

THE THEOLOGY
OF
TABLE-TURNING, SPIRIT-RAPPING,
AND CLAIRVOYANCE,
IN CONNECTION WITH
THE ANTICHRIST.

BY
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AUTHOR OF "TABLE-MOVING TESTED," &C. "TABLE-TURNING,
THE DEVIL'S MODERN MASTERPIECE," "DO YOU KNOW
WHAT TRACTARIANISM REALLY IS?"

SEELEYS, FLEET STREET, LONDON.
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CULLINGWORTH, BRIGGATE, LEADS.
MDCCCLIV.



BY THE SAME AUTHOR.

TABLE-MOVING TESTED.

AND PROVED TO BE

THE RESULT OF SATANIC AGENCY.

"They are the spirits of Devils, working miracles."—Rev. xvi. 14.

"Try the spirits, whether they are of God."—1 John iv. 1.

Seventh Edition.

PRICE SIXPENCE.

BY THE SAME AUTHOR.

TABLE TURNING,
THE DEVIL'S MODERN MASTER-PIECE.
BEING
THE RESULT OF A COURSE OF EXPERIMENTS.

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

Fourth Edition.

PRICE EIGHTPENCE.

THE THEOLOGY, &c.*

* * * CHAPTER I.

THE subject we are about to investigate, is one of no ordinary character. Under the guise of folly, is being ushered in, as I and some others believe, no less than the kingdom of Antichrist. With inimitable subtilty, the great Enemy has devised a plan for familiarizing the minds of men, with miracles wrought by Satanic power ; which miracles are, nevertheless, of such a character, as to lead men, as much as possible, away from their true origin ; and the stratagem has been so successful, that the great majority, learned or unlearned, men of the world or men of God, attribute them to anything, rather than their true cause. To this delusion, the

* Those Chapters marked thus * * * formed part of the Lecture delivered at the Hanover Square Rooms, Dec. 15, 1853.

mind of man lends itself with alacrity. To the sinner, to the young, to the self-righteous, to the gay, to the worldly happy, who cannot bear to think of death, and who would not, on any account, be brought into contact with it, there is something awfully startling in finding out, that by an amusement, they have considered harmless, they have actually been brought into communication with beings of another world. Infidelity marshals its forces of all grades, from the avowed Atheist to the fair professor, to overturn such an idea: the Truth is unpalatable, —therefore it is not true. But we are not ignorant of the devices of the enemy, and we do not forget that Satan *can* disguise himself as an angel of light, that his ‘signs and lying wonders’ will *almost* deceive the very elect; we must therefore meet opposition with firmness, persecution with patience, misrepresentation with charity. Nor when these come from the world, are we surprised at them; but what does create surprise is, that the Lord’s own people should, in such a conflict, be found in the ranks of the world: joining in their hostility, not to the Satanic workings, but to those who expose them. And perhaps a few words of explanation, as to my own motives, may not be deemed out of place, as I find so much mis-

take and misrepresentation has been made with regard to them.

I need hardly say, Table Turning did not originate with me. It was the rage, *the* amusement, before I had anything to do with it; whatever it may be therefore, I am not responsible for its existence, I am only responsible for its exposure.

When I first tried to turn a table, I did not believe it was more than mere absurdity. But when motion was obtained, I at once saw I had to do with an independent intelligence. I applied tests, I arrived at results, and fearless of ridicule, I published those results to the world, in order, by thus exposing it, to put men on their guard; supposing it needed only to be shown to be Satanic, and all would cease to have anything to do with it. *I* was convinced. But not so the world, not so the Lord's people, a very, very few excepted; and I found that my tests were of such a character, as to be capable of a possible explanation, by those who were unwilling to believe. What was I to do? I stood alone. True, *I* was convinced; but, if I were right, it was of immense importance others should be convinced also. I feared lest the ridicule and abuse should deter others from coming forward. I had al-

