do you ever visit your grave? Yes.

Were you an old man? No.

A young man? Yes.

How old were you? 22 y. 2 m. 1w. 2d.

In what year were you born? 1826.

(It knocked first the thousands, then the hundreds, then tens, then units.)

When? 18 Oct.

When did you die? 11 Sept. 1848.

In the evening? Yes.

Knock the time. 5h. 15m.

Were you married? No.

Were you single? Yes.

Were you a sailor? Yes.

Were you drowned at sea? No.

Were you wicked when alive? Yes, (decidedly).

Were you a drunkard? No.

Were you immoral? Yes, (faintly).

Are you sorry now for the sins you committed when you were alive? Yes, (very emphatically).

Are you suffering now from those immoral desires without the power of satisfying them?

Yes, (very decidedly).

Do we increase your suffering by keeping you here? No answer.

Do you want to be released? No answer.

Had you rather stay? Yes.

Does the Devil send you here? *Yes.**

Does he send you here for the purpose of deceiving us? Yes, (very decidedly).

Are you the same spirit who was up at the parsonage the other night? No.

Have you seen that one since? Yes.

Was he one of the wandering spirits like you? *No.*

Was he one of the fallen angels? Yes.

Are you compelled to answer questions? Yes.

Does God compel you to answer questions? Yes.

Do you like to answer me? Yes.

Shall you be sorry when you leave here? Yes.

Are you happier in the presence of God's people? Yes, (decidedly).

Are you more happy here than when you are away from here? Yes.

Must you come again if told by Satan? Yes.

Does God compel you to come now? Yes.

* When the answer is in Italics, it signifies that a peculiar emphasis was discernible in the motion of the leg.

- Do you come for a good purpose? *Yes.*
- Are you compelled by God to come to tell us that Table Turning is of the Devil? *Yes.*
- Could you be called without the Table? *Yes.*
- Could you appear? *Yes.*
- I commanded it to appear, but it did not.
- Does Satan prevent you from appearing? *Yes.*
- Could you answer with the Bible on you? *No.*
- Is there a difference between lost spirits? *Yes.*
- Are there any more miserable than you? *Yes,*
(very decidedly.)
- Are there any lost spirits less miserable than you? *Yes,* (faintly).
- Are evil angels more under Satan's power than spirits? *Yes.*
- Are you compelled to obey Satan? *Yes.*
- Are you tormented in the sight of heaven? *Yes.*
- Can you see heaven? *Yes.*
- Can you enter heaven? *No.*
- Can Satan enter heaven? *Yes,* (very decidedly).
- Is Satan the Accuser of the Brethren? *Yes,*
(most decidedly, the table nearly overturned itself).
- Do you wish to confess that Jesus Christ our Lord is come in the flesh? *Yes.*
- (The most emphatic answer given; the Table again nearly overturned itself, and remained poised on its two legs for about ten seconds.)

Do you believe that Jesus is the Christ ? Yes.

Does that belief make you unhappy ? Yes,
(very decidedly).

Can any thing release you from your condition ?
No.

Can we do anything to better your condition ?
No.

Is there any end to your unhappiness ? No,
(very decidedly).

Is our Saviour's description of your unhappiness true ? Yes, (most decidedly).

Did you hear the gospel while you were alive ?
Yes.

Were you a Sunday School Teacher ? No.

Did you attend a Sunday School ? Yes.

Do you now believe that what you learnt there was true ? Yes.

Can you promise to come again ? No.

Should you like to come again ? Yes.

If I want you to come again, and command you by your name " Alfred Brown," can you come ? No answer.

Will you come again if I summon you in God's name ? Yes.

Is it in my power to call you again ? No.

Can God compel you to come again ? Yes.

Am I wrong to summon you ? No.

Should I be wrong to summon you often ? Yes.

Is Hell, fire and brimstone, as Christ has told us ? *Yes.*

Is it a literal torment as our Lord Jesus has described it? *Yes.* (The table nearly overturned.)

Part of these experiments were performed in the presence of eight persons, one went away early, and seven remained and witnessed the whole.

