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THE MIRACULOUS CURES OF MADAME SAINT AMOUR.

Madame Ehrenborg, a Swedish lady, distinguished by much talent, by years of much experience, by thorough good sense, and genuine piety; who has spent a considerable time both in France, England, and different parts of the Continent, and described her travels there in three very interesting volumes, says, in the first volume of her letters from France, Germany and Switzerland, that at Nantes she saw in the house where she lodged the portrait of Madame Saint Amour, a lady who, if still living, is now residing with her son in Algiers. The most wonderful things were related to her of the cures done by this Madame Saint Amour through prayer and laying on of hands, by various persons of the highest character in Nantes, and a narrative of these extraordinary cures was put into her hands, written by M. Edward Richer, the well-known commentator on the writings of Swedenborg. From this narrative we select the following brief particulars, a considerable number of the cures being asserted by M. Richer to have been wrought in his presence. This, indeed, is one of these cases of extraordinary phenomena, the evidence in proof of which are so abundant and so unexceptionable as to decide the truth of the allegation according to the most stringent rules of evidence, and which must be admitted in any Court of law.

Anna Francisca Johanna Elizabeth de Fremery, the daughter of a distinguished Dutch advocate, was born at the Hague on the 1st of October, 1786. Her father died then she was only six months old, and her mother married baron de Rankett a colonel, in the Ottoman guard, and died in Paris in 1815. Her stepfather followed the fortunes of the expelled Bourbons and took her with him. She lived at the exiled court at Coblenz, her father being in Condé's army, and they went with the French princes to England. In 1809 she married Major Renaud de Saint Amour, since major of 18th regiment of Cavalry in the garrison of Schelestat, in the Lower Department of the Rhine. He had also command under general Despirres on the island of Aix, and of the castle of Angers under general Matis. The family of Madame Saint Amour is highly distinguished in Holland; her uncle, general Dury was com-

mander at the Hague, both under the Stadtholdership and under Louis Buonaparte. Her cousin M. Van Mann was lately minister of justice in the Netherlands.

In 1826, Madame Saint Amour left Arros where her husband was in command of the garrison and went to Paris to superintend the education of their son. There she found Captain Bernard, an old friend of her husband's, and a distinguished leader of the Swedenborg church in France. She became convinced of the truth of Swedenborgianism, and embraced it zealously and openly. She had always had a fervent desire to tend and restore the sick, and under her present views, she became persuaded that the gift of healing promised by our Saviour to his Church, and so strikingly practised by his apostles and his early disciples, was still the inalienable heritage of christian faith. She prayed earnestly and perseveringly for this gift, calling on the Lord Jesus Christ, as he had promised this gift, amongst others, to those who sincerely desired it, to fulfill his promise, and she determined to deliver herself up entirely to God's will, to do and to suffer everything, in the prosecution of this beneficent mission, that he might lay upon her. On the 14th of May, 1828, she heard the continued complainings of a sick child and a lamenting mother, in a room adjoining her own lodgings in Paris. She proceeded to the room to learn the occasion of the distress, and found a woman with a sick child in her arms, who said;—"See here!—My child is dying, and I cannot get any one to hold it, whilst I go for a doctor." Madame Saint Amour took the child whilst she went, but scarcely was it in her arms, when it ceased to moan; opened its eyes, and smiled at her. By the time that the mother returned, the child was playing on the chamber floor without a sign of suffering, and Madame Saint Amour now perceived that she possessed the promised gift of healing, as had been the case with Greatrakes, in Ireland, and Gassner, in Würtemberg. She put her conviction to the test in other cases, and uniformly with success.

