

PRICE, 12 1-2 CENTS.

THE  
ARREST, TRIAL AND ACQUITTAL  
OF  
ABBY WARNER,  
FOR  
SPIRIT RAPPING,

IN  
ST. TIMOTHY'S CHURCH, MASSILLON, O.;

TOGETHER WITH DIRECTIONS FOR CIRCLES—THE CAUSES OF UN-  
TRUTHFUL ANSWERS—WHAT SPIRITS TEACH—WHAT'S THE  
USE OF MEDIUMS—THE OBJECT OF SPIRITUAL INTER-  
COURSE—PROGRESS OF SPIRITUALISM, &C., &C.

BY  
DR. A. UNDERHILL.

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LIFE AND HISTORY  
OF  
ABBY WARNER,  
AS A MEDIUM.

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ABBY, the object of so much holy vengeance, pious indignation and Christian persecution, at Massillon, is about seventeen or eighteen years of age. Left without parents when quite young, and having one side of her face eaten out by calomel, she became an object of public charity, and was sent to this city by the trustees of some township in Williams county, for the purpose of having (by surgical operation) her face or cheek repaired. This operation was successfully performed by Dr. Ackley.

Owing to the newness of the country and her situation, she has no education, and is therefore unable to read and write, (though the last year she has learned to spell a little, and can now make out short sentences,) but is unable to read writing or to write, unless spirits control her hand. She first came to the city in the fall or winter of 1849-50. She returned again in the following fall, when Dr. Ackley performed a second operation upon her face. After this, owing to the want of means and friends, and being sick and unable to work, she was permitted to go to the county house. Here she remained several weeks, and until her health was restored.

It was while at the county house she first heard the sounds, but did not dream what they meant, or from whence they proceeded. Mrs. Kellogg resided near by. With her, Abby became acquainted, and found she possessed a sympathizing soul, which felt for the unfortunate. Towards her, Abby was strongly attracted, as towards a mother - why, or by what influence, she was unable to tell. Abby asked the privilege of coming and staying with Mrs. Kellogg, and working for her board, rather than remain where she was. To this request, the generous and humane heart of Mrs. Kellogg consented. While the wealthy and haughty professor would drive her to the alms-house, the poor widow, striving with all her energies to secure bread for herself and children honestly, opens her door and gives shelter to the poor and friendless orphan.

And such is the history of the world, the professed Christian world - yea, the professed Christian's practice. The sympathies of the human heart flow most freely from those whose circumstances and wealth do not make them feel as if they were better or 'more holy than thou.'

During the winter, Mrs. Kellogg had visited a medium in Ohio City, and had heard the raps. It was thought she was a partial medium. Having sat down by the table one evening with some friends to see if they could get the raps, the sounds were heard in the vicinity of Abby on the table—at which she started as if frightened, and sat down near the wall on the opposite side of the room. Here again the raps came upon the wall; again she started and sat down by the stove, on the zinc which was under the stove; here upon the zinc the raps came the third time. Abby was frightened, and conceiving spirits to be ghosts, declared she would not have them about her. Although she had heard the noises previously, now was the first idea of spirits or ghosts associated with the noises presented to her mind or imagination, and she declared she would not have them about her, and it required much persuasion before she could be induced to sit quietly and permit the sounds to be produced. For a number of weeks the sounds were only heard upon her chair, or very near to her person. The sounds at first were light and not unlike drops of rain upon the chair or floor. These gradually increased in volume, and finally they commenced rapping upon the table, until now they can make it jar so as to be sensibly felt by all in the circle.

It might not be uninteresting to many, to follow Abby through the past year, and speak of the gradual and steady development of her spiritual powers as a medium, but the limit of the work will not permit. Suffice it to say it was slow and gradual, day by day. During the summer, many visited Abby and heard the raps.

I wish here to refer to a fact. In April, C. C. Burr had written here to know if he should come and expose the rappings. The letter was not immediately answered, but was shown to me. I asked the spirits if they desired him to come, and they responded affirmatively, but said they would not manifest in his presence; and when questioned, gave as a reason, that Burr was not honest upon the subject; that he did believe they were not the result of trick and deception. I myself then wrote to Burr, inviting him to come.

In May, the Burrs came, and, ever true to their promise, the spirits refused to rap in their presence.

I will here also relate a phenomena. About the time of Burr's arrival, we often witnessed noises very different from the first or usual sounds. At first they were distinct as drops of water would be; but now they would be like that of an unholed cider mill, or that of a swing gate—grating, harsh, screeching sounds, even painful to listen to by some. At first, and for a few days, all were at a loss to imagine a reason for these very peculiar sounds. At last, one day I asked—Is there an object in producing those peculiar sounds? Yes. Will the spirits impress some mind what it is? Yes. The thought then flashed upon my own mind. Is it because the Burrs are here snapping their toes? Yes, yes, yes, was the response. And the spirits wish to produce sounds the Burrs cannot imitate? Yes, yes, yes. Thus the object was made manifest. From that time until the present,

like sounds will be produced at request, if there are persons who have not heard the variety of sounds which spirits are able to produce—sounds which no knee joints of the Buffalo professors' expose can make, neither the toes of Burrs, heels or ribs of Ackley.

During the summer, Abby's health was poor; but after an attack of chills and fever in the fall, her health became better, and her development as a medium has been more rapid.

During the year Abby has been a medium, hundreds and thousands have heard the sounds in her presence, and none save Dr. Ackley have been able to detect and explain how they were produced. I shall give his solution and explanation, as published in the Cleveland Herald.

[For the Plain Dealer.]

MR. GRAY: As the junior editor of the Herald took the liberty to cut out a portion of my communication, because, as he said, it contained a "personal attack," I desire you to publish the whole, that the public may know what the attack was. At the same time this *mini-mum editor* says, "there was nothing *personal* in Dr. Ackley's communication." That the public may be able to judge between us correctly, I desire you to publish Dr. Ackley's communication also. For if charging a person with such low, immoral conduct as teaching a young girl to practice trickery and fraud for the purpose of deceiving and defrauding the public, etc., is not personal, I should like to know in what personality consists.

I should like to have Dr. Ackley bring forward those "respectable witnesses" of whom he boasts.

As the only two gentlemen present at the "sittings" at my house (of which he speaks) are too respectable to permit those kinds of spirits (that sometimes cause men to see things that never were) to "*phantasize*" their brains, I should be glad if their testimony could come before the public.

#### DR. ACKLEY'S STATEMENT.

[From the Herald.]

"About five weeks ago I had an opportunity to examine the spiritual medium of Cleveland. The girl is perhaps eighteen years old, and has been for some time past justly an object of charity and pity.

Two years ago she was sent to me by the trustees of a township of Hardin Co., Ohio, for a surgical operation, and a portion of the time since she has been in the poor house of Cleveland. She went to live with Mrs. Gillett, or as she is known here, Mrs. Kellogg, about four weeks previous to the time when I first saw her as a spiritual medium. This Mrs. Gillett pretends that she has for the last two years had communion with spirits, and I am willing to say that I have no doubt that the girl Abigail has been trained by Mrs. G. in the various tricks of mediumship; for she not only aided her in answering the questions, and in correcting the mistakes which were frequently made, but I distinctly caught her making the raps herself upon the pommel of her

own chair. I had two "sittings" with the spirits at Mrs. Gillett's house, one at the Medical College, and two at my own house. I detected the medium in producing three different raps. Sometimes she made them by pressing her toe against the leather on the inside of her shoe, and at other times she produced them by the friction of the shoe against the chair-post, after the fashion which I caught Mrs. Gillett making them, and sometimes she produced detonations by a peculiar action of the respiratory muscles of the chest. These last were the only raps that were at all difficult of detection, and they are always attended, when long continued, by a perceptible physical exhaustion. The detection which I made was a *positive* matter, and not an *inference*. The medium was encouraged, under the delusion that we were believers, to continue the raps long after myself and three other persons had detected the manner in which they were made; so that we all had an opportunity for observation, until there could be no longer any doubt about the cause of the sounds.

I have since trained several persons to rap in the same way, and I have seen them conduct the whole spiritual manifestations in a much more "mysterious" way than the original; and the answers especially, were far more intelligent and satisfactory, because made by shrewd and educated people.

When I told the medium that I had *detected* her, and that it was of no use for her to deny it to me, she owned that she made the raps in the manner I alleged, but said, "*the spirits told me to do it so.*"

This medium twice told me that the spirits had promised Mr. Tiffany, through her, to rap at the church and confirm his lectures. She said that she expected the manifestation would come off on the following Sunday—that she was to be *one* of a circle of mediums in the church, &c.

At the interview which I had with this medium at Mrs. Gillett's house, and at the College, there were present persons who had been with the medium, Margaret, in Ohio City, and they called on the same spirits whom they had conversed with there, and declared that in both places they got satisfactory answers. This correspondence satisfies me that the other medium, whom I have not seen, has really just as little to do with spirits as this one which I have detected.