16. On the afternoon of Saturday, July 9th, about half-past-four, at the Parsonage, three persons placed their hands upon a heavy round oak table, upon a tripod stand. I arranged an alphabet of children's letters upon the floor, and every thing was prepared, so that whatever was done, should be again done in such a way that it should be apparent to all, that the will had as little to do with it as involuntary muscular motion. In about a quarter-of-an-hour, the table began to move : this however we did not want, so Mr. Powell commanded it to lift up the leg. It did so, but very slowly. I ought to say I had pasted upon each leg a slip of paper ; upon one was " Yes ;" on another, " No ;" on the third, " Can't answer." The table was asked whether it could answer in this way ; it did, and said " Yes." The table, however, being inconveniently high, and consequently very fatiguing to the arms of the sitters, another table was substituted, so

that we did not make use of the papered legs. When the hands were placed upon the fresh table, (the same used in the first experiment) it immediately began to move. It was, however, stopped by word of command, and asked, how many pieces of money there were in a box which was placed on the table, covered over with paper? It knocked twenty-three;—twenty-three was the number of coppers, but there were also some fourpenny pieces; so that it was wrong. Several other questions were asked concerning uncounted money, also the time of day, all lazily answered, and all wrong. The spirit was then commanded to leave the table, and to send another more intelligent. After this, repeated commands were given to the table to move, to raise its leg, &c., but for more than five minutes, by the watch, no answer was given. At length the well-known “crack” was heard, and the table commenced moving.

It was then told to spell a name as I pointed to the letters of the alphabet which composed it, but in all these experiments it was wrong. I then took up a newspaper, and, standing away from the table, and with the paper out of sight of the sitters, it was asked, how many letters are there in the word Mr. Godfrey is pointing to?

Answered nine; this was right. (Varieties.)

Asked same question concerning another word. (Thursday). Knocked eight ; right.

After answering some minor questions, some correctly, others nonsensically, e.g. Is so and so right? Yes.—Is it wrong? Yes.—Don't you know any thing about it? No.—I took the place of one of the sitters ; it was some time before the table would obey me. At length, while I was talking to a person in the room, the table, unbidden, put up its leg. I said, "Do you want to say something?" Yes.

What is the principal word in the sentence?
Can you spell it? Yes.

I commanded it to spell it, and questioned it in the way described in § 14. It distinctly spelt "Death!" I asked if that were the word? It knocked yes!

Feeling sure this was a device of Satan to lure us on, by exciting our curiosity to ask, and so give him an opportunity to alarm us, I asked no more concerning that subject.

I then said, Are you a Spirit? Yes.

Can you spell your name? Yes.

Will you? Yes.

It spelt "Maynwaring."

Will you tell me the truth? No answer.

Had you another name? Yes.

Spell it. It spelt "Job."

Had you another name ? Yes.

Spell it. It spelt "Gordon."

On putting the three names in different orders it first told us it was "Job Gordon Maynwarding," but afterwards contradicted itself, and raised the leg to "Maynwarding Job Gordon," which it pertinaciously adhered to.

I then asked, Is yours a high family ? Yes.

Is it noble ? Yes.

Ducal ? Yes.

Did you live in England ? Yes.

Knock to the first letter of the county.

Knocked L.

Is it Lancashire ? No.

Is it Leicestershire ? Yes.

Spell the name of the town ?

Spelt without a mistake Ashby-de-la-Zouche.*

How many degrees from the dukedom were you ? Four.

On putting the degrees, knocked at great-grandfather.

Did you live in the town ? No.

How far off ? $1\frac{1}{2}$ miles.

Is it a town ? No.

A village ? Yes.

* I must here observe that in this case, as in that of Alfred Brown, every enquiry has been made to ascertain the truth of these statements, but without success.

- Large ? No.
 Small ? Yes.
 Straggling ? Yes.
 Spell the name. Spelt Ealwood,
 How long have you been dead ? 10 years.
 Are you telling me a pack of lies ? Yes.
 Spell the name of the patron of the living of
 Ashby-de-la-Zouche ?
 Spelt first, Cecil; then Marquis of Northampton.
 I asked, Does he live at Ashby ? No.
 Where then ? Spell the name.
 Spelt "Uttoxeter," Staffordshire.
 Is he the patron of the living ? No.
 Spell the right name then ? Spelt "Hastings."
 Is he a nobleman ? Yes.
 Is he a Duke ? No answer.
 Earl ? No answer.
 Viscount ? No answer.
 Marquis ? Yes.
 Is the patron the Marquis of Hastings ? Yes.
 On turning to the Clergy list (1848) we found
 this to be correct; and no one in the room had
 any previous idea who the patron was.
 We then questioned him concerning the Spirit
 calling himself "Alfred Brown."
 We asked him if he had seen him since ?
 No answer.
 Can't you answer ? Yes.
 Was his name Alfred Brown ? No answer.