ready encountered it; and I felt that the subject, left in that condition, was more calculated to do harm than good. I determined to try again. I did so. These results are also before the world, and I look upon it as a special mercy from God, that I was permitted to obtain such results, results which have not been, nor have even been attempted to be, accounted for. For these experiments I have been severely blamed by men whose censure I deeply feel; yet I do not feel that I was wrong. My desire was simply to expose the movement, that men might have nothing to do with the Devil's plaything. But how have my motives been misrepresented! I have been accused of seeking information from the spirits; I have been ignorantly asked, "where I find any direction to hold intercourse with disembodied spirits,—for holding converse with the devil *at our bidding*; any justification for seeking to elicit truth at the mouth of the father of lies?" I echo the question, and I too ask—where? And I answer, such things are an abomination to the Lord. I have done nothing of the sort. Had my proofs been incomplete, I should have been charged with arriving at conclusions without sufficient evidence. Now, on the contrary, the proofs which enabled me to arrive at those

conclusions, and without which I should not have been fully able to establish them, are *too* conclusive! "I ought not to have asked such questions." "I ought to have received revelation, and not sought confirmation of evil spirits." I have never done so. I did not ask one single question concerning Divine Truth, the answer to which I did not already know from God's word. I asked not a syllable concerning the future; but I certainly, while questioning the spirit, could not divest my mind of the appalling feeling, that I was in communication with a living witness of the literality of the punishment that awaits ALL who die out of Christ. To those who blame me for my questions, I can only reply, I did not mean to offend; *if I have* erred therein, I erred in ignorance; if I have thereby grieved the Church of Christ, I am deeply grieved also; but I think even if it be so, my offence has not been so great as my punishment, my crime is by no means adequate to the charges brought against me. I have broached no new doctrine, I have attacked no old one. I have simply attacked "the god of this world," and all his wiles are brought to bear to weaken my attack. With God's word, classical and ecclesiastical antiquity in favour of my position, I am de-

nounced as dangerous, lunatic, and accused of practising the very thing I have run all risks to oppose: and I ask those who condemn me, to remember, that it is easy to find fault and impute motives when a thing is done, but it would be more lovely, more Christian, to suppose a righteous motive, and to look at the frightful importance of the subject thus unmasked, rather than at any faults that *may* have been committed in the unmasking.

I say this, not that I conceive I have done wrong; as before God, I do not think I have; but in order if possible to conciliate those who *should* be found in the fore-front of the battle. They accuse us of *practising* 'Table-Turning.' I have not touched a Table for the purpose of obtaining either motion or answers, since the publication of my experiments. They accuse us of *advocating* Table-Turning. I and my brethren who agree with me, DENOUNCE IT, as holding communion with wicked spirits, and as such an abomination in the sight of God. We feel that unless we can shew it to be of Satan, we have no right to interfere with the practice; that if it be not a great and fearful sin, there is no harm in it whatever; and on this account we are the more urgent to convince men of its true character.

For look at the position taken up by those who condemn us. It is laid down as an axiom, Men cannot hold converse with beings of another world. Upon this, it is asserted that Table-Turning is not Satanic. "That it is in itself as innocent as spinning a top." Very well. What is it? Suppose it "Will," suppose it "Involuntary muscular motion," suppose it "Magnetism," under either supposition, the answer of the Table is but an echo of my own thoughts and belief! The very utmost I do therefore is, to ask myself through the medium of a Table, whether such and such things are true; and the Table acted upon by my belief, answers me. Is there any harm in that? Is there any BLASPHEMY in that? If there be harm at all, it must be, by the very nature of the case, because the motive power is *not of me; is foreign to me; but that* requires an admission of the Satanic Theory. Those who blame us therefore, must, to be consistent, either cease to condemn us, because, in what we did, there was no more harm than in spinning a top; or they must admit that there is truth in our views, in order even to make good their grounds of condemnation.

But I say no more in self-defence; the subject is not of mere individual importance, it is

one whose interest will soon be co-extensive with Christ's universal Church, and it is only in order that the cause of Evangelical Truth should not suffer, by our allowing erroneous impressions to remain uncontradicted, that I have at all alluded to what we have done ; and my own solemn conviction, and earnest prayer is, that when you have read the following pages, you may be so deeply impressed with, and convinced of, the fearful and overwhelming importance and reality of the subject, that you may determine by God's grace boldly to avow your views, and to resist every device by which Satan seeks to ensnare men's souls, as AN ABOMINATION TO THE LORD YOUR GOD.

CHAPTER II.