Being satisfied that this gospel power of healing was conferred on her, she determined to go and exercise it in Nantes, where Mr. Bernard, who had been the means of her conversion, had lived so many years, and where the New Church, appeared likely to flourish prominently. Accordingly in September, 1828, it became rumoured in Nantes, that a lady had lately arrived from Paris, who cured sickness and chronic ailments by prayer. The whole place was thrown into a state of excitement. Some declared the apostolic times were come again; others that these miracles originated in some occult art rather than in religion. The sick who were cured kindled the enthusiasm of those who yet awaited their time. A cripple who had left his crutches with Madame Saint Amour hastened to prostrate himself at the shrine of St. Semilian, exclaiming in an outburst of gratitude—"She cures everything!" A child carried to her in its sister's arms, returned home on foot, followed by a crowd uttering their astonishment at the miracle. Passengers are stopped by the wondering crowd before Madame Saint Amour's house; there is much questioning, and replies that strike the hearer with amaze. Throngs increase; the street is completely

blocked, so that carriages cannot pass. The very steps up to her door are crowded with sick and maimed, seeking help. From six in the morning till night, the invalids remain waiting their turn. Numbers wait all night, to be among the earliest admitted the next morning. Wherever she goes, they stand in her way as if nailed to the ground: they are confident that if they can but touch her dress, they shall be cured. Many go even so far as to declare that she is the Virgin Mary herself in disguise.

For three days the excitement continued to increase. From all sides arrived the sick, full of astonishment at the relations which they heard. They came from Tours, Saumur, Rochefort, from Angers, Rennes; from the Maine and Loire, from Vendee, Morbihan, and other distant places. It may safely be asserted that not a place in the lower department of the Loire, but sent some patient to the capital of the district. To escape for a while from the incessant crush of eager people around her dwelling, she accepted invitations which would take her to distant quarters, but the ever augmenting crowds poured after her, and everywhere in her way, you saw sick and curious people, who prayed the favor of addressing her. It was in vain that at night she endeavoured to persuade the throngs to disperse; they would remain, in order to secure her services in the morning and you might see her hands stretched from the window to call down blessings on the immoveable crowd. On her very way from place to place, as she could not assist all who sought her, she administered cures from her carriage doors as she drove along. The streets and gateways leading to the houses she visited, were speedily besieged, and four sentinels at every door were not sufficient to keep back the people. Every vehicle in the city on hire, was taken to carry applicants to her: there was no subject of conversation but Madame Saint Amour. Crowds of workmen abandoned their employments to get a sight of her. There was not a circle anywhere of which she was not the subject of discussion. At the exchange, in the college, in the saloons, as well as in the inns and private houses, her cures were the theme, for no one living ever heard of such things but in books.

But on a great triumph follows rapidly a reaction, which as soon grows even to a persecution. The mass is as unjust in its prejudice, as it is unreflecting in its admiration. It was quickly declared that all the sick who had been so wonderfully cured, had relapsed into their former condition, if, indeed, they were not worse. The spirit of the people was up and it was declared that the cures had not answered the expectations which the feverish multitude had conceived of them. It was like the mood of those wonder-mongers who cried down an eclipse of the sun, because it had not turned out just as their excited imaginations had predicted it. It was declared that the cures had been only of a certain class of complaints; nay, one of the newspapers of Nantes asserted that the whole public had been befooled by an actual peice of trickery; as if a weak woman would have attempted to befool such a population, and that in the name of Jesus Christ, on which she had called with tears, and in the name of all the virtues which she never ceased to practice. The absurdity of such an accusation was manifest, and another circum;

stance rendered it impossible, for Madame Saint Armour never would receive a farthing for the labours she endured to cure the sufferers around her. She neither sold her prayers nor her advice, and the benefit, attempted from a totally distinguished love of goodness, can never be a cheat.

The same paper declared also that Madame Saint Armour, who was here publicly dubbed a witch, was the daughter of an inconsiderable watch-maker in Nantes; and the miracles fell rapidly in public-opinion when it was thought that they had been done by one born amongst themselves! The article in the paper was full of contradictions, but no one paused to notice them, and it was successful.