So far is the intelligence manifested by these pretended spirits from being remarkable, that it can hardly be called shrewd guessing, unless the medium has some one with her to help her along in the business. Especially when she was at my house, and without a confederate, were all her answers extremely poor guessing.

Several of my students, and other persons of my acquaintance, can produce 'mysterious raps' with their toes, knee-joints, ankle-joints, and the tendons, all of which are as mysterious as those I detected in the medium of this city.

H. A. ACKLEY.

Cleveland, May 14th, 1851."

## MRS. KELLOGG'S LETTER.

[For the Herald.]

**MESSRS. EDITORS:** As Doctor Ackley has brought my name before the public as a teacher of various tricks and impious frauds with which to impose upon the credulity of the people, and as you have permitted him through your paper to assail the character of a defenceless and unprotected woman, who has neither husband, father nor brother to protect her, I feel assured that you will not deny me the poor privilege of replying through the same channel.

The young girl of whom Dr. Ackley spoke, has lived with me more or less since last fall, and truly she is one who should call forth the deepest sympathy of every heart—a harmless, friendless orphan, thrown upon the tender mercies of the cold world by being deprived of both her parents in early childhood, enduring for years the most intense physical and mental suffering from the effects of calomel. And “is there a human form, that bears a heart,” so cruel as to be willing to add another pang to her sufferings, or increase her sorrows, by depriving her of her little all of human comfort left—her character? Had Dr. Ackley found her guilty of all he has alleged, instead of publishing her name to the world, ought he not in kindness to have endeavored to lead her back to the ways of truth, even as he would have had another do to his own unprotected child in like circumstances? But he never found her thus guilty, and his statement in regard to his detections at my house is utterly and wholly false, without even a shadow of truth; and far from this girl's habits of truthfulness and moral sense of right. I know her to be incapable of such falsehood.

And as to myself, before I could be guilty of depriving her of that enjoyment which springs from a “conscience void of offence towards God and man,” by teaching her to deceive and lie, and practice such black falsehoods, or condescend to practice them myself, my conscience must be seared, not by communicating with pure spirits of the better world, but by that kind of spirit which has the power to destroy all the moral and finer feelings of the soul, and even lead one to traduce the character of an innocent, dependent, and unprotected female.

And I would advise the Doctor to associate with spirits of a more elevated and elevating character, such as will lead him on to truth, equity and righteousness, instead of such as will lead him down “to shame and everlasting contempt.”

In reply to the falsehood of my being known in Cleveland by other than my true name, I would say that the name I now bear was legally granted or restored to me by the same court that granted me a divorce.

LUCY KELLOGG.

Abby has her faults and her short comings, like others, and could it be expected otherwise. Friendless and unfortunate, an orphan and an object of public charity, without the advantages of education and society—is it not more wonderful amid all these adverse circumstances to find her what she is, than to expect to find her without faults? Those

who have had the best opportunity to know Abby will testify to her truthfulness, and her abhorrence of fraud and deception or trick, as does Mrs. Kellogg. And while her absence of education and ability to trace causes from effects, causes her almost daily to say she does not believe they are spirits that produce the sounds, yet she will be indignant if charged with any agency in their production more than a state of passiveness on her part.

Through the benevolence of Mr. Hezekiah Champ and wife, Abby has found a home since last summer, without any charge for board. What money has been received from those who have visited Abby to hear the sounds and communicate with their friends in the spirit world, all has been given to her. By this means she has been enabled to obtain clothing and render herself in dress decent, and comfortable.

Every person seeking spirit communications should first visit a rapping medium and hear the sounds; they are the primary lessons which all should first take. Abby is now undoubtedly the best medium of this kind in Cleveland. The physical manifestations, such as the moving of tables, the ringing of bells, &c. &c., are all good, and generally very satisfactory, when produced in her presence, as the report of the committee of investigation at Massillon will show.

The spirits also control her hand when in the waking state, and answer questions in this way. Not only this, but they sometimes magnetize her to a state of unconsciousness, and while in this condition they not only control her hands, but also rap at the same time. In this state, a different spirit can control each hand, separately, while a third will rap on the table, thus enabling three persons to ask mental questions at the same time, and get their answers. Thus, while one hand is saying yes, the other may be saying no, and the raps doubtful. This I have never witnessed in any other medium. While in this magnetic condition, (and the circumstances are favorable,) she has been enabled to see the spirits and describe them satisfactorily to friends; and occasionally the spirit has spoken through Abby by using her organs of speech (unconsciously to her.)

They have also controlled her hand so as to write words, though she cannot read a word of writing, nor does she know the written letters used in writing.

With all these powers, she has so much skepticism as to doubt the influence being from spirits, which the spirits tell us prevents them from using her hand and writing whatever they please. Her mental organization is not spiritual or largely marvelous, but very skeptical.

Such is a brief and imperfect sketch of the history of Abby up to this time. Still dependent upon the friendship and charities of the world, and as must be the case, susceptible and highly impressible, without a knowledge of books, and but little experience, her future life and history no one can predict. That the spirits will endeavor to impress her mind to follow the right, I do not doubt, and hope they will succeed. They will not leave nor forsake her if she will but yield to their dictation and the advice which they will give. Spirits are unlike those

of St. Timothy's Church, who would consign the innocent orphan to the scorn and contempt of the world—no, no, never.

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RAPPINGS IN ST. TIMOTHY'S CHURCH, AT MASSILLON,  
DEC. 24TH, 1851.

The circumstances which led to the following events, it may not be improper to relate, briefly. About the 6th of December, Abby Warner, in company with Mrs. Dr. S. Underhill and myself, visited Massillon, O., for the purpose in part of seeing relatives and friends, and partly to give them an opportunity to hear spirit rapping, and through spirit sounds to enable them to hold communication with their friends and relatives in the spirit land. The opportunity had been embraced by a few; as usual, some believed, while others still disbelieved. However, the fact of our being in Massillon excited much talk and free expression of opinion. Of all this no complaint was made. It was what might be expected in any community, and from any persons who arrogate to judge of any subject with which they are unacquainted. It was realized that they were what education and surrounding influences had made them. And it is also conceded that if they are ever changed, facts, circumstances, and other influences must work it. Hence little attention was paid to the jeers and insinuations of "beside yourself," "insane on that subject," "delusion," "I don't believe it," "it is not possible," "it's all a hoax," "all humbug," &c. &c., which were learnedly, wisely, and freely meted out by the self-sufficient and wise, bigoted and superstitious of the "Wheat City." Pious condemnation and denunciation was also overlooked, on the ground that "they knew not what they were doing;" conscious that religion often supplanted reason and judgment, particularly where a church receives its chief support from persons who *profess* much but really practice few of the precepts of Jesus. Such constitute the fighting men of the church, and hence what they lack in inward purity they try to make up in outward pretensions and persecuting zeal—manifested zeal and extreme sensitiveness to little things, form the spider-web garments of the hypocrite. Whether the chief supporters of St. Timothy's Church are of this class, I leave the world to judge by their acts, works, and fruits. One fact is certain, I think. The world will not praise their discretion, nor be very ambitious to emulate their example. But to return.

On the evening of the 24th of December, Mrs. L——, a member of the Episcopal church, called at J. W. Underhill's, where we were stopping, and invited my brother's wife and Abby to go with her to St. Timothy's church that evening, not for the purpose of having rapping in the church, but to see the newly fitted up church, and as was supposed, decorated with evergreens, as is customary on Christmas eve. To this invitation they assented. Being present, I remarked to Abby that she had better not promise, as there might be some who would like to have a circle that evening. To this it was replied, Let's

ask the spirits. Abby stepped near a stand, and to the question by Mrs. L., Shall they go to church? there were three raps, Yes. I made no farther objection. Soon after, I left, and did not see Abby again until 4 o'clock, at Mrs. Yesler's. After this, in a conversation with S. Pease, Esq., I stated what had occurred, and added, if they go, there will doubtless be rapping. I said this not because the spirits had promised to rap in the church, for the question had not then been asked; but from my knowledge of the fact that when a medium is present, and matters relating to the spirit world are the topic of discussion, they usually rap. But I did not say or expect any louder sounds would be heard, than is usual in private circles, which would disturb no one. Nor had any one any reason to believe from what they had heard of rappings, (where Abby was the medium,) to expect sounds that would disturb or annoy the congregation. When I came to Mrs. Yesler's, I learned that James Miller and J. H. Brown had called and desired an interview with the spirits that evening. In my absence the subject was referred to the spirits, and they decided not to rap for a circle that night. But when asked if they should go to church, the raps said go to church. These facts were related to me, and I may or may not have said, you had better obey the spirits. While at the supper table, the spirits commenced rapping, and the question was asked whether the company should not spend the evening there, and have a social dance, the raps said no. Some one then asked, shall we go to church? The raps said yes. It might be proper to state that most of those assembled at Mrs. Yesler's were not church going persons, and most if not all would have preferred a social dance.