WHEN my second pamphlet issued from the press I was prepared to expect a great amount of incredulity. That the world, and the world's wise men, should seek to account for my results upon merely scientific principles, was precisely what I had in view when I made my experiments. Nor is it to be wondered at, that the infidel should be angry at statements, which, if true, are fearfully corroborative of the certainty of future punishment: Nor is it *very* surprising that ridicule should be abundantly employed to weaken the effect of what has not been disproved: while that we should be *misrepresented* as "advocating" Table Turning, will perhaps be considered as a fair *ruse* on the part of the enemy, by all but the Lord's people. All these things have not caused me surprise. I

anticipated them to a great extent. But what *has* caused me surprise, has been the extreme ignorance displayed by many of those who are comprised under the denomination of The Press. I ought not perhaps to be surprised at it: for when we consider *who* many of them are, men without any qualification higher than what will enable them to write now and then a political squib or a vulgar satire, and a power of condensing and appropriating matter, culled from the Aristocracy of their Craft, in order to give *some* energy to their dull columns; that the paper *must* adapt itself to the taste of its subscribers on pecuniary grounds, and what a temptation is afforded to insignificance to pronounce a dogmatic opinion under the secure mask of the Editorial "We;" when, I say, I consider all this, the surprise is not that the absurdities of these little people have been so great, but that they have not been greater. But there have been some notices which *have* surprised me. 'In the Standard,' for instance, under date of Oct 17, 1853, the Editor says, "Now Table-Moving and Table-Talking may agree in being both delusive, but they agree in nothing else." Now had *I* made such a distinction I should at once have been attacked, and challenged to the *proof*: and I must submit with

all respect that the 'onus probandi' lies with the Editor to shew, *if he can*, that there *is* such a distinction.

In fact he contradicts himself: for he afterwards remarks, "The Truth seems to be that Table-Turning, whatever the foundation upon which it rests, plainly suggested Table-Talking." This seems rather strange, if they "agree in nothing else" than in being "delusive!"

And again he asks 'Why not a chair, or joint stool, or a walking stick; or if other matter than wood suit the fancy of finite spirits.' I reply "Why not?" *I* know no reason; on the contrary *any thing* "suits their fancy." I have a letter from a gentleman, a Lay-assistant to a Clergyman, in which he tells me that questions have been answered by 'rapping' by the following articles, "a carpet slipper, a heavy shoe, cups and saucers (china,) tumbler glasses, egg-cups, plates, a flat brass candlestick, a hair sieve, a piece of cheese, a tea pot (metal,) a small flour barrel, a large beef bone, a jug, a loaf of bread." I do not mention these to excite a smile, but to shew that the movements are *not* limited to Tables.

The "John Bull" deserves the thanks of every Christian for the way in which it treated the subject. That I should be at once believed

implicitly, without corroboration, in the conclusions I had arrived at, was what I could not expect ; that it should still remain with the majority of men a 'vexata quæstio,' I anticipated, and I feel deeply thankful that the editor closed his pertinent remarks with these very sensible words, "There are two conclusions which most sensible people will concur in, first that the matter is too grave for a jest, and secondly, that Table-Moving is an entertainment with which it is best and safest not to meddle."

Would that the provincial press had echoed this sentiment. Upon them, *if we be right*, rests a most fearful responsibility. Their flippancy has in a multitude of instances, robbed the warning of the solemnity with which such a subject should have been touched upon, and with which we have treated it: and they, not we, have been the cause of the fearful increase of the practice. And the sum of their remarks, or, as a gentleman sarcastically observed, the only argument attempted to be urged, is, "We are living in the nineteenth century!"

The majority of their criticisms, (or opinions, I should say, for they certainly do not aspire to the name of criticism,) are not worth the trouble of noticing. One or two, however, may be

excepted. The editor of the 'Bedford Times' enforces his abuse thus: "'To what vile uses may we come at last!" Milton's proud fallen archangel *condescending* to this foolery of 1853!" I notice this for its supreme absurdity. Is the fiction of a poet's brain to be our standard of theology?

Another exception is a "member of the University of Cambridge." What he does beyond quoting *very largely* from Mr. Gillson's Pamphlet and mine, I am at a loss to imagine, unless to dilute the quotations. His idea that I sought any corroboration of God's Holy Word, or "Confirmation of a talking table, (it *does* talk then?) to satisfy my mind upon such questions as whether there be a heaven or a hell, if there be an eternity," &c., &c., although I cannot give him credit for originality even in that piece of wilful misrepresentation, does not convey a very high idea of his power of comprehension; and certainly, if we compare *simply* the intelligence displayed by the table, and by this M.A., the advantage is decidedly in favour of the former. His punishment will be to read over his own pamphlet two years hence, —he will then wonder that he could ever have written it.