These assertions and a thousand other absurdities still more glaring gave occasion to songs, witticisms, groundless attacks without point or reason, and that miserable fear of shame which is found everywhere on such occasions, wonderfully augmented the mob of the incredulous. People felt that they should be held to be very profound, if they denied everything, and should be set down as superstitious, if they believed in marvels which so many clever persons could not comprehend. Amongst the learned, some rejected part, others all, that they might not seem to believe in sorcery. Some ascribed what was done, to imagination, others what they heard, to imagination. I say heard, observes M. Richer, for extraordinary enough, not a single person of the educated classes who took part against Madame Saint Armour, had seen anything of her doings. They said that mistrust of themselves had so seized on the strongest minds, that they did not venture to witness her proceedings, lest they might not have courage to declare what they had seen, or should feel themselves compelled to follow the judgment of others. I have heard persons in other respects worthy of all credit, making the fullest representation of things that they had neither seen, nor had dared to see. People from sheer delusion may fight against opinion without incurring serious reproach, but when they band together to deny actual and palpable facts, that is a proceeding inconceivable to honourable minds.

It was not enough to deny real occurrences, and to pretend scientific explanations; an incomprehensible zeal seized on the superstitious and the weak. A report was spread that Madame Saint Armour sought to draw away her patients from the established worship; whilst the fact is, and I call on all who have known her, to witness it, that she never asked any of the sick, what was their religion. No one ever heard her say more than "Do you believe in God? Do you believe that God, who created heaven and earth, has power to heal you?" Never did she say "Believe on me! Abandon your opinions." I have many times heard her say how delighted she would be to see a Jew or a Turk appear and demand her mediation, adding "I should not fear on their behalf, to call on God, who sends his sun to shine, and his rain to fall, alike on the just and the unjust." There is no doubt but the religion which Madame Saint Armour professed, was turned against her, and letters concerning her were written to Noirmoutier saying that the general cry against her, in Nantes, was that she believed neither in Christ, nor in the gospel, and there were not wanting plenty of people to put faith in these calumnies.

It was stated that a meeting of the clergy had been called by the Archbishop of Nantes, to take into consideration this important occurrence, and the pastor of St. Similian's was asked whether he had given power to this woman to do these miracles, and on his denying it, a protest was drawn up declaring that these cures, performed under the eyes of so many spectators, had not been done in the name of the Lord Jesus Christ. It would have been well to have asked the clergy, what power then Madame Saint Amour had employed. They would undoubtedly have answered, that such powers existed only amongst the academicians and the doctors. Yet, notwithstanding such assurances, however respectable their utterers may be, human affairs do not the less steadily march on their way. The monks of St. Stephens declared to Columbus on the evidence of the Psalmist that there could be, and was no New World, yet Columbus sailed, and America was discovered. The Inquisition compelled Galileo to recant his assertion, yet the last whispered word of the venerable Florentine was, "*E pur si muove!*" and the church itself,—some time afterwards, was compelled to admit what in its infallibility, it had denied! One of the priests on this occasion told one of the sick that if God was disposed to award such a power, it would be to one of his order, and not to a woman! History will probably have an answer to that.

We cannot follow all the curious phases of this remarkable case: they form a volume: but there are a few features of it of so universal a kind, that they deserve a brief notice. Those who contended that Madame Saint Armour was an impostor, said "If she had the power she pretended, why did she not visit the hospitals of the sick?" This, says M. Richer, was the very thing that from her first arrival in Nantes, she was earnestly imploring of the Authorities: but in vain. A patient in one of the hospitals determined to get away to Madame Saint Armour, and procured a carriage for the purpose, but was peremptorily ordered back. The Town hall, says M. Richer, was freely allowed to musicians, lecturers, meetings of learned societies, and the like, but was refused to Madame Saint Armour to perform her cures in. Those who had been most enthusiastic in witnessing the wondrous cures, now as strenuously denied them, as though it had been a crime. A Sister of Charity, of St Clement's, who had avowed the most ardent friendship for Madame Saint Armour, now denounced her as a witch, forgetting that the Saviour himself was accused of performing his deeds of mercy by the aid of Beelzebub. The wealthy of the city, who had struggled with each other for Madame Saint Armour, to lionize her in their saloons, now sent hastily to recall their pressing invitations, on the usual facile pleas, that they were going into the country, or the like. The very workmen who had carried to her their mothers, sisters, wives or children, now declared that it was only anxiety to get some possible chance of good for their relatives, that made them do what they should have been ashamed to do for themselves. Even the people who had left their crutches behind them, sent for them again, on one pretence or another. Some maintained that Madame Saint Armour did her cures through an electric ring; others that she was a ventriloquist, as if ventriloquism could instantly set broken,