When supper was over, I left with Mrs. J. W. Underhill, but remarked, if you conclude to go to church, (for it was not yet fully decided,) call at Mr. Williams's, and you will be sure to get a seat. At this time I did not intend to go to church that evening, but to visit a friend some mile and a half from Massillon, where I had been spending the day. It was after I left Mrs. Y.'s that the talk with the spirits about rapping in the church was held, all of which was unbeknown to me. After arriving at J. W. Underhill's, he proposed going to church if I would accompany him, to which I finally consented.

No one had ever heard spirit sounds of the loudness and volume of those in church, and of course had no reason to expect them. After all that was promised by the raps at Mrs. Yesler's, the spirits wrote by the hand of a spirit-writing medium, not to expect too much at church, lest you be disappointed. This determined some of the company not to go, whose curiosity from the promise the raps had made would otherwise have taken them to church.

Another fact might be here stated, that all acquainted with spirit rappings know that the loudest rapping is generally in small circles. That in large companies the sounds, if made at all, are usually less distinct. This fact led them to expect, if there should be any rapping, the sounds would only be heard by those in the immediate vicinity of the medium.

Otherwise, not one of the company, no, not even Abby herself, could have been induced to have been at St. Timothy's that evening.

As to the sounds in church, it is true they were as described—dull, heavy sounds—which, owing to the unusual quietness of the congregation, were, I believe, distinctly heard in every part of the house. I have never believed that the minister or congregation would have felt themselves disturbed, had not the idea of spirit rapping been associated with the sounds, from our being in church. In this belief I may be mistaken, though the spirits say I am not. Owing to the loudness and difference in the character of the sounds, and their unusual volume, I was for a short time at a loss to know whether they were spirit sounds or not. But my doubts were all removed when the responses came to the notes of the organ. The tune rapped was excellent. When this occurred, Mrs. K., sitting in the slip behind Abby, left, her pious feelings, as she manifested afterwards, being very much disturbed. About this time, I remarked to J. W. Underhill, we shall know what spirits approve and what they do not approve, of what transpires here this evening; for I had now become satisfied the spirits had had an object in Abby's being at church, ignorant as I was what that object might be. They had, as they afterwards informed me, determined to make such a demonstration as would arouse public attention to the subject, (or public curiosity at least.) Spirits saw what materials composed St. Timothy's congregation. They saw what would follow the rapping in church. This was just what they desired. That object could now be effected. The dozing world could be aroused. The church would give a listening ear. The bigoted priest and the most unbelieving skeptic would catch the echo as it came back from the multitude, and give it notice, either of scorn or contempt, or of ridicule and denunciation. Spirits foresaw that the whole congregation, minister and all, would bear testimony to the existence of the sounds, and the difficulty of locating them. They knew that this testimony would be given to the world; that the attention of the self-sufficient and unbelieving alike would be arrested. A desire to witness the phenomena would be awakened. Investigations would follow, and conviction and conversion would be the result. That the spirits foresaw all this, I now fully believe. That those unspiritual individuals who published that Christian (!) like article in the Massillon News, signed by nine persons, and those who got up and carried on the prosecution of Abby, did what the spirits wished them to do, I have just as little doubt.

From the impulse which the publication of that trial gave to spiritualism, its spread has been unparalleled. Almost every town in the State has its mediums at this time; circles are meeting daily and nightly, and inquiring for themselves if these things are so. If it is true that a time had arrived in the development of mind when the disembodied can approach and hold communion with their friends in the body. The great truth is revealing itself to their minds through mediums—mediums in many instances who had never heard a rap or witnessed a manifestation, until the invisible influence acted upon their own persons.

That the spirits have not always or generally at first selected the self-righteous or self-wise for mediums, shows that they follow the example of their Great Prototype, Jesus, in his selections of mediums. The harmony of the teachings of spirits with those of Jesus, is one of the strongest evidences of its truthfulness, together with the opposition it meets with from the priesthood and self-righteous of the churches, (as well as from the learned professions generally.) The amount of learned ignorance existing in the professions is most visible to those who have escaped from under its benighting influence, and are enjoying the sunlight of unclouded reason and unadulterated truth, such as Nature in her great Book of Revelation is teaching to all who seek unprejudicedly. If much learning has not made some men mad, it has in nineteen out of twenty cases made them bigots, or superstitious idolators, worshipers of mythological traditions and metaphysical absurdities. A notable demonstration of the truth of the above is manifest in the extremely ridiculous scientific exposition of spirit rappings by the Buffalo learned professors, (Drs. Lee, Coventry, and Flint,) as well as that of Professor Ackley of our own city. They have most truly represented the learned professions in their general hostility to new truths. They ever have been the last to embrace new and important discoveries; they have always been their most vindictive and belligerent opposers—strange, but true as strange.

But the medical profession is not alone in its opposition to new and important discoveries. The clergy are not a whit behind them. They have gone into the pulpit and preached against vaccination, because they said it was thwarting the ways of God, to prevent persons having the small pox in the natural way. They preached against the world's turning round and the sun's standing still. They have denounced the scientific teachings of geology, astronomy, &c.; the science of phrenology, of mesmerism, &c. The three last within my recollection have been piously denounced from the pulpit as humbugs. And can spiritual communications expect less? No. The clergy are truly the break-men upon the cars of progress; in fact, as a body, they are hunkers.

The legal profession have less at stake, and hence care less about opposing new discoveries.

The next most prominent class of opponents of new and important discoveries, are the professing men connected with church organizations, and who manifest very little of those mild and amiable characteristics which are found associated with the humble and sincere followers of Jesus. St. Timothy's, I think, is not quite free from that class, as the card referred to shows. If the Jews ever manifested a more unchristian and persecuting spirit than did the individuals who signed that card, I have read the account not understandingly. It gives evidence of the same spirit which burned Michael Servetus, persecuted Roger Williams and the Baptists, and whipped Quakers at the tail of a cart through some of the highways of New England. Our safety from like infliction was doubtless owing to the lack, (not of will,) but of power, and sanction of public opinion. Their ignorance and vindictive spirit, after all,

is rather to be commiserated than condemned; they may not be to blame for weakness or delusion, for they are what their teachers have made them—proud, selfish, and perhaps hypocritical, viewing themselves as the chosen protectors and defenders of the apostolic succession and faith.

Modern Christianity sustains national wars, and prays for the success of armies; hence it is but legitimate and natural that churches must have their generals, colonels, captains, and fighting men. All these are found in St. Timothy's, at Massillon. And to prove themselves bold, and patriotic, and valiant, they embraced the opportunity of making war upon the character of the innocent orphan, Abby, a stranger invited to their church by one of their own members. Such heroes were seldom found in the days of knight errantry. Don himself would have yielded the palm to the writer of that article.

That such men need the light of spirit teaching, there can be no doubt. Nothing else can ever free them from the bondage of superstition and bigotry, which now controls them. No other hope is left them; and even this they have rejected with scorn and indignation, though offered them without money and without price, in their own church. Not only so, but they persecuted the spirits' medium, as did the self-wise and self-righteous persecute Jesus, and no doubt believed also they were doing God's service, as did the Jews of old.

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### THE TRIAL.

[Reported for the Cleveland Plain Dealer.]

A large congregation had met at the Episcopal church in Massillon on Christmas eve. Soon after the services commenced, a knocking was heard, which continued at intervals during the evening services, notwithstanding the minister, Rev. Mr. Cummings, publicly from the pulpit desired that it might cease. The raps commenced again after a brief suspension, so loud that they were distinctly heard in all parts of the church, during the whole sermon. In order to ascertain the locality of the strange sounds, some gentlemen went into the basement room of the church. On examination, the raps appeared to proceed from that part of the room above where Abby Warner, whom all the "Spiritualists" of our town know to be a "rapping medium," was seated. This, and the fact that Dr. A. Underhill, the indefatigable propagandist for and expounder of Spiritualism, under whose charge Abby has visited our town, as well as the other avowed believers in spiritual manifestations among us were all in the church, also the rumor that the "spirits" had directed Abby to go to the Episcopal church that evening, where manifestations would be witnessed—all this induced those opposed to the modern science of pneumatology, to ascribe the production of the raps to Abby. The "believers," of course, not only claimed that they were produced by spirits, but even, that through the different numbers of raps—sometimes only one was heard,

sometimes two or three followed each other in rapid succession—the spirits had manifested their dissenting from or consenting to the doctrine preached by the minister. If this were true, the spirits seemed not to be pleased very much with the sermon.