Was it Alfred ? Yes.

Was it Brown ? No.

Is B right ? Yes.

R ? Yes.

O ? No.

Can you spell the rest of the name ? Yes.

It spelt Bripalét.

Concerning the é a singular circumstance occurred.

I asked is it A ? A slight heaving.

Is it E ? A slight heaving

Is it Æ diphthong ? No answer.

At last I thought of asking is it E pronounced A. Immediately the leg rose up high, as much to say, " You're right."

This answer was very singular, as a corroboration of a part of our last experiment, when, it will be recollected, the table first spelt Bripa and afterwards Brown; and this fact we had all entirely forgotten, until it was recalled by the present spirit spelling the name Bripalét.

Did he live in England ? No.

Did he die there ? Yes.

He also told us he was buried at Liskeard in Cornwall.

During my absence from the room he was asked the age of Bripalét. He knocked 22.

How long ago was he buried ? 5 years.

Was he single? Yes.

How many lies have you told us to-night?

The table rapped briskly 38 times.

How many truths? Very slowly 6.

Do you hate the truth? Yes.

We could not get a single answer from the alphabet with this one. He said he couldn't tell us that way.

On my return to the room, we tried a fresh plan of testing the moving power of the table.

Two of us, myself and my wife, were entirely blindfolded, and we then placed our hands on the table. I commanded it to count the number of days in February.

During the time the table was counting, various books were placed on the table, a little gospel book, a small Testament, a card-case, and other little books and articles, all as nearly as possible of the same size. We had no idea what books would be used.

After it was all over the following report was given me.

Count days in February.—Counted 16. New Testament laid on it; it stopped. Repeatedly commanded to go on; could not. Question asked, Does anything stop you? Leg slowly and heavily rose. Testament taken off; leg went on rapping, and counted the days. How many days in December? Testament put on. Stopped

at 18. Same effect at 24. Put on again at 26, without touching the hands on the table, and table went on slowly and heavily, and gradually stopped. In order to give it something to do while testing it, it was commanded to count 100. Detached letters of the alphabet were taken and formed into words; it stopped when the names of God and Christ were severally put on. The name of James was put on—table knocked on; the letters a, m, taken out, and u, s, added on—table instantly stopped. That name was taken off, and the name of the devil put on, and it knocked at a very rapid rate, so much so as to excite our astonishment, and cause us to remark, “What a rate the table is going at!” although, our eyes being bandaged, we had not the slightest conception of the cause. It being now ten o’clock, we discontinued our experiments for that time, but with an unshaken conviction that the table was animated by evil influences. Only one other circumstance occurred. Two parties in the room went back to the table after an interval of about twenty minutes, and the table instantly began to move. I therefore went up to the table, and placing my hands on, said to the spirit, “I command you in the name of the Lord Jesus to quit this table.” I then walked away, and although the two persons tried for probably ten minutes afterwards, the table stirred no more.

17. On the evening of Monday the 9th July, a few persons were again assembled at Mr. R.'s. I went down and found the table moving round. I was there two hours, but scarcely any thing was done ; we could get no answers to any thing. I shall therefore merely relate two or three circumstances which occurred.

Those who were at the table got it to count different things ; it answered some right and some wrong. I went and stood near the table, and no answer could be obtained. I said, " Well, I shall go, we shall do nothing to night,"—and putting on my hat I got to the door of the room, when the table, unbidden, commenced knocking. I went back. One of the sitters asked, " Does any thing prevent you from answering ? " Yes.

" Spell out what prevents you, as the letters are pointed to in a book."

I took up a book and pointed to the letters at random, without an idea as to what it would spell. Presently they said, " The leg's rising." I was pointing to G. Again it rose at O. After that it wouldn't answer for some time. It was then commanded to begin again. I opened a book in the same way. It spelt D, E, and rose no more. It was then commanded to knock the number of the next letter in the alphabet. It knocked to W, and insisted upon it that was right.

Our last experiment was somewhat similar to a former one. The three persons at the table were blindfolded. I wrote upon four slips of paper of equal size the names of James, Jesus, Satan, Devil. I gave two of them, without knowing which, to a gentleman standing by, with the writing downwards. We then alternated them with each other, and we found that at two slips the table stopped; at one, went on as usual; at one, increased its rapping. I was much perplexed at this, and when we looked at the names on the papers, we found that it went on as usual for "James," faster for "Devil," and stopped invariably at "Jesus" and "*Satan.*"

18. I have in my possession written statements of experiments having been performed by others in which it told many things correctly, and stopped with the Bible placed on it; but as every one may try these things for themselves, I conceive I need not trespass upon the patience of my readers by recording them.