legs, which they saw done. One of her most officious admirers, who was proud to serve as her cavalier in the days of her popularity, hurriedly now drew back, saying to his neighbour, that he could not bring himself to sacrifice his reason. The friend replied, "The sacrifice would have been but small." There was another circumstance that stamped Madame Saint Amour's cures as of the genuine Christian character. Whilst the majority of those she had benefited, were silent amid the rage against her, or still worse, were joining in abusing her, one solitary woman went to the commissary of police, and implored him not to hurt Madame Saint Amour, because she had cured her. Of the ten lepers who had been cured by Christ *one* only went to give thanks: and Christ said, "There were ten cured, but where are the other nine?"

M. Richer, who went himself and witnessed with extremest wonder the miracles which she performed: who saw her melted into tears of joy and gratitude to God, in the midst of the miracles that he wrought by her hand; who saw her witness, with rapture, the change from pain and suffering in her patients, to ease and strength; who saw her cast herself upon her knees, in speechless gratitude to the giver of all good, amid the restored invalids around her; and who saw her afterward calm and unresenting, whilst the fierce mob whistled and hooted under her windows, or were pursuing her carriage with curses, adds;—"Madame Saint Amour has only experienced what all others have experienced in the same path. Apostles, martyrs, have they not paid for their love of their fellowmen with persecutions? In our cool-blooded times, we no longer hang men on crosses for their benefactions, stretch them on the rack, or burn them alive, but we join in the laugh which obliterates a whole life of munificence; we whistle away what we don't want to hear; we annihilate, with songs of ridicule, what we cannot overcome by force. Madame Saint Amour one day repeated to us the words of our Lord, in Matthew, c 10. v: 17—22!—Beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the Father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved!"

This is the eternal story of the martyrdom of Truth, yet the children of this world see it not. Blind, as at the first when they slew the prophets, crucified Christ, and killed his apostles; no suspicion that they are once more acting out the same perpetual drama comes to the very wise, the learned and the worldly, when a new act is introduced, and Truth comes, in a new costume, to add one more tearful incident to her history. But the lesson is not for the world at large, but for the servants of Truth. The world, however wise, however witty, however happy in the conceit of its own sagacity, has no eyes for the only real, but

the children of truth are thus taught to endure with happy patience, the sneer, the scoff, the merry or the savage sarcasm of *soi-disant* friends but real enemies, perceiving in their treatment by their assailants, the infallible testimonies to their own legitimacy.

W. H.

GHOSTS OF THE OLD AND NEW SCHOOL.

THERE is an article, elaborated to forty pages in the July number of the *National Review*, bearing the above title, and founded on a review of three books "*The Night Side of Nature*," "*Spirit Drawings*," and "*An Angel's Message*." The *National Review* is principally in the hands of the Unitarians, and represents the more advanced forms of thought which pervade that body, and we are happy to observe in it the attempts they are making to get out of the cold and polished rationalism, which has hitherto given them light without warmth, and intellect without love.

That an article on Spiritualism should appear at all in such an organ, even though it be only to argue against it, is a sign of progress and a sure hope that the truth will prevail, for if it were not for some deep qualms in the heart that Spiritualism may after all be a fact, and that "Ghosts" may appear in the new school as surely as they did in the old, the clever writer of the article would have turned his pen in some other direction for a subject of interest to his readers.

To be sure the main scope of the article is not of any great breadth, as it consists simply in a denial of all the facts alleged. "Ghosts are a theory. It is with reluctance we refine further upon their already shadowy existence." "Happily it is not a practical question." "We doubt whether coincidence would not bear the whole burden of prophetic dreams if we could have them fairly before us." Speaking of the "*Angel's Message*" "It is not easy to deal with the deep seated delusions of a pure and amiable nature." As to spirit drawings and writing "they seem to present no such perplexing phenomena as their exponent supposes; he omits the *simple and obvious explanation which they immediately invite*." It is either "*the imagination or the subordinate fancy*" which does it all. "Perhaps it is too much to say that a poet ever writes without a cognate idea in his mind of what he is writing about; but neither does Mr. W. do this; *his subject is always previously suggested to him*, and prominent in his thoughts, and he knows really the sort of thing the hand or mind is expected to produce."