The matter caused great excitement in our community. In the last number of our town paper, several prominent members of the Episcopal congregation came out with a declaration, from which I have taken the outline of the facts of the case, and wherein they aver, that "Dr. A. Underhill and his associates deliberately concocted a scheme, by which a religious society were disturbed in their devotion," wherein they also finally call on all "good citizens, to beware of these contaminators of the public morals, who seek thus to disturb the freedom to worship God, and treat them with that contempt which they justly merit." Moreover, on the ground of the statute regarding disturbances of religious meetings, Dr. Reed, a practicing physician of our town, and member of the Presbyterian church, made his affidavit, "that he had reason to believe, and did verily believe, that one Abby Warner had interrupted and disturbed the religious service at St. Timothy church," on Christmas eve. Hereupon a warrant was issued, Abby arrested and brought before R. H. Folger, Esq. Whether Dr. Reed, the prosecuting witness, acted under the influence of some members of the Episcopal church—as is generally supposed to be the case—or by his own impulse, I am unable to tell.

As this is the first instance that the "spirits" have been tried, and their "manifestations" placed on the records of a court, a particular report will undoubtedly be welcome to the public at large. I congratulate the "Wheat City" to show its go-ahead character, now also in anti-spiritualism. It is a pity that the provisions of the law are so exceedingly mild. How glorious would it be, in order to get rid of the "medium" and the "rappings," to imitate the good old middle-aged fashion, and to drown or burn such a dangerous person as this young girl must be—for if not dangerous, why then make such a noise about the matter? How glorious would it be to have a regular *auto da fe* on our public square, for the glory of God and his holy church! At all events, our little town should have the honor to be delivered of more modernized martyrdom. Everybody anticipates lots of miracles and lots of—fun. Why, everybody is right. New York has its Kossuth excitement—Massillon must have also its excitement, raised not by the embodied spirit of a great man; no, by something more sublime, by the disembodied spirits of the departed. Where is a precedent to our great Spirit Trial? Echo answers, Where?

The trial commenced on Saturday, December 27th, at 3 o'clock P. M., before R. H. Folger, Justice of the Peace. The office being crammed with people, the constables had hard work sometimes to preserve the dignity of the court. A. C. Wales, Esq., appeared for the State, and Messrs. F. M. Keith, Underhill, and A. Pease, for the defendant.

The counsel for the State opened the case with a short address, in

which he, after having read the statute and the affidavit of the prosecuting witness, briefly stated the different items which he intended to prove, in order to verify the charge brought against Abby Warner.

Defendant pleaded "not guilty." Her counsel admitted the fact, that strange sounds had been heard in St. Timothy church on Christmas eve., but averred most emphatically, that they had not been produced by the defendant, but by some other persons; if at all they were the result of a human agency, or, if not, by beings that were beyond the reach of Themis.

The witnesses for the State were then called and examined, as follows :—

**F. KARTHAUS sworn.**—Attended divine service in St. Timothy church on Christmas eve. Was in the gallery; heard a noise during service—it was audible all over the church; sounded to me as if some person struck the floor or seat; cannot answer whether it sounded as if produced with a hard or soft instrument; it was a deadened sound. The sounds had a tendency to distract the attention of the congregation; the rector desired the noise to cease; it did cease for a moment, but commenced again softly and seemed gradually to increase, as I thought, in degree as the party producing the raps regained confidence. I thought the noise came from the part of the building in the neighborhood where Dr. Underhill sat. My recollection of the spot is, that the place was in the south tier of slips on the south side of the church. After the sermon was half out, I, with Mr. Henry W. Smith and Mr. Drew, went down into the basement room. I noticed that the sounds down stairs were not so clear as up stairs; they appeared to proceed from the part of the church corresponding to the first iron pillar on the south side of the basement, a little north of that pillar; the sounds seemed to be confined to an area of five feet diameter.

*Cross-examined.*—I cannot state how far or how near this area was to the place in the church where Dr. Underhill sat, or whether he sat right over it or not. The basement is plastered over head. I cannot say whether there was any variation as to the locality of the sounds; to me they appeared to proceed from one and the same point. J. W. Underhill sat by Dr. Underhill, I think at his left hand. I never saw the defendant before.

**HENRY W. SMITH, sworn.**—Was in the gallery; heard the raps; they seemed to proceed from the south part of the church; cannot tell exactly the distance from the gallery. They disturbed me, and seemed to disturb both congregation and minister. It was a kind of muffled sound, as if produced with some hard instrument, or by kicking with the heel against a board on a carpet. I went down, with two other gentlemen, into the basement room; we found no one there; the noise continued; we fixed the locality of the sounds; I decided that it was midway between the two pillars, next the entry on the south side of the basement; these pillars, I think, are ten or fifteen feet apart from each other. The sounds continued until the church was out;

they grew louder and louder; the two or three last ones were "pretty good."

*Cross-examined.*—The difference in the locality of the raps, as fixed by Mr. Karthaus and myself, did not amount to more than two or three feet; we agreed as to the area to which the same appeared to be confined. At one time I heard similar sounds proceeding from Mr. Partridge's pew; I thought some one there tried to imitate the raps. Mr. Partridge's pew is in the north-east corner of the church; cannot tell precisely the distance between the two localities, it may be thirty or forty feet; who made the sounds I do not know, nor with what substance or material they were made. Although I heard a great many sounds above us in the upper hall of the church, still I could easily distinguish the raps, which had thus attracted our attention, from any other sound.

DR. HURXTHAL, sworn.—Went to St. Timothy's church on Christmas eve., was there during the whole service. After services had commenced, my attention was attracted by loud raps. Being deaf in one ear, I had some trouble to fix the locality of the sounds. At first thought they came from the gallery, afterwards concluded that they proceeded from the south part of the church. They disturbed me and those sitting near me; the minister desired that the noise might cease. I could detect very little difference in the volume of the raps, only the last one was a "plumper." The raps were of that character as if produced by a soft substance striking against the boards leading from the seats to the floor; and judging from the sound, I think the last rap must have been produced by a harder substance than the previous ones.

*Re-examined.*—I think the raps could have been made by a lady striking with her foot on the floor, or against the boards in front of the seats, without necessarily producing a perceptible motion of the customary drapery of a lady's dress.

#### SECOND DAY.

On account of the great throng of spectators, the trial was held on its second and third days at Welker's Hall.

ROBERT HIGGENBOTHAM, sworn.—I am sexton of the Episcopal church; was in the church on the 24th inst., from morning till night; saw no animal or machinery, nor any other agency that could have produced the raps.

MRS. ROMELIA FOLSOM, sworn.—Sat about the middle of the church in the body slips south of the broad aisle. Defendant sat in the slip directly back of me. Heard the raps directly back of me upon the back of the slip I sat in, and also on the back of the slip defendant sat in. I turned my head and watched the defendant a good part of the time; could see both her hands and feet; there was no possibility of defendant's making the sounds; heard the raps, when defendant was sitting and standing during service. I have heard

sounds of this kind, both before and since I heard those at the church, under circumstances when no person present could make them. I have at frequent times held conversations by means of these raps; have received answers evidencing intelligence; have received correct answers to inquiries about facts unknown to any other person present at the conversation; have frequently been present when there were spiritual manifestations through this defendant; she has no manner of control over these raps; I asked the spirits at the church mentally to rap five times on the back of my seat; instantly five raps were given.

DR. CHARLES REED, prosecuting witness, sworn.—Sat in the slip immediately behind defendant, two or three feet to her left. From the direction of the sounds I thought they came from the board beneath the slip in front of me; put my foot against that board immediately in front of me; from there I slipped it to the right; felt a jar or vibration of the board, which was the stronger the nearer I came with my foot to the place where defendant sat; it was such as I should expect to be produced by a thump on the opposite side of the board.

Mrs. DEBORAH UNDERHILL, sworn.—Sat in the same slip with the defendant and two other ladies. I thought the raps were behind me, at the point where the back and bottom of the seat came together. The defendant sat at my right. I did not make the raps; would have stopped them if I could. I and all those with whom I went to church were at Mrs. Yesler's before we went there; defendant was there, too. We tried to get rappings to get up a circle that evening at Mrs. Yesler's, or at some other place; the spirits rapped "No! we should go to the Episcopal church." To further questions they answered by raps; "they would go with us to church, and rap when we got there." The defendant was present during this time; she was not in a magnetic state. I believe the raps are produced by spirits; defendant has told me she was as much puzzled to tell what they were, as any one else was. I have always heard her say it was best for us to obey the spirits. Most of us should have liked best to remain at Mrs. Yesler's, but we concluded to be directed by the spirits, and went to church. I have heard similar sounds in the presence of defendant, not quite as loud as I heard at the church. The promise of the spirits to rap has always been complied with, so far as I know.

Mrs. ELIZA BAYLISS, sworn.—Sat in the same slip with defendant, one person only between me and her; the raps continued during the whole service; I did not make them.

Mrs. HELEN RICHARDS, sworn.—Sat in the same slip with defendant, next to her. Did not make the raps, nor do I know who made them. Asked defendant whether she made them; she answered no. While defendant was standing up with the congregation, I did not notice any cessation of the sounds, nor do I think there was any. I think defendant could not have produced the raps without my noticing it. They seemed to come from the neighborhood.