Of the Sermon of the Rev. F. Close, and the

pamphlet of the Rev. D. Wilson, I can only say, I deeply regret that men of their standing, attainments, and piety, should have so inconsiderately, and on such very insufficient grounds as mere opinion, entered the lists as our opponents. I will not criticize those productions, (although I shall have occasionally to notice them,) as it would only cause an increase in that bitterness of feeling already too apparent, although Mr. Wilson's merits severe animadversion. I will only say, had those men been present at the experiments I have witnessed, or heard a thousandth part of what has been communicated to me, they would at least have paused ere they pronounced so positive an opinion, or so cruelly misrepresented our motives, and my regret is deepened by the knowledge, that from the moment a man proposes, enforces, or opposes a theory, or a doctrine, in print, he becomes a partizan. I trust, however, that in their case this may not be so. We do not stand alone. Many eminent men, equal in every respect to them, hold the Satanic Theory, and I do hope that upon reconsideration they may see—*if we are correct*,—what fearful mischief they are doing by lulling their people to sleep, and putting them off their guard.

With regard to the article in the Quarterly,

I would first remark that I, in common with many others, would be much obliged to the writer if he would favor us with a commentary upon Professor Faraday's letter; it would very much help to enable such inferior intellects as I and some of my friends possess, to *understand what he really does mean*. But I ask, is it fair, is it honest, *is it philosophical*, to lay down *as a law*, an explanation insufficient to account for observed facts. Any theory, if a true one, accounts for *all* observed facts; Kepler's laws, for instance, on planetary motion, account for every observed fact. Newton's law of gravitation accounts in like manner for every observed fact, and enabled the astronomer, from observed perturbations, to decide upon the existence of a new body, its distance and magnitude, before that body was physically discovered. Does the LAW of "self-deceit" of the Quarterly fulfil *these* conditions? What says the writer? "*We do not pretend to account for all the wonders of Table-talking narrated by Mr. Godfrey, nor for those which have been privately communicated to us.*" Here then is a law which the writer admits "does not account for the facts!" Surely then it was rather premature, and certainly most unphilosophical, to arrive at such an avowedly insufficient conclusion.

When the writer can invent a theory which will account for “*all* the wonders,” it will be time enough to go into his arguments.

I cannot resist concluding these remarks with a quotation from Dr. Dick; * it is so precisely to the point. He says:—

“The results of Galileo’s observations were given to the world in a small work, entitled ‘*Nuncius Sidereus*,’ or ‘News from the starry regions,’ which produced an extraordinary sensation among the learned. These discoveries soon spread throughout Europe, and were incessantly talked of, and were the cause of much speculation and debate among the circles of philosophers. Many doubted; many positively refused to believe so novel and unlooked for announcements, because they ran counter to the philosophy of Aristotle, and all the preconceived notions which then prevailed in the learned world.

“It is curious, and may be instructive, to consider to what lengths of absurdity, ignorance and prejudice carried many of those who made pretensions to learning and science. Some tried to reason against the facts alleged to be discovered, others contented themselves, and endeavoured to satisfy others, with the simple

* Practical Astronomer, pp. 177—8.

assertion that such things were not, and could not possibly be ; and the manner in which they supported themselves in their incredulity was truly ridiculous. ‘Oh, my dear Kepler,’ says Galileo, in a letter to that astronomer, ‘how I wish we could have one hearty laugh together. Here at Padua is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass; which *he pertinaciously refuses to do*, lest his opinion should be overturned. Why are you not here? what shouts of laughter we should have at this glorious folly! and to hear the professor of philosophy at Pisa labouring with the Grand Duke with logical arguments, as if with magical incantations to charm the new planets out of the sky.”

CHAPTER III.

I NOW proceed to notice two or three of the most prominent theories that have been brought forward in order to account for the remarkable phenomena of MODERN MIRACLES. The first is that of "Unconscious muscular motion." I hope this will express the meaning of those who hold Professor Faraday's *negative* Theory. It has struck me as not the least remarkable feature of this view of the subject, that whatever may be the condition of the operator, either before, or after the experiment, it is always assumed as a *sine quâ non*, that during the experiment, he takes leave of his senses. Laying out of the case the different muscles which must be employed if the Sitter pushed or pulled the table, the visible effort necessary to produce the motions, the physical impossibility, almost, of any

one person keeping a table in incessant motion for six hours, as in some of my experiments; laying all these I say, out of the case, let us admit for argument's sake the possibility of "Unconscious muscular motion." Now how does this Theory account for it all?