Now all this is pretty well for a gentleman who confessedly has no prior knowledge of the subject, and has evidently taken no pains to enquire into the alleged facts, which he takes upon himself so curtly to deny. The words I am now writing will be read by hundreds of persons, so called mediums, who will, every one of them know the reviewers denial to be simply absurd, and as only proving his ignorance of the facts which each of us relies upon as the main spring of our belief. But so far it is a healthy sign which we recognize in the reviewer, because it shews that he has no philosophy or preconceived intellectuality, which would help him if he were once to be satisfied of the facts which he disputes. His only chance is to deny the facts, and in the interest of a polished materialism, which begins and ends with the mortal man, to destroy the highest aspirations of the soul, its communion with angels, and the connexion in which it is maintained with the Lord of Heaven.

We wonder that it does not occur sometimes to *Reviewers*, that it would be useful for them in the first place to be *viewers*, and had it happened to this gentleman, that he should have first made due inquiry as to the facts, he would have found a large class of phenomena, known absolutely to millions in Europe and America, the truth of any one of which would upset his whole argument, and send him in search of a new Philosophy. He would not then belong in finding the true one. For it is gratifying to know that even already he feels "the cold stream down his back" whilst he is "refining further upon Ghosts," and he has certainly many

beautiful thoughts in his mind which are the very truth:—Take the following as samples, "It is the strong internal conviction which men in all ages have had of a spiritual world existing not far from their own, and of occasional trespasses across the common boundary that makes ghost stories possible." "The supposition of spiritual interference, though it clashes with our experience, is more in harmony with our nature, than one which infringes the ascertained laws of material existence." "Doubtless there is a border-land of matter and spirit, in which lies at once the most perplexing and the most interesting field of human investigation." "There are sets of facts which demand a more searching and persevering investigation than they have yet received, either that they may finally be disposed of as false, or reduced to scientific order. Such are the appearance of Ghosts, the power of second sight, of clairvoyance, and the phenomena of magnetism and mesmerism, the nature of sleep and dreams, and of spectral illusions, (in themselves a decisive proof that the sense of sight may be fully experienced independently of the eye) the limits and working of mental delusions and enthusiastic excitement." What a pity that such a mind should find it necessary without that inquiry which we invite, to deny well proved facts; but these extracts prove that it is hard for him too "to kick against the pricks."

A different mode of approach is necessary to each class of mind, and such as that of the reviewer must first receive truth by the intellect, to act upon which, physical proofs must be given. How does he account for raps being heard, or for the moving of heavy bodies without contact, or for direct writing as described in the August number? Will "the imagination or its subordinate fancy" account for those, any more than "unconscious cerebration" or "the reflex action of the mind," so much in vogue amongst another class of "clever people"? How does he account for the intelligence that is exhibited in these phenomena, so entirely outside of the mind of man. We, knowing the truth of those phenomena, have no difficulty in recognizing, by analogy, how writing or drawing can come through the hand, without passing in the ordinary way through the cerebrum, and be thus unconsciously produced, and with an intelligence decidedly not that of the person whose hand is so used.

Some Spirit who evidently wished well to the reviewer, inasmuch as he was determined to bring about the destruction of his argument, put it into his mind to make his principal attack on the facts stated in the little work on *Spirit Drawings*, by denying the author's statement that "Some of the bell pictures shew a curious and exact knowledge of the law of the elasticity of the spring, as acted upon by the weight of the pendent bell." Now, the intelligence of the power which directs the hand, and that it is an intelligence not in, but above that of the proprietor of the hand, can hardly be better shown than in the instance of the reviewer's good Spirit here selected for him. The peculiar line which is formed by, for instance, a long piece of watch spring with a weight such as a heavy bullet at one end is never a straight line, but always an arc or bow which results from the endeavours of the two contending forces,—the spring to go in a horizontal direction, and the bullet in a perpendicular direction—and the consequence is that as neither can do exactly what it wants, they accommodate each other, and form a line neither horizontal nor perpendicular, but an arc or bow. Now if it be true, as I affirm, that this law was entirely unknown to the person whose hand was used, and that if left to herself she would have made it a straight line instead of an arc and yet, nevertheless that the arc is clearly and beautifully shown in several of the drawings, one such fact should be enough to turn the reviewer, into a viewer, and make him a learner instead of a teacher. Apart even from any question as to the spirit origin of so remarkable a fact, it is enough to set a truly scientific mind at work to find out the law by which such intelligence, beyond that in the mind of the medium, is produced, for it opens a possible solution for the word "Inspiration" which to his shame the reviewer confesses he habitually uses only as "a metaphor." We hope the bible, with its inspiration, is not