Mr. JAMES BAYLISS, sworn.—Thought the raps proceeded from the front or back part of the pew, where defendant was sitting, they sound-

ed very much like spirit rappings; the loudest I ever heard was at Mrs. Yesler's before I went to church; intended to spend my evening there; several gentlemen and ladies were there; mostly for the purpose to gratify the curiosity of Mr. John McClain, defendant asked whether the spirits were present? Raps; whether they would have us go to church, rather than form a circle? Raps in the affirmative. Some bystander, I think Mr. Camp, then asked whether the spirits would rap in the church? Raps in the affirmative. "Will you annoy the racial?" (meaning the minister.) Raps in the affirmative. The spirits directed all of us, not particularly defendant, to go to church; we had not the least idea that the raps were to be so loud as to disturb the congregation, and did not expect they would be louder in church than we have usually heard them. I located the raps at church near to where defendant was sitting; I consider her a medium through which the spirits can produce the sounds called raps; my impression was, that several mediums were present, whose presence added to the volume of the raps; I think, if defendant had not been there, no raps would have been heard; I once have heard sentences spelt out by raps in presence of the defendant; the answers I received to audible or mental questions, did not only evince intelligence, but astonished me by their correctness, as I knew that defendant had no means to be familiar with the facts I was inquiring about; I frequently have heard spirit rappings; from this, my experience, I judge that the noises at the church were spirit rappings, and beyond the control of any person present.

The Court here objected to the competency of evidence regarding matters not at all connected with the case.

**COUNSEL FOR DEFENDANT.**—It is competent for us to bring in, and this is a material point for the defence, evidence of this character, whereby to establish the presumptive fact, that there are such things as spiritual manifestations, and show that a strange irresistible influence has been thrown around the defendant, compelling and regulating her actions. The fact, that such a defence is entirely new, without precedents, is no reason to refuse it.

**COURT.**—Go on, gentlemen, but I request you to confine your testimony more to the point in issue.

**Mrs. JULIA MARSH, sworn.**—Sat on the opposite side of the aisle; the sounds seemed to proceed from the neighborhood of the defendant; I did not make them.

**JAMES W. UNDERHILL, sworn.**—Sat in the same slip with the defendant, near the partition between the two pews in that slip. The sounds could not be located to any particular place; they might have been produced in the pew, where defendant sat, as well as in the two pews in front and back. I had a fair opportunity to watch defendant, and did watch her closely; if she had produced the sounds, I think I should have easily detected it. Defendant has been living in my family the last three weeks; so far as I know, she is truthful, open, candid in her conversation. I think she is rather plain-spoken.

**Mrs. NANCY McCLANAHAN, sworn.**—Sat right in front of the defendant; sometimes I thought the raps were made in the south end of the pew, sometimes near defendant.

**Mr. T. P. REED, sworn.**—Defendant sat in the pew behind me. At first I thought the noises proceeded from the slip back of defendant; then they seemed to come near to where I sat. I felt the board under my seat vibrate; touched it with my heels. Cannot tell what it sounded like, but I know I cannot make such sounds. It was a kind of muffled sound, as if produced on a carpet, but there was no carpet in either pew. The most of the time the noises seemed to proceed from the slip back of the defendant. Do not think that she produced them by kicking against the board in front of her seat; I watched her closely, and soon convinced myself that she did not make the sounds.

**Mrs. L. A. KELLEY, sworn.**—Defendant sat in the pew in front of me. Annoyed by the raps, I removed to another pew. As long as I was in my own pew, the raps seemed to proceed from right under the defendant; it did not appear to me, as if they proceeded from my pew. I noticed nothing supernatural or spiritual in the sounds. I have not the least doubt that the sounds proceeded from the place where defendant sat. I do not know who made the raps, nor what they were made with; but it is my opinion that the defendant made them.

The counsel for the State here rested the case. Counsels for defendant brought in their motion to discharge defendant from custody, for the reason, that the State had rested without showing any sufficient cause for detention.

**A. Pease, Esq.,** for defendant, opened the arguments in support of the motion.

The case was argued by the counsels on either side, Monday evening, and the whole morning and afternoon of Tuesday, December 30. As is justly remarked in the decision of the Justice, the arguments did in their force and conclusiveness, ample credit to the ability, scholarship, eloquence, and legal skill of all the attorneys employed in the case.

After the close of the arguments for the defence, **Esq. Folger** gave the following elaborate decision:—

**MOTION TO DISCHARGE.**—This is a motion by the defendant to be discharged from custody after hearing the proof made by the State, for insufficiency of that proof.

In considering this motion, it will be proper not only to go back to the affidavit originally filed, but to refer to the section of the statute upon which the complaint is based. *Swan's statutes*, p. 256, sec. 127. That statute provides, "that if any person or persons shall at any time interrupt or molest any religious society or any member thereof, or any persons when meeting or met together for the purpose of worship, or performing any of the duties enjoined on or appertaining to them as members of such society, the person or per-

sons so offending shall be fined in any sum not exceeding twenty dollars."

The affidavit charges that the defendant, on the 24th day of December, A. D. 1851, at the county of Stark, and State of Ohio, molested and interrupted the congregation at St. Timothy's church, while in religious worship and in discharge of the duties enjoined on them and appertaining to them as members of said church.

That that highly respectable church and congregation were at the time and place set forth in the complaint, disturbed and interrupted, is a point too well established in the proof to admit of doubt. That the noises and "rappings," or "knockings," as they are termed by the learned counsel and the witnesses, proceeded directly from and in the immediate vicinity of the pew in the church occupied by the defendant, is equally certain. The ability with which the counsel on both sides have investigated this complaint, has relieved the court from an amount of labor for which it affords pleasure to make acknowledgment; and although a mass of testimony has been permitted to be introduced apparently irrelevant to the issue, the case disencumbered of what seems to be improper or irrelevant, presents nothing beyond an ordinary prosecution for disturbing a religious meeting, and must be determined upon by such proof as is recognized as legal by the judicial tribunals of the land, however strongly it has been urged by the learned counsel in support of this motion, that new paths must be trodden, new principles in "spiritual science" established, upon which the guilt or innocence of this defendant must be determined.

While it is important to the cause of truth and public security as well as to the private citizen, that all the protection adequate to the public safety and the rights of the defendant should be thrown around the case, it is not perceived that any departure from the "gladsome lights of jurisprudence" should be permitted; on the contrary, the safe and time-honored rules of evidence, which from time immemorial have been regarded as the palladium of civil liberty, should be preserved unimpaired.

What then is the nature and force of the proof adduced on the part of the prosecution? It appears that on Wednesday, the 24th day of December, 1851, a party of eight or ten persons of both sexes met in the afternoon at the house of Mrs. H. L. Yesler, in Massillon, among whom was this defendant; that after consultation and conference with spirits through the defendant, she being what is called a "medium," it was determined by a portion of the company to visit St. Timothy's church and be present at the religious services appointed for that evening, being Christmas eve, an occasion hallowed by intrinsic importance, and sanctioned and sanctified by time-honored precedents, in a church, which for usefulness and moral influence will at least compare favorably with any religious denomination with which the land is blessed.

That pursuant to this determination, a portion of the company *did* proceed to the church; arrived there a short time before service com-

menced; the defendant and three other persons, who are witnesses in this trial, taking the same slip on the south side of the main aisle.— That a short time before service commenced, the congregation were molested and interrupted by a series of distinct raps, or knocks, proceeding from the slip occupied by the defendant. That on hearing the raps or knocks, three persons, Messrs. Drew, Karthaus, and Smith, and who are also witnesses for the State, went immediately into the basement of the building for the purpose of ascertaining the source, from whence the sound proceeded, but the result of the investigations failed to fasten with certainty the location from whence the disturbance arose, beyond the conclusion of the witness, Karthaus; that the disturbance proceeded from the neighborhood of the slip occupied by Dr. Abel Underhill. The testimony elicited from the witnesses in the body of the church, shows that the noises or rappings continued at intervals from the commencement to the close of the services, and at one period so annoyed the rector, that he was compelled to call on whoever was making the noise, to desist, remarking at the same time, that the noises were like the thumping of the heel of a child on the front board of the seat, in which description of the sounds all the witnesses concurred. It is from the witnesses, who were present in the church, that the certain proof of the location of the disturbance is ascertained.

The fact being conceded, or if not conceded, clearly proved, that the sounds proceeded from the seat occupied by defendant, it only remains as a legitimate subject of inquiry, did the defendant make the sounds, and if so, how did she make them? It is claimed by the learned counsel for the State, in an argument in opposition to the granting of this motion, which, for its force and power did ample credit to his ability and legal skill, that, having traced the disturbance to the seat of the defendant, and being proved by persons in the same slips that they did not make the sounds or raps, which caused the disturbance, she should be held to answer this charge from that fact, in connection with the agreement, at Mr. Yesler's, to attend the church, after learning that spiritual demonstrations would be made at the church if defendant and her friends went there, coupled with the still further fact, that, in a spiritual communication received at Mrs. Yesler's, in answer to a question, by one of the persons present, and in presence of the defendant, "Will you annoy the rascal?" (referring to the Rector) they, the spirits, said, emphatically, "We will."