19. Until after I had tested table-moving, as above related, I had not seen any book upon the subject, nor was I aware that answers had been obtained by any other persons. I had tried it, arrived at a certain conclusion, and being sure of my ground, had laid my first results before the public, and received my full share of ridicule, before I was aware that German and French sci-

entific men had at all taken up the subject. But in a little volume called "Table Turning and Table Talking," I find, so far as they go, a complete corroboration of all my conclusions, and also that Professor Schauenburg of Bonn University asserts—"THE TABLE-MOVING IS A FACT."

20. I will now avail myself of the reports contained in that volume, in order to shew how they corroborate my position, viz.—that table-moving is of the Devil.

In p. 8 of that little volume, which I recommend to the perusal of every one, I learn that *Table-moving originated in connection with the Spirit-rappings*: and in p. 14 I read, that on one occasion, "the spirits of two unhappy sailors lost at sea were called up" and entered into the table. On another occasion a spirit is mentioned (p. 10) who *calls himself* "Colonel Mark Fiske."

In the report of the Professor, before alluded to, we have the account of *the table answering a number of questions by lifting up its leg*. Some were answered truly—some falsely.

The table seems invariably to give a loud crack previous to commencing. The table in answer to my question, Does the table crack when you enter it? lifted up the leg to signify it did.

In page 105, we are told of an affirmative answer being given by "*three loud thumps of the*

table on the floor." "I then," says the writer, "inquired if *the evil spirit had also some influence, when three gentler thumps were given.*"

In my last pamphlet,* page 25, I stated, "It (the Table) was more sagacious than a dog, more obedient than a child." Dr. Schauenburg states (p. 31) that it moved "*with a submissive obedience worthy of a well trained dog or a wonderful automaton.*"

We all felt that there was almost human pathos in the movements of the table by Alfred Brown or Bripalèt. In page 31 the professor tells us that "The ladies complained that it was painful to see the torture inflicted on that poor cherry-tree table ;" on asking it "if it were in pain, it answered in the affirmative." p. 34.

The "intelligence" I allude to in page 25 of my former pamphlet is borne out in a statement of Augustus Goethy, who dates his account, Paris, May 14, 1853. In pp. 65, 66, of "Table Turning," his words are thus recorded. "Do you not see even now the abrupt move, which, obeying the injunction of M. du Patet, it made towards the split in the table? . . . And it renewed the effort repeatedly on every fresh order, animated by the encouraging praises ad-

* "Table-moving tested and proved to be the result of Satanic agency." Seeleys. 1853.

dressed to it ; for at this moment *one might almost say, that it was conscious of what it was doing ; one saw it acting with perseverance, displaying the determined will of a living being, following the impulse of an individualized intelligence.*"

We have each time found a marked difference in the way in which the Tables gave answers, and which I account for by the fact of their being moved by different spirits. The Editor of the Family Herald says, " Some tables are so stupid, that no impression can be made upon them, others are very clever."*

We have found the table to tell us a number of lies—on the last occasion but one, knocking thirty-eight as the number it had told that evening. The same writer says, " One of the daughters says, It (the Table) is a *shocking liar*, and has no conscience whatever, and contradicts itself without scruple." (p. 190.)

These appear to me to be just the chief points of *corroboration* found in a book containing accounts of experiments in America, in Germany, and in France, which book I had neither seen nor heard of, until *after all the experiments related had been tried*, consequently mind had no influ-

* The spirit alluded to in the Appendix having occasion to spell the word knock, spelt it *nock*. This slight circumstance proves that the persons at the table had no hand in spelling it.

ence in inducing the result, but each record must be considered as an independent testimony to the truth of the facts narrated.

21. But there are some points also in which my experiments contradict those of the French and German professors.

In page 25 of "Table Turning," Dr. Andree says, "*If the dress of any link in the chain was touched, the electric fluid escaped, and the Table stood still.*" Mons. Chalain writes (p. 79) "Another essay made with two ladies had a less perfect success, *because the ladies' gowns frequently touched the clothes of the operators.* Now I have found the experiment to depend in no way upon a chain, and that the touching of the dresses, whether by the sitters, or the by-standers had no effect whatever. I tested it with reference to electricity with the most delicate test and could detect no electricity.