"only a metaphor," but if not, how does the reviewer think that its inspiration was given through the Prophets and Apostles? was it their "imagination or its subordinate fancy that is the simple and obvious explanation" of the prophetic writings, and must we account, in the same way, for the numerous instances mentioned in the Word, of those who "are wise hearted," and "whom I have filled with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship," (Ex. 31 : iii.) and "in the hearts of all that are wise hearted, I have put wisdom that they may make all that I have commanded thee" (vi.) and "every wise hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come into the work to do it." (Ex. 36 : ii.) *How* was this wisdom put into their hearts, and *how* were their hearts stirred up to the work? That is the question which Spiritualism opens and desires christians to recognize and consider—not by ridicule and abuse, but in a christian and enquiring spirit.

Was it "the imagination or its subordinate fancy that was the simple and obvious explanation" of the mode in which David got "the pattern of the porch and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat" (1 Chron. 28 : xi.) which he gave to his son Solomon that he might build "an house of rest for the ark of the covenant of the Lord, and for the footstool of our God"? (ii.) By the Lord's mercy,—No. It was "the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord." (xii.) "ALL THIS, SAID DAVID, THE LORD MADE ME UNDERSTAND IN WRITING BY HIS HAND UPON ME EVEN ALL THE WORKS OF THIS PATERN." (xix.)

Now then we ask, were "spirit writings" and "Spirit Drawings" always "the echoes of the intelligence of the revealers"? Or in what year of our Lord did they cease to be so? Was inspiration always a metaphor? Did David "know really the sort of thing his hand or mind was expected to produce"? Ought David to have rejected his Spirit Drawings and writings on the grounds stated by the reviewer? and is it true as the reviewer tells us, that man is all sufficient in himself, and that the intellect is the man? What has become of the Communion of Saints, mentioned in the creed called that of the apostles, and how and when does that Communion ever take place? How is the soul linked with its Maker! and what is its connexion with the body which it temporarily dwells in?

Surely a study of the phenomena of Spiritualism would throw more light on these all important questions than appears in the articles of the quarterly reviewers; and after reading such articles as that in the *National*, and which is by no means the worst of its kind, one cannot help thanking God that the future for man is not much in their hands. They will not be the first boys in the School of wisdom who essay to teach what they do not know, and without inquiry shut out facts because they cannot understand them.

W. M. W.

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REPORTS FROM CIRCLES, &c.

JULY 10th, 1858.

To the Editor of the British Spiritual Telegraph.

DEAR SIR,—I have not attended any Circle for spiritual investigation for some time; but last Sunday evening, calling upon some relatives interested in Spiritualism, I found them in circle, receiving answers to questions by table tippings. Several present enquired how old they were, how many years they had been married &c. The answers to all which were correctly given. A number of mental

questions were also answered, apparently to the satisfaction of the questioners.

Mr. H., a gentleman recently arrived from New Orleans, in reply to his questions, was told how many years he had lived there, and how many weeks had passed since his arrival in England. On enquiring how long the spirit responding had been in the spirit-world, it was answered, "ten years and a half." It was asked "Was the spirit in his earth-life a friend of Mr H.?" "Yes." The spirit was then requested to give the initials of his name, when initials were given which Mr. H. said were those of a friend who had died ten years and a half since. I asked "Are these manifestations to assure your friends of the reality of the future life and of your continued identity?" Instantly and vigorously it was responded, "Yes." "And you think this belief is calculated to do good?" I observed. "Yes," was responded as before.