One other point, in this connection, on which the State relies. It is in proof, that had the defendant been removed from the church, the rappings would have ceased, such being the opinion of the witnesses who were present. The foregoing, so far as it relates to the testimony, is believed to be all the evidence submitted by the State to sustain the prosecution, culled as it has been from twenty-five pages of written matter, as it fell from the lips of sixteen witnesses.

On the part of the defence, and in support of this motion, it is claimed that, although true, it is, that the going to church by the

defendant, and her friends, was a concerted movement; they knew there would be raps that would disturb the order of the meeting; that the "rascal" would be annoyed, and that the raps were made apparently as the result of preconcerted arrangement; it is all not sufficient to work a conviction in the absence of proof that the defendant, by a physical act or demonstration, which physical act or demonstration should be specifically proved, caused the sounds to be made.

And further, that having proved, that in the opinion of witnesses the raps or noises were the result of spiritual agency or influences, over which the defendant could exercise no control, she is in no degree responsible. From the highly reputable character of the witnesses called to the various points in the case, the court cannot entertain a doubt of their sincerity or veracity, and the court fully agrees with the learned counsel for the State, in the high character awarded to them; but in view of that fact, the court cannot recognize the force of any such defence. It is regarded as sapping the foundation of the purity inseparable from a correct administration of justice, and transforming judicial tribunals into arenas less reputable than that of the Roman Gladiator. The only question to be considered is, "Has the State made sufficient proof to warrant the court in putting her upon her defence, by requiring her further to answer the charge as laid in the affidavit?" and the solution of that question depends solely upon the legal proof, offered in the case under the issue of not guilty. The defence has offered no proof, relying wholly, as it does, on the well taken position, that "the State must make out a case." When it is remembered that Mrs. Folsom, Mrs. Deborah Underhill, Mrs. Marsh, Mrs. Richards, and Mrs. Bayliss, witnesses sitting in or near the same slip with the defendant, all testify clearly, that neither with elbows, hands, feet or knees could this defendant have caused the raps without their knowing it; it would seem that proof sufficient to convict, is wanting to enable the State to make out a case, which requires further answer from the accused. Not a single witness has testified to a single rap or knock made by the defendant or to the commission of an act, which resulted in a demonstration of that kind, while on cross-examination one witness at least testified, that she sat remarkably still. Although Mrs. Kelley had no doubt of the manner in which the raps were made, and who made them; even *she* failed to say positively that it was the defendant who caused the disturbance. This is a criminal statute, and must not only be construed strictly, but the proof to convict under it must be so clear and specific, as to leave no reasonable doubt on the mind of the court trying an issue under it. It is regarded a dangerous precedent, upon which a court should act, to convict a defendant in the absence of any proof of physical action on the part of the accused.

We are not to enquire, who or what made the sounds, if there be no proof, that the defendant did make them. In the absence of that

proof, the duty of the court ceases, so far as inquiry goes, when it is admitted that no further proof can be furnished.

It is to be regretted, that the true source of this disturbance cannot be ascertained and the offender punished. A church has been disturbed in its devotions to an extent, which arrested not only the attention of the rector, but of every member of the congregation. After three days patient investigation the guilty party is undiscovered, and thus far that investigation seems fruitless, for which the court can only express its *sincere regret*. Being unable, in the light of the proof to find the defendant guilty, she is discharged.

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[From the Plain Dealer.]

### SPIRITUAL INVESTIGATIONS.

REPORT OF COMMITTEE AT MASSILLON, OHIO.—RAPPERS TRIUMPHANT.

After the persecution and prosecution of ABBY WARNER for disturbing St. Timothy's Church (by the citizens of Massillon) and the terrible charge made by *nine* persons (connected with that Church, directly and indirectly,) against said Abby, and those with her from Cleveland, and published in the Massillon News of Dec. 27th, 1851; and after a lecture by one Doctor Marshall!! against Spirit Rappings, it was deemed proper by the Spirits to give a committee an opportunity to witness such phenomena as they (the Spirits) might be pleased to give. In pursuance of the above conclusion, the following letter was written:

MASSILLON, January 5, 1852.

F. M. KEITH, Esq.—Dear Sir:—I propose to meet the persons herein named, as a committee to investigate what are termed Spirit Phenomena, on the following conditions:

First—That it shall be done this week.

Second—That there shall be, if necessary, four meetings with the medium; two of which shall be in the day time.

Third—That the committee keep a record of what they witness, and report in writing to a public meeting; at which time there may be a lecture by the undersigned. Also, that in order to defray expenses, an admission of 12½ cents shall be charged.

Fourth—That the committee shall not introduce any person or persons, other than themselves, except by consent of spirits. At the same time the undersigned may introduce any person or persons claimed to be mediums or partial mediums, the circle not to exceed twelve in number.

Fifth—That the report shall be kept secret until made to the meeting.

Sixth—It shall be understood that the undersigned does not promise that anything shall positively be done; neither tables moved, bells rung, nor sounds made upon musical instruments; neither that sentences shall be spelled out, or that all questions shall be correctly

answered; but will endeavor to present a fair exhibition of manifestations and phenomena.

Seventh—The committee may have the medium's clothing examined by a committee of ladies. They may remove her shoes and put moccasins upon her feet, and mittens upon her hands.

Eighth—They may furnish their own room, table, chairs, bell, and musical instruments, &c., &c.

The committee named are: F. M. KEITH, C. K. SKINNER, R. PARTRIDGE, C. D. SMITH, A. PEASE.

All of which is respectfully submitted.

Yours, &c.,

A. UNDERHILL.

At a public meeting, held on Monday evening, January 12, the committee made the following Report:

At the request of Dr. A. Underhill the following persons, to wit: Charles K. Skinner, Reuben Partridge, Anson Pease, and F. M. Keith, met himself and the medium in company with him, Miss Abby Warner, at the office of Keith and Underhill, on the evening of the 5th of January, A. D., 1852.

About 7 o'clock in the evening we took our places at the table. Raps commenced in and about a chair sitting near the stove, and about six feet from any person. This chair was one occupied by the medium before taking her seat at the table. The raps continued at this point some minutes, and though not loud, were distinct.

A. Pease came in and brought up to the table the chair in and about which the raps were first made. Before taking his seat at the table he was called out. The raps commenced upon the table. Mr. Pease returned and took his seat at the table. Raps continue on the table and on the floor.

The medium was then requested to take off her shoes and sit with them off during the evening, which request was complied with. Raps continue and also increase in volume. All hands were then raised above the table. Raps continue on the table and floor.

Medium then went to two different corners of the room, and also in the middle of the floor. The raps continue in and about the place where she stood.

She, by request, stood on a newspaper, and raps ceased. She again stepped upon the floor; the rapping did not commence again until she took her place in the circle. They then commenced on the table.

The following questions were then answered, as follows.

1. Question. Are the raps in answer to this question spirit raps?

Answer. Yes.

2. Question. Does the medium make these raps?

Answer. No.

3. Question. Is there such a thing as a spirit state of existence?

Answer. Yes.

4. Question. Does any person at the table, not a disembodied spirit, make these raps on this occasion?

Answer. No.

5. Question. Do spirits communicate with their friends on earth by raps?

Answer. Yes.

6. Question. Do spirits know their friends left on earth, and are they cognizant of our acts.

Answer. No.

Raps then commence and continue for some little time on the chair occupied by Mr. Partridge.

Mental questions were then asked, one by each person at the table, except Dr. Underhill and medium, which questions and answers were as follows:

By R. Partridge. Rap five times?

Answer. Five raps.

By O. Dresel. Rap four times on the back of my chair.

Answer. Four raps on the table.

By C. K. Skinner. Will the spirit rap six times?

Answer. Six raps.

By A. Pease. Shall I remain with the committee during their subsequent sittings; if so give me four distinct raps?

Answer. Four raps.

By F. M. Keith. Shall we continue our examination three sittings more; if so rap seven times, slow and distinct?

Answer. Seven raps.

The medium, at the request of the committee, then stood out in the middle of the floor, still in her stocking feet, and the raps are heard on the floor in her vicinity.

She then, at the request of the committee, takes her stand on a chair and the raps continue.

Our attention was then called again to the raps, and the question was asked if they, the spirits, would hold down the table, which was answered in the affirmative.

An effort was then made to lift the table. The committee agree that the weight of the table was much increased. But one of the committee expressed an opinion as to the extent of the increase in weight. Mr. Skinner thought the increase equal to about 30 pounds in the corner where he lifted.

It is proper for the committee to state that the first series of questions were presented by one of the committee, and the contents unknown to any one but the writer, until they had been answered and the answer written upon the back of each paper containing a question answered.

C. D. Smith, who was one of the committee, was not present at this meeting.

F. M. KEITH,  
R. PARTRIDGE,  
A. PEASE,  
C. K. SKINNER.

TUESDAY EVENING, January 6, 1852.