First, in order to make it apply in any way, its advocates have recourse to a very strange practice, of assuming to know the feelings of the experimenters better than they do themselves. For instance, the writer in the Quarterly knows what my impressions were *in my first experiment*, viz. 'that I had got hold of a lying spirit,'* when it certainly was not *for more than a week after*, that I really had any definite idea, as to the kind of spirits who gave the answers, or whether it might not be Satan himself. So again, he well knows what my "real ideas" were when the Bible was placed on the Table, when *I* state simply that the emotion of our minds was curiosity. This is termed "philosophical enquiry;" calm unbiassed investigation! and this too in the much vaunted nineteenth century!

Taking for granted that a theory must be a bad one which is based on such assumptions, we will however ask '*How does muscular motion*,

* Quarterly Rev. Sept. 1853, p. 552.

conscious or unconscious, enable the Table-mover, whoever he may be, to give information out of the power of those at the Table to give ? How does the Theory of the Quarterly meet this exigency? In the wisest possible way, BY SHIRKING IT. The writer "has not ALL the facts of the case." And yet I think these facts are plain enough.

Take one. "A lady in the room, *who had never placed her hands on the Table*, (of course therefore she *was not then at the Table*) took a letter from her pocket, and having ascertained from us, that we had no idea in whose handwriting it was, or from whom it came, gave it to me: (she being at the other end of the room.) I placed it on the Table, and retired from it, (the Table) about six feet. I then asked if it could tell me the name of the writer? "Yes." "Spell it." I called over the different letters of the Alphabet, (for these '*facts*' see pp. 22—24) and it spelt out "Fanny A——e." *This was the right name.*" *

So also in p. 22, where the Christian names of a gentleman unknown to *any of the sitters at the Table*, were rapped out by means of an alphabet. One writer suggests that I should

* Table-Turning, the Devil's Modern Master-piece, p. 46.

have put a screen between me and the gentlemen at the Table, which would have been more satisfactory.* I suppose in preventing them from making the Table rap out *what they did not know themselves!*

Again, in p. 56, I state that a solicitor and a clergyman “*formed words of separate letters, and laid them on the Table, printed side downwards, no one at the table knowing what names were formed; and the names were spelt correctly!*” Let the writer in the Quarterly account for this upon his Theory of muscular motion, and I will promise him that I will get one of Professor Faraday’s indicators, endeavour to understand his (the Professor’s) letter, and what is more, *read* the whole of his tremendous article again. I fear I cannot promise to understand it!

Let *me* recommend *him* to consider the following passage from the Rev. Mr. Dibdin’s admirable lecture, “What reason have newspaper writers, and magazine-writers (often young men not having even received a College education,) to conclude that **THEY** are able to contradict and overbear men who are not inferior to themselves either in learning or ability,

* A Few Sober Words, by J. Prichard, Esq., F.R.C.S., p. 8.

and who have the great advantage of having deeply studied the subjects they write upon?"*

The next Theory to notice is that of Tables being moved by the Will. In considering this, I shall refer to a letter in the Patriot of Oct. 3. 1853. signed "Frederick Pollard, Saffron Walden, Sept. 23. 1853."

I first observe with pain, the writer's misappreciation of the character of our great Enemy. He speaks of my (I presume the work he refers to is mine,) having made "Satan. . . the mere scapegoat of human credulity and folly." Deeply do I regret that so many persons have such exalted ideas of Satan's character. From the knowledge of his character derived from God's word, I conceive his object to be, "to seek whom he may devour;" and that in carrying out his fearful work of ensnaring the souls of men, he employs every artifice, however absurd, and turns "human credulity and folly" to the utmost account; and the results his wiles have produced, clearly prove how thoroughly he understands man's character.