The truth of the answers given to the majority of these and other questions was known only to the questioners, who generally required a few minutes consideration to determine whether they were correct or not. In each instance it was certified by them that the answer was correct.

Mr. H. did not appear to have made Spiritualism a study, or to have any confirmed opinion on the subject. He said however that he had seen similar phenomena in New Orleans.

At a sitting held a few Sundays previously, some manifestations were made by a spirit confessing itself to be "an unhappy spirit." On being asked if those present could do anything to make it less unhappy; it solicited their immediate prayers on its behalf, and further that they would read for its benefit a chapter in the Bible. On the question being asked "Will the spirit select the chapter to be read?" The affirmative was responded. The books of the Bible were then called over in the order in which they stand, when the Book of Revelations was signalled; then the chapters were called over, and the twenty-first was the one the spirit selected to be read. If the reader will take the trouble to turn to that chapter, I think he will agree with me that a more appropriate one could not have been chosen, though it was not till after it had been read that the circle knew what was its contents.

Yours faithfully,

T. S.

PROOFS FOR SCEPTICS.

SIR,

Every fact bearing evidence of the truth of Spiritualism should, I think, be registered; for as the largest bodies consist but of an accumulation of atoms, so spiritual testimony will not be the worse for being made up of what may be considered trifling circumstances. With this remark for introduction, I proceed:—

About a year ago, being in company with some sceptical friends, one of them said he would turn Spiritualist if I could find out of what complaint his father died. "For," said he "I am quite sure nobody here knows but myself." I promised to try.

Soon after, being at a *seance* at Mr. Turley's, I asked whether the spirit of Mr. Brickwood, my friend's father, were present; the answer, by the movements of the table, was in the affirmative, and that the spirit would answer by three "raps" on the right disorder being named; that being the mode selected. I called over all I thought of, but, not knowing much about diseases, I requested Dr. Viettinghoff, who was present that evening, to go on with the enumeration. At the word "Cancer" affirmative raps came. "Internal Cancer?" Again the affirmative raps.

I thanked the spirit, and afterwards related the result to my friend Brickwood. "You are wrong," he said, "my father died of constriction of the rectum." While I admitted the failure of the test, I still thought there might have been some connection between the two complaints. I was relating the circumstance lately

to our medical friend, Mr. Dixon, and he confirms my presentiment. He tells me that Cancer of the rectum, necessarily internal, involves constriction of that organ of a malignant character. I have his authority for saying this. Upon stating this professional opinion to my sceptical friends they attach now a due weight to the communication; such circumstances ought to have weight when certified by respectable witnesses.

I abounded with sceptical friends; and I was recently telling a party of them the particulars of some manifestations witnessed by myself through Mrs. Marshall and her niece, and they insinuated that the rappings I talked about were the effect of some trickery, in which the mediums shoes played a "striking" part. As this suspicion had been expressed in my hearing by Spiritualists also, I resolved to enable myself to speak conclusively as to their genuineness. I therefore visited these mediums again, and, explaining my reason, requested them to oblige me by removing their shoes. They readily complied, but the result was the same: the raps were as loud as if produced by a carpenter or mason at work on the wall, then on the waincot, then on the floor; and when I asked that they might be produced on the table, the most exact and delicate time was beat to tunes in sounds no louder than the ticking of a watch. Having made this test I have been able to silence my doubting friends.

The niece appears to be the medium through whom the raps are heard, which by the bye, were given in answer to questions as to names and numbers, and in general correctly.

(Aug. 7th) I accompanied Mr. Herman and a sceptical friend of his to Mrs. Marshall's, 4, Brownlow Street. For the satisfaction of the friend the mediums were so obliging as to remove all cause of doubting the origin of the raps, by taking their shoes from their feet. They no sooner seated themselves at the table than loud rapping was heard on it, and on the floor and waincot, first on the one and then on the other, rapidly and alternately. My friends wrote, each in his turn, on paper, in a foreign character, a list of names among which was their own; then going over them with the pencil, three raps were given at the moment of touching their own. A list of numbers was made, including their respective ages, which were indicated in the same manner. One of my friends wished the Spirits to indicate in the same manner the countries he had visited, which was done promptly and correctly. These tests were varied in several ways. It was found that one of the party was a medium, for the movements of the table, to his amazement, were continued while he alone was sitting at it. My friends expressed their gratification, and have resolved to continue their investigation.