But I have also found the Table to move *without the formation of any chain, simply by the laying on of hands.* This was accomplished on 16th July. My wife, my Curate, and my eldest child, a boy about ten years old, being the sitters.

Contact is also considered necessary in the case of any person wishing to put a question. On the occasion just referred to, I stood about six feet from the Table, and asked questions and re-

ceived answers. And the results were so conclusive, that I must interrupt this just to notice them. I wished to try whether there was any similarity between Table-turning and Mesmerism, and obtained the following result.

A lady in the room, who had never placed her hands on the Table, took a letter from her pocket, and having ascertained from us that we had no idea in whose handwriting it was, or from whom it came, gave it to me. I placed it on the Table and retired from it about six feet. I then asked, if it could tell me the name of the writer? Yes. Spell it. I called over the different letters of the alphabet, and it spelt out "Fanny A——e!" *This was the right name!* I took another letter from a clergyman, (a good man) in which the name of another clergyman was mentioned, unfolded it and laid it on the Table, *the blank side up*. No one at the Table knew who the letter was from, nor was there any writing visible to afford any clue.

I commanded it to spell the name. It began to spell "Mont," and then stopped. It was right so far, *but it would not proceed*. I then took it off and put on another letter, *writer unknown to sitters, no writing visible, and it spelt the name "Edmunds" distinctly and correctly*. Here be it remembered, *will* had no power, as the sitters

were in ignorance; *contact* was evidently unnecessary, as I was six feet from the Table.

In the volume so often referred to, the various sensations are described, such as pulsations prickings and so on. When I first began to try Table-moving *and failed, I experienced all those sensations, but not one of us has ever felt them since.*

Again. The Editors of the Medical Times say, "It is *very certain*, that each trial renders the 'Table Mover' more ready at exhibiting the required phenomena." In my own experience this is entirely wrong, I have never had the Table under such control as when animated by the spirit who called himself "Alfred Brown," and in each succeeding experiment I have had the greatest difficulty in getting answers, and several times found that so long as I was near, the Table would not answer, and that placing my hands on, stopped it entirely.

22. I know that scientific men (many of them at least) will attempt to laugh down these experiments, and talk about "an unknown agency—a general law." Now I think I can perceive a general law, and that law is, *Lying and Deceit*. Let me explain what I mean: Except when tested with reference to electricity, *it appears to be whatever the investigator supposes it to be!* Professor Faraday supposed it all imposition, and

the experiments he performed with reference to that result convinced *him* that it *was* imposture. Medical men try it in their professional way, and in a very tedious and elaborate article decide that it is involuntary muscular action. A French gentleman, M. Lacombe tried mesmeric passes upon it, and the table was obedient to every wave of his hand (p. 69).* With such contradictory results, it is no wonder scientific men are baffled. No wonder Dr. Eissen says (p. 57), "Men of the world laugh at our perplexity, and say we are always the last to doubt of that which we ought to have ascertained long before them." There is *only one law* which will account for all these apparent contradictions, *and that law is* "SATANIC AGENCY," and this solution is received with a shout of derision! Well! these blind men will lead their blind followers, until they all fall into the pit together.

23. But the question is reiterated again and again; Supposing it to be, as you say, the result of Satanic agency, what is the object of it? Surely it would be manifested in something more unmistakeable than moving a table! This I have already replied to in my former pamphlet. Listen to the following quotation from a letter signed L. H. (p. 95.) "Do not all these disco-

* See Note at the end.

veries, which open to thinkers new horizons from day to day, constitute a regenerated science? And must not *these miracles, which attach, by a visible link, matter to thought*, EVENTUATE IN AN ENTIRELY NEW PHILOSOPHY?" Is there no evidence in these words of the effect of moving tables, to strengthen infidel views? But what will the prophetic student think of the following extract from the same letter? "This inert, insensible brute matter, this moral nothing, which, *on the imposition of your hands, begins to live*,—I know not how to express the emotions which this occasions; and *in writing down these words*, I THINK, IN SPITE OF MYSELF, OF THE SACRILEGIOUS PROMETHEUS, WHO STOLE THE FIRE OF THE ANCIENT GODS TO ANIMATE A STATUE OF CLAY." Is not this wonderful? Table-moving directs the mind of a man, *in spite of himself*, to that fable. Table-moving directed my mind TO THAT FALSE PROPHET "WHO MAKETH FIRE COME DOWN FROM HEAVEN ON THE EARTH IN THE SIGHT OF MEN, AND GIVES A SPIRIT TO AN IMAGE, AND CAUSES THAT IMAGE TO SPEAK!!"*