Met at the same place all the committee present. Also Otto Dresel, James W. Underhill, and Charles Widgeon. Dr. Underhill and the medium, Miss Abby Warner, also present.

Raps heard on the floor, on the chair occupied by medium; also on the door, some five or six feet from any person; this door being the one leading from the front to back office.

Commenced conversation with the raps about forming the circle. Raps directed that Dr. Underhill and J. W. Underhill should leave the circle. They left, as requested.

Raps continued for some time. The medium then went into a magnetic state. by direction of the raps, a bell was procured and placed under the table. Also, by their direction, the lights were put out.

Mr. R. Partridge was then directed to leave the circle, which he did. The reason assigned for directing him to leave the circle was, that a report was current that he was making an effort to deceive.

Soon after his leaving the circle, the table moved in different ways. Sometimes it seemed to be rocked on the floor. At other times it seemed to be raised from the floor and then suffered to drop down again; and at other times it would be moved along upon the floor. This continued at short intervals for nearly an hour.

During these demonstrations Dr. Underhill came into the room. The raps immediately directed him to leave, which he did. We also heard raps produced by some one in the office of J. R. Cecil & Co., which could, without any kind of difficulty, be distinguished from those claiming to be spirit raps. Mr. C. D. Smith produced raps upon his chair so nearly resembling those claimed to be spirit raps as to deceive most of those at the table. The medium, however, by her hand promptly said they were not spirit raps, although they were produced opposite the table where she sat, and in a dark room. This effort to deceive her was tried two or three times without success; the raps at each time alleging them to be spurious.

During all these demonstrations we were so seated as to render it impossible for any one at the table to have produced the phenomena we there witnessed. During the moving of the table we sat with our feet upon the round of the chair, our knees placed each against his neighbor's, so as to render it impossible for any one to move his limb without a knowledge of that fact by his neighbor. Each one at the table had in his hand the hand of his neighbor, so as to render it impossible for any one to have used their hands for any such purpose.

The medium sat with both feet upon the round of her chair and her hands held by Mr. Pease.

The committee are constrained to say, from the facts they have witnessed, that the table was caused to move by some power as yet unknown to them. That they are satisfied that neither the medium, nor any other person in the room moved it.

The raps on this evening say that the answer to question seven,

on the preceding evening, was not properly recorded; that the answer should have been yes. With this the committee do not agree with the raps. So far as they were present they are unanimous in the opinion that the answer was as it is recorded, in the negative. The bell was not rung.

F. M. KEITH,  
C. D. SMITH,  
R. PARTRIDGE,  
A. PEASE,  
C. K. SKINNER.

WEDNESDAY, January 7.

Met at 3 o'clock, at the house of G. W. Williams. Present, the medium, Miss Eliza Widgeon, Mrs. Williams, Mr. Chas. Widgeon, and all the committee except C. K. Skinner.

Raps refuse to produce physical manifestatin, but want singing. Singing commenced and continued. Raps continue during the singing. Raps then asked so have the guitar played. Miss Widgeon at the request of the committee played the guitar, and the raps keep time to the music.

The table is then moved backward and forward upon the floor a number of times. This constitutes what was seen at this session. The raps appoint another meeting this evening at the same place, at 6 o'clock.

A. PEASE,  
F. M. KEITH,  
C. D. SMITH,  
R. PARTRIDGE.

At 6 o'clock met at the same place; same persons present as in the afternoon, except that Mr. Pease was absent, and Mr. Skinner was present. Raps of various kinds commenced immediately upon sitting down to the table. After some conversation with the raps, medium went into magnetic state. It was then requested that the guitar and bell should be placed under the table. This being done, it was requested that Mr. Williams should play his violin. Soon after he commenced playing, the music from the guitar was heard, which continued so long as he played. The bell was then rung. We were then requested to place the bell upon the guitar, which was done, and immediately after, the bell was taken up, as we knew by its sound; and the guitar strings were touched. The light was called for, and we found the bell had been taken up and placed upon the strings of the guitar. Under direction it was placed back upon the instrument where it first stood. It was then taken up, drawn across the strings, and dropped on the floor. By request, the violin was also placed under the table. That and the guitar were then played, and the bell rung at the same time. This continued for some minutes. The violin was then taken from under the table, and played by Mr. Williams, during which time the guitar was moved around under the table, brought

against a number of us, and, partially set up against one of the committee.

Mr. Williams then played a very lively piece of music, and the guitar commenced rapid movements, apparently jumping up and down, which continued through the playing. The light was then called for and we found the instrument set upon its edge, and upon the side of the table nearly opposite that occupied by the medium.

Such demonstrations as are above described continued from soon after we took our seats at the table until half past 9 o'clock. There were no lights in the room, yet the room was not so dark as to prevent our seeing every person in the room, as also every perceptible motion made by any one at the table.

On one side of the medium sat C. K. Skinner and on the other C. D. Smith. Your committee relying upon the statements of the two persons above named, together with the observation they gave the medium, are satisfied that these things were not done by said medium, or any other person in human form in the room; our feet were so placed, and our hands so held as to render it impossible for any one to have even made the attempt without detection. Another meeting appointed at same place for Friday evening.

F. M. KEITH,  
C. D. SMITH,  
R. PARTRIDGE,  
C. K. SKINNER.

#### FRIDAY EVENING.

Same present as heretofore, except C. K. Skinner. Commenced by raps, moving the table, and various singular sounds produced on and about the table. Room lighted.

Medium went into magnetic state. Room darkened. Bell was placed under the table, and while there, was rung several times. Some time, perhaps two or three minutes, then elapsed, without any demonstrations. The light was then called for; on its being brought in, to our surprise we found the bell on the table, and at about its centre; it had been taken from under the table and placed upon it, without producing the slightest sound.

The guitar was then placed upon the table and moved around, apparently one end taken up and dropped, and finally set up on its edge.

The medium then left the table and took a position behind the writer of this report. While she was in this place, various efforts were made to deceive her, none of which however were successful. At this stage of the proceedings, the writer of this report stated his suspicions that the raps were produced by the medium. It was then suggested that she be held, which was assented to by the raps. The writer then held her feet, Mr. Pease her left hand, and Mr. Smith her right hand. It was then requested that the raps might be produced. Raps com-

mence and continue while she is thus held, upon the table and upon the floor.

F. M. KEITH,  
C. D. SMITH,  
R. PARTRIDGE,  
A. PEASE.

The foregoing constitutes substantially what we have seen and heard in our investigations. We have not embodied in this report every thing that transpired; we have only presented those things which struck us as being of the most importance. Many, very many conversations have been had, which are not here related. And it is not to be denied that answers are frequently wrong, but being satisfied as we are that these raps are not the result of human agency, we ask if an incorrect answer is not just as surprising as a correct one, why should any question be answered? Why are the raps produced when an answer is to be given? What produces them? These are questions we cannot answer, nor do we intend to be understood as saying that we believe that these things were done by disembodied spirits; we do not know what does them; we only know that they are done,—how, or by whom done, yet remains a mystery.

F. M. KEITH,  
C. D. SMITH,  
R. PARTRIDGE,  
A. PEASE.

I, the undersigned, was present at all the meetings of the Committee above described; and I do hereby certify that the things which transpired before said Committee, are substantially and correctly set forth in the above report.

OTTO DRESEL.

I, the undersigned, was present at the meetings held at my house on Wednesday and Friday evenings; and I do hereby certify that the things which transpired before said Committee at those two meetings, are correctly set forth in the above report. Further, that I sat in a position where I could see the guitar move; that I did see it move, at the same time it is described as having jumped up and down; and I am satisfied it was not done by any human agency.

G. W. WILLIAMS.

## CIRCLES.

Let eight or ten persons (of from ten years of age upwards, and about equal numbers of each sex,) form themselves into a circle and meet twice in each week, on the same evenings, at the same house, and if possible, in the same room. Let them set around a table, all resting their arms to the elbow upon the table. Let each fix their mind upon some intelligent spirit friend—desiring them to move their hand. Let the circle remain for an hour at least at each sitting. It is well to have singing, and also instrumental music, in order to harmonize all minds, if possible. Admit no spectators, nor any addition to the circle, until some one or more becomes a medium, and have been a medium until the spirits control them readily. For some time, ask very few questions, and let them relate to the circle. It is well to have paper and pencil upon the table, so that if the spirit desires to write, they will have an opportunity. Their first attempt will be only marks and scratchings. But spirits must exercise as they can, until they get perfect control. Many imperfect and incorrect sentences will be at first written, perhaps what is not true; this should not distract, or disturb, or discourage the writer. Let such person set each day *alone* for one hour, and permit the spirits to control and do what they please. The more pure and harmonious the medium keeps his or her mind, the higher will be the class of spirits attracted. If they permit their minds to become dissatisfied and disturbed, they will attract unreliable and untruthful spirits about them.