31, Newman Street. W.

H. WHITAKER.

IMPORTANT TO EVERY READER OF THE TELEGRAPH.

Many of our most zealous subscribers have repeatedly expressed a wish, either to see the *Telegraph* increased in size or issued oftner. We have as frequently asserted our willingness to comply whenever circumstances would warrant such a step.

It has long been our conviction that one tenth of the Spiritualists of Great Britain could easily maintain a Weekly, if issued at one penny; but unless they are anxious to do so, we have no desire to force it upon them. Much, however, might be done by calling the attention of Spiritualists to the existence of a periodical. As an instance of this, we will refer to one subscriber. On June 3rd, he says, "I shall endeavour to get you as many subscribers as I can," and at the time we write, he has handed to us subscribers for 84 copies, and 6 for himself, (besides many extra copies) making a total of 90 copies of each issue; the whole has been effected in less than three months. Let ten men copy his example then let those subscribers say how often the *Telegraph* must appear, and we will willingly obey.

It is, however, very obvious, that our space is too limited, considering the importance of Spiritualism, and our increasing list of contributors.

To meet our present requirements, we propose to publish,

**On the 15th, of each month,
commencing Wednesday, September 15th, 1858,**

On which occasion a Supplement will appear consisting of the first of a series of Essays "On the connection between Mesmerism and Spiritualism, with considerations on their relations to natural and revealed religion, and to the welfare of mankind," by

John Ashburner, M. D.

It is impossible for us to speak too highly of such a valuable Work as those Essays will form. On naming the subject to two literary gentlemen, one of them replied "It could not be in better hands." The other said "I am exceedingly glad that we are likely to have so valuable a work from the pen of Dr. Ashburner, the most highly gifted mind amongst us." In short, his own labours through life are a sufficient guarantee for a work of sterling worth; indeed, he proposes in these Essays to teach the working classes "to cure such diseases as Rheumatism Gout, Rheumatic Gout, Catarrh, or the common cold in the head,—that fearful disease Bronchitis, which so often succeeds it, and which is the parent of so much mischief; the Ophthalmia, that is attended by such agonizing pain, and that belongs to our common notions of Gout and Rheumatism: and the disease known as Scrophula or King's Evil, a complaint, in fact, which owes its origin as often to those I have named, as to the consequences entailed by poverty and bad living." In short, he proposes to conduct the masses "to become good healing mediums." Several other gentlemen of talent have kindly promised papers on kindred subjects. These arrangements will enable us to judge of the practicability of a permanent extension.

Subscribers who wish to have the "Telegraph" monthly, as usual, without any extras, can do so; those who desire to have the Supplements, will oblige by informing us as early as possible. The supplementary Nos. will be the same in size and price as the "Telegraph."

P. S. Several Biographical sketches of remarkable mediums will appear in Vol. III. "Joan of Arc" is the first on our list, consisting of two papers, which we will try to give in consecutive Nos. History abounds with characters whose mediumship is little understood: the many striking incidents which occurred to them, are recorded in such a manner as to bias the mind of the reader against accepting them as truths. Even their immediate followers have fallen into the popular stream of scepticism.

SPIRITUAL SOCIETY, Hoxton. Your interesting extracts are in Type and shall appear in the next number.

We are compelled, for want of room, to omit "A letter addressed to Mr. S. Owen;" some interesting extracts from "A personal narrative," by W. M. Wilkinson Esq; our reply to "An earnest Enquirer;" Lines to my Poet friend," and a review of our Lecture, in reply to the Rev. W. Walters, which has appeared in the "Journal of Health."

All persons desirous of having complete sets of Vol. III, should send in their orders immediately. Orders received by the publisher, W. Horsell, 13, Paternoster Row, London; the British Spiritual Telegraph office, Keighley, Yorkshire; or, through any Bookseller.