24. The conclusion that is irresistibly forced upon me from all I have witnessed is, that my first position, viz., That Table-moving is the result of Satanic Agency, is incontrovertibly true. I need

* Table Moving Tested, p. 29.

not recapitulate my arguments and results : it is sufficient to say, that no other theory has yet been broached which at all meets the exigency of the case ; the boldest, it is true, create an imaginary fluid for the occasion, possessing miraculous powers, which, like Ptolemy's spheres, is to settle the question ; but, by-and-by, a new cometic answer, or freak of the table, dashes right through them all and shivers them to atoms, and leaves the poor philosopher disgusted at its incivility in refusing to be governed according to his ideas.

25. It may be expected that I should give my own views, when I differ from so many eminent men. I have done so to a great extent ; I will conclude with a few words of explanation, and I do it with diffidence, because although perfectly convinced of the cause and its effect, I can only *surmise* *how* the cause operates so as to produce that effect. My impression is, that the placing the hands on the table is in fact a sort of incantation. By it the sitters signify their wish to be brought into communication with the spirit-world. They sit until they are observed by some one of the " wandering spirits," who thereupon enters the table, making it crack at the moment of its entering in. The reason why it will not obey any commands, *unless hands are placed on*, has suggested an idea, which, if it be true, is a very

solemn one. It occurred to me, while writing, that the table "*moved simply by the laying on of hands.*" L. H. (before referred to) says, "This moral nothing *on the imposition of your hands, BEGINS TO LIVE!*" Can it be that this is the beginning of Satan's last struggle, that *on the imposition of hands* the table is endued with power *from the Devil*, as the Lord's servants, *on the imposition of hands*, were, *in the Apostles' days*, endued with power *from on high*? I merely ask, Can it be?

Are any inclined to laugh at all this? Oh it is too serious a matter to be made the subject of a jest. But one thing has struck me in the tone of the majority of those who have written on the subject. Explain it away, they cannot; to account for it is beyond their power: the time for denying it is almost passed away: but receive the probable solution derived from God's word!—Oh that is too absurd, that they will not do. How forcibly does this remind us of the words of Jesus, "If they hear not Moses and the prophets, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD."

APPENDIX.

THE following experiments were conducted at the National School-Room, Wortley, on the evening of Monday, July 18. After about a quarter of an hour, the table began to move; three persons were seated at the table, no chain was attempted, the hands were simply laid on. I should say, that in almost every experiment *three* persons were placed at a tripod table, in order that, the hands of each being placed over their respective leg, it might be more apparent to all that no deception could be very easily practised, even had any one desired to impose on us. It is scarcely necessary perhaps to mention this, as the results clearly show imposture to be out of the question.

Most of the following questions were asked by me, standing at some distance from the table, and consequently not in contact with it.

Are you a departed spirit? Yes.

Were you an inhabitant of Wortley? Yes.

This I was thankful for, as it gave us an opportunity of testing the truth of any statements he might make.

Did you die here? Yes.

Were you buried here? Yes.

How many months ago?

The leg knocked the number of months; but as his relations are living, I am obliged to suppress all particulars which could lead to the identification of the individual. *It is sufficient to say, that on searching the register we found the entry.*

Can you spell your name? Yes.

Spell it. He spelt it by knocking the number of the letters from the beginning of the alphabet.

Did you know me? Yes.

Who buried you? Did —, or —, or —, (mentioning the names of neighbouring clergymen.) No.

Spell the name of the clergyman who buried you. He spelt my name.

By examining him I elicited the following facts. That he was deeply sorry he did not attend to what I told him; what I told him was true: he did sometimes come to church, but generally attended the Wesleyan chapel. Had been in the school-room before; not to day-school or Sunday-school, but at a tea-meeting. On its spontaneously lifting its leg, and being questioned, it

spelt a message for me as before, "Death."
 What he meant to tell was a lie, and for mischief.
 He delights in mischief.

Do you haunt houses ? Yes.

Have you ever appeared to any one ? No.

Can you appear now ? No.

Are you prevented ? Yes.

Did you ever read the Bible ? Yes.

Do you remember the things you read on
 earth ? Yes.

Do they make you miserable ? Yes.

Do you remember the parable of the rich man
 and Lazarus ? Yes.