Every thing is to be done and learned step by step. The more passive and harmonious the mind and the circle, the more reliable will be the communications. If friends are anxious to witness what your circle has developed, advise them to do as you have done, form a circle, and they will obtain for themselves. After a number of circles are formed, and a number of mediums and believers exist in a town or village, when the spirits direct, they (without spectators) should meet together in one grand circle (on Sunday) and let the spirits direct and control the meeting. Thus you will develop speaking mediums, whom the spirits can control and speak through. Such now exist in Cleveland and other places. There should be music and singing to harmonize all minds.

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## CAUSES OF UNTRUTHFUL AND CONTRADICTORY ANSWERS.

God is infinite ; God is perfect. Man is finite ; man is imperfect. Spirits are finite ; spirits are only perfect in degree. Imperfect conditions are liable to produce imperfect results. This law applies equal-

ly to spiritual communications as to the production of other phenomena in nature. Therefore, to have communications reliable in all cases, the conditions should be perfect. There should be perfect comprehension of the subject on the part of the spirit; perfect development and submissiveness on the part of the medium; perfect honesty and independence on the part of the questioner, and perfect harmony in the circle. When all these conditions exist, truthful answers may be expected; when they do not, errors will occur.

At this time, few mediums are fully developed, or perfectly controlled by spirit influence. While most persons approach the spirits with their minds full of suspicions, or inclined to some sectarian dogma, or they have some creed to sustain, or some bigoted or superstitious idol, which has been venerated by their ancestors or themselves, to support. These are all opposing causes, and disturbers of harmony.

Secondly—Spirits and minds associate by affinity. If the mind of the medium, or of the questioner, or of the circle, is inharmonious or agitated, that agitation becomes a disturbing cause, and thus renders it impossible for spirits to read the mind of the interrogator correctly, or control the medium (or electricity) so as to respond truthfully. This may appear strange doctrine to those who have believed spirits omniscient, knowing every thing, all-powerful, and able to do at all times, any thing and every thing desired. It is for a want of a correct knowledge of spirits and their powers, which have produced these erroneous impressions or opinions with regard to spirits and the spirit world. Spiritualism is yet in its infancy, in its first lessons of teaching. And as in other schools, (owing to the imperfect condition or undeveloped state of the mind.) now and then misspelling a word may happen, which does not condemn the teacher or the pupil, or the other members of the class (or circle,) should it not in spiritual misspelling, or in answers not correctly rendered or given.

As we progress in all the conditions, the truthfulness and reliability will be greater and greater. There are ignorant and undeveloped spirits in knowledge and wisdom, and yet such spirits can and do rap and communicate, and can it be expected that they can communicate what they do not possess, or what they do not comprehend. Ignorant, bigoted, superstitious, idolatrous minds attract ignorant and undeveloped spirits, and such may expect incorrect responses from such sources. These are the principal causes of untruthful communications. The remedy must be apparent. Remove the disturbing causes; harmonize all these conditions, and then the truth, the whole truth and nothing but the truth may be expected.

## WHAT SPIRITS TEACH.

They teach that there is one only true and living God, or Great Positive Mind.

They teach that his works (the works of nature) are the great volume of his Revelation. That in them and their teachings there is order, uniformity and harmony.

They teach that where there is harmony there is truth, and where there is discord there is error.

These are the standards by which truth and error hereafter are to be known and judged. (From this fact, we infer that there is much error in the Christian church, for there is much discord in it.)

They teach that every thing in nature, animate and inanimate, is progressing from a lower to a higher, or from a grosser to a more refined state or condition.

They teach that mind or spirit is as subject to this law as gross matter.

They teach that though an unfortunate organization and surrounding circumstances—misdirection and education—may lead to vice, crime and misery in this life, these influences cease in part, if not in whole, when what we call death separates mind or spirit from the body; and that again the mind, soul or spirit becomes subject to this law of progressive unfolding or development.

"Progress means upward or onward, never downward or backward." Hence spirits never grow darker or more miserable, as some think, or have contended.

They teach that all are not equally happy in the spirit world; that the degree of happiness the spirit enters upon depends upon the life it has lived here, and its moral and intellectual improvement or development, while in the body.

They teach that in the spirit world there are dark and bright spheres; that vice, crime, dishonesty, dissipation, debauchery, bigotry, idolatry and ignorance, all tend to the dark spheres; while honesty, uprightness, virtue, knowledge—visiting the sick, feeding the hungry, and clothing the naked, all lead to an inheritance in the brighter spheres, and real happiness.

They teach that "Faith without works is dead."

They teach that Jesus was the most highly developed mind or spirit in human form, while in the body. That the miracles which he wrought were by spirits through him as a medium, (hence the term mediator,) and hence spirits operating through the mediums which he selected could do (as he said) the same and even greater things than he did.

They teach that a day is dawning when mighty wonders will be wrought by spirits through mediums, to the confounding of the self-wise, the learned and the ignorant.

They teach that pain, sickness, and suffering are the legitimate penalties of violated universal and unchangeable law; and not dispensations or special providences. Hence, they teach rewards for obedience, and penalties for disobedience. Thus all the great practical truths which Jesus taught, spirits teach also. Spirits do *not* teach creeds, or sectarianism, or dogmas, or ordinances. They do *not* teach that any one sect or church is just right and all others wrong.

They do *not* teach that one day is any better than another, but that we should do right every day.

They do *not* teach that any one person can answer for the sins of another, but that each must mark out their own way to either the bright or dark spheres for themselves. They do *not* teach a place of positive punishment, a "never ending hell" in the next world, for such teaching would be at war with the great law of progress.

But they *do* teach that as we live here on earth, so shall we enter the spirit land.

They *do* teach that a religion, to be beneficial, must be of works, practical.

They *do* teach that *outward show* is opposed to *inward purity*.

They *do* teach that spirits can communicate with mortals, and that all who will seek honestly will receive truthfully such communications.

They *do* teach that the time is near when spirits will be permitted to reveal crimes committed here on earth. Let all take warning; for the teachings and promises of spirits will be fulfilled.

They *do* teach that the (spirit) light shineth in darkness (the unbelieving mind), and the darkness comprehendeth it not.

They *do* teach, because they (the unbelieving) have not the light; they cannot see that you (the believing) have it.

They *do* teach that if ye seek ye shall find, and if you knock (at truth's door) it shall be opened unto you.

These are a few of the many important truths which spirits teach.

### WHAT IS THE USE OF MEDIUMS?

This question is frequently asked. I reply, what light, knowledge, truth, falsehood or error has any one received except through some medium.

Did not Jesus claim to be a medium? Were not the apostles mediums, through which, it is believed, the spirit of God operated? Do not our priests and ministers claim to be mediums? What is a book or newspaper, but a medium between the mind of the writer and the reader? Are not our nerves, our eyes, our ears; yes, all our senses, mediums? And can any mind receive any impression in any way, except through a medium? Everything, then, comes to us through mediums. Hence, spiritual revelations are not at war with universal law or arrangement; they also come to us through mediums. And, as one star differeth from another in light, so may one medium or spirit differ from another in intelligence or perfection, or in what they communicate.

Mediums then are no new invention or discovery, and I trust the time is nigh at hand when every family will have its *spiritual* medium through whom they can receive the truth, "without money and without price."

### WHAT IS THE OBJECT OF SPIRITUAL INTERCOURSE ?

The object of the present spiritual revelations is to show to man more clearly his relation to his Creator ; to the universe of matter, mind and spirit ; to his fellow man, and to the higher spheres of existence. This knowledge has been strongly desired. This knowledge all have not been able to obtain satisfactorily. The time has arrived in the progress of mental development, when spirits can (through mediums) communicate the desired intelligence to all who will honestly seek it. This spiritual light is dawning upon the world (upon the United States at least). Before another generation shall have passed away, it shall shine as the noon-day sun. The strong holds of superstition and idolatry will be weakened, if not destroyed. Spirits warn them to be prepared to see written upon their walls in living characters, "MENE, TEKEL, UPHARSIN." You have been weighed in the scale, and found wanting.

### A VOICE FROM THE SPIRIT WORLD.

"The Spirit World is a happy home,  
Oh, how we all are blest,  
'Tis here our sorrows have an end,  
'Tis here we find our rest.

We know the Truth, and we are free,  
And happy in our love,  
We know that God, our father, reigns,  
High in the Courts above !

Love is our motto, truth our guide,  
On harmony we dwell;  
And, oh, our joy and happiness,  
No human tongue can tell !

Justice and Wisdom is combined,  
In this our happy home,  
And in the blissful paths of truth,  
We spirits love to roam.

We seek each other's happiness,  
In all we say or do ;  
We banish error from our minds,  
But keep the truth in view.

Love, like a Guardian Angel's care,  
Is always round us thrown,  
And oh, what peace pervades our world,  
To you can ne'er be known.

We are in a progressive state,  
The truth we love to tell,  
There is no place of punishment,  
No never-ending hell.

God is our Father and our King,  
We shall forever dwell,  
Within the Spirit World, and sing,  
That he does all things well !