Have you seen the rich man ? Yes.

Are you in the same place ? Yes.

Can you see Paradise ? Yes.

Is there a great gulf fixed between ? Yes.

Can they see you ? (faintly) Yes.

Are literal fire and brimstone the punishment
 of hell ? Yes.

Are they as dreadful as Jesus Christ has said ?
 Yes.

Are the spirits punished for answering my
 questions ? Yes.

Shall you be punished ? Yes.

By whom ? spell the name. Spelt "Devil."

Why do you answer then ? are you compelled ?
 Yes.

By whom ? spell the name. Spelt " God."

Are you compelled to answer any one ? No.

Can you resist the power that compels you ?
No.

Can you tell us why you are compelled ? Yes.

Is it because I am a Minister of the Gospel ?
Yes.

Dare you tell me a lie about sacred things ? No.

During the remainder of the evening only one person sat at the table with his hands *over* one of the legs ; and to avoid tediousness I will throw the rest into a narrative form.

In answer to questions, he told us that there is a connexion between table-movings and spirit-rappings ; that the spirit would not rap for every one ; that there is something to be done first ; that the parties called mediums, or media, do that something.

• The spirit is not *in* but *about* the table, and retains his human form ; he has no power to move when the name of Jesus is mentioned.

It is necessary to place the hands on before getting answers. It is a kind of incantation or charm, and places the person in connexion with the Spirit. On being asked whether the unclean spirits ever entered into any one, he knocked an affirmative ; and when asked, " Into whom ? What diseases were possession ? " he spelt,

“MADMEN,” “FALLING SICKNESS” (or Epilepsy),
 “PALSY,” “MURDER.”

We also learned from him that there were good angels, that he could see them, that they wander on the earth and protect God's people ; but that *the spirits of the pious dead do not wander, but rest.*

The next evening two gentlemen, a solicitor of Leeds and a clergyman of the neighbourhood of Huddersfield, called upon me to make inquiries. I was out ; but during my absence they asked to be allowed to try upon a table. They did so, and the same spirit came again. *They formed words of separate letters, and laid them on the table, printed side downwards, no one at the table knowing what names were formed ; and the names were spelt correctly.*

When I came in, finding the same spirit, I asked it if it wished to send any message to its friends. It knocked “Yes,” and spelt the word “HELL ;” and on cross-examination I found he meant I was to urge them to avoid coming to hell, and to let his fate be a warning to them.

I need only add that I have communicated with many persons, since the publication of my former Pamphlet, and that the results, as far as they go, entirely corroborate my views. I know

also of two cases which I have thoroughly investigated, in which Table-moving has led to much annoyance; the parties being disturbed in the night by knockings, rustling, and other noises; while, in one case, an appearance was distinctly witnessed by two persons; in the other, the bedstead was moved and the curtains violently shaken. I do therefore earnestly entreat all who may read this, as they value their own temporal and, it may be, eternal happiness, not to make Table-moving an amusement, and so depart from the faith, by giving heed to doctrines of demons or dead men.* The veil which God has in infinite love thrown over the spirit-world cannot be raised with impunity; and I am perfectly convinced that if men, either for amusement or unhallowed curiosity, raise that veil, by bringing themselves into communication with the spirits of the wicked dead, their sin will bring its own punishment.

* 1 Tim. iv. 1.

NOTE.

THE following is an account of an experiment of an important character, published by one who ridicules all idea of Satanic Agency. I insert it partly as a complete corroboration of my views, (p. 48) and partly as affording the evidence so much sought after, viz: *That the Table can move without hands*, as, although the hands were placed on the Table, *the Table turned round under them*.

“ But let us proceed to touch upon some of the many opinions, and certain affirmatives promulgated in the circles of English society. We have, first, a few scientific characters, and the medical profession generally, expounding, arguing, and vainly attempting to prove that the whole affair from the beginning to end, both Table-moving and Table-knocking, is produced by the mere exertion of the muscles of the fingers, influenced, as they are forced to confess, by the action of the mind. Can anything be more preposterous than the idea, that a table, weighing from sixty to seventy pounds, can be made to turn about and move in any direction by the *involuntary* muscular action of the fingers’ ends?—the idea is most absurd—though the promoters of this theory are supported in it by Professor Faraday himself. So firmly convinced am I of the fallacy of this theory, that I do not hesitate for one moment in giving my unbiassed negative, pronouncing it fallacious in the extreme.

“ Now, perhaps, after such a bold assertion, I shall be expected to give some reasonable proofs in its justification. I do not shrink from the ordeal, for I am fully prepared for it.

“ On the evening of the 6th July last, a party of gentlemen met at my house for the sole purpose of testing the principle of

this movement in every possible manner ; but as my present argument relates only to one portion of the experiments, I shall leave the rest as a force in reserve. After sitting, perhaps, for an hour and a half, occasionally changing parties, having moved the table in every possible direction, and obtaining from it correct answers to about six out of every ten questions put to it, I suggested that we should, for the sake of testing the theory of *muscular exertion*, keep our hands perfectly stiff, with our arms firm to our sides, whilst another gentleman should stand in a different part of the room, wholly unconnected with the table party, and give his orders to the mahogany ; and, reader, mark the result :—*the table moved under our stationary fingers in every direction, obeying strictly the orders of the party standing, and turning its disc round under the slight pressure of our fingers, whilst the table party sat perfectly still in their chairs.*

“ I had occasion at this time, in one of my experiments, to place upon the table a large metallic plate, some two feet square ; we again put our fingers upon the table, joined them so as to form a perfect circle, when, though the circuit had been broken for a few moments, yet the table moved, and knocked out answers in less than five minutes, moving as before under our stationary fingers, but with a greatly accelerated force, requiring my utmost pressure to keep it down upon its legs. This accumulated force, and quicker excitation, I attributed to the metallic disc upon its surface.

“ And now, reader, what think you of Professor Faraday’s Table-turning by the mere mechanical action of the fingers ? I wish you to understand that ours was not a solitary experiment, but a series, extending over one hour, with frequent changing, too, of parties.”

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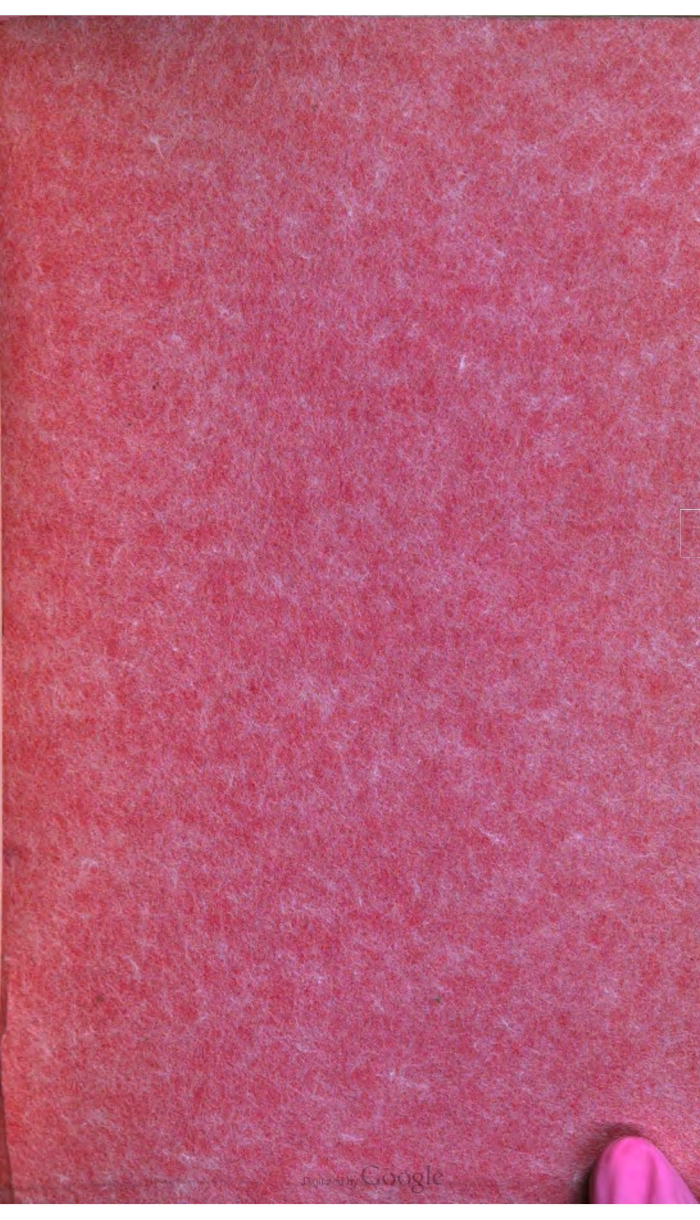
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