After some experiments, Mr. Pollard says he had his suspicions confirmed, viz: "that the replies were influenced entirely by

* Table-Turning, a Lecture by the Rev. R. W. Dibdin, M.A., p. 15.

the alternating doubts and expectancies of his own mind." This the subsequent answers of the Table appeared to confirm. But the most striking feature is, his account of *the effect* of Will. He says, "that he left the room to see if his mere wishes could influence the Table. "I did so," he writes, "and on my return, found, *although the doors of both rooms were closed at the time, that the Table had moved in exact accordance with my wishes. . . . It obeyed my secret wishes perfectly.*" Again he says, "We next tried the effect of opposing wills. I sat firmly on a chair, and held fast with both hands, to a projecting rim of the Table, endeavouring to keep it flat on the floor, while my four friends *merely wished* it to incline in an opposite position; *and here, notwithstanding my physical force even, to say nothing of my adverse will, I was completely beaten. Before my friends had ceased their wishes, I WAS DRAGGED HALF OFF THE CHAIR!*"

Now these *facts* I fully believe; but supposing them to be the result of Will, as Mr. Polard assumes it to be, is not the supernatural part of the circumstances untouched? What conditions must I satisfy, so as to make a Table move at my wish, with two closed doors between? How am I to *communicate* my will?

How is an inanimate piece of wood *to know and obey* my will? So that even if this theory accounted for ALL the facts, which it does not, we should still be left to seek some connecting or communicating agency, which must of necessity, by its fearful power of reading and conveying my thoughts, be a supernatural power.

But Mr. Pollard frankly admits a difficulty, which his theory is insufficient to account for. He says, "I own that the most curious thing to my own mind is, the spelling out of names." He then suggests an hypothesis, but as it is merely suggestion, and put in a very fair way, I will not comment upon it,—every man is free to indulge in his own views of the matter; the responsibility of adopting the right view rests with himself. I will merely say, that even Mr. Pollard's hypothesis, *only* endeavours to account for spelling out names, either at random, or that are present in the questioner's mind; but as usual, does not attempt to account for the spelling out the signatures of letters, *which are unknown, as in two of my experiments, to any person in the room.*

A physician, who certainly does not hold the 'Satanic theory,' in commenting upon a series of experiments, writes, "Is then Table-moving a moral phenomenon, an unqualified manifesta-

tion of the will? CERTAINLY NOT! . . . Whoever thought of transmitting his thoughts to inorganic bodies? Where are the mysterious organs which perceive the command of my will? Through what occult communication does my thought reach the Table, and make it as passively submissive as the muscles of my body? "Walk," says my mind, and the Table walks. "Turn," and it turns." But mark the conclusion of worldly wisdom. He asks, "*Is there then, according to some philosophers, A UNIVERSAL SOUL, diffusing its divine rays through all natural bodies, according to their organization? At all events, they may be made to perform actions neither electric, magnetic, physiological or psychological. THEY OBEY A FORCE WHOSE NATURE IS UNKNOWN, AND OF WHICH SCIENCE HAS NOT YET ASCERTAINED THE LAWS.*" *

But I know many circumstances in which the will is as clearly inoperative as the physical force. A friend of mine, a Clergyman, asked the Table to spell the name of the place where his brother lived. It spelt out *quite a different name*. He then said—"Spell the name of my brother." The Table immediately rapped

* Practical Instructions in Table-Moving, &c., by a Physician, pp. 59, 60.

out *the name of his brother-in-law, and he lived at the place the Table had first rapped out.* So far from this being the will of the operator, he had not even the person or place in his mind; clearly *here* therefore is the act of an independent, intelligent being, who probably misunderstood the question, or mistook the parties: and to attempt to say it was a 'dominant' or even a 'latent' idea is simply dishonest.

In another case, I went into a room where some experiments were being tried. Before I went in, a young lady, after vainly endeavouring to get the Table to rap out the signature of a letter laid upon it, remarked, "Oh, he's a stupid, ignorant fellow." To the astonishment of all, it immediately rapped out, "I am not a bad scholar," and then spelt the signature, and the place and date whence, and when, it was written. Here the Will theory is clearly at fault; and in its stead we have an individual intelligence piqued by a casual remark, into doing what it had been vainly commanded to do before. When I entered after all this, the spirit rapped out MY name. I asked—"What do you want?" It spelt "Go away." I said, "Do you want to go?" "Yes." "Where do you want to go?" "Home!" "Where is your home?" "Don't ask!" Here again

Will was completely at fault, while every word bears the stamp of an individual and independent intelligence. I could multiply facts almost *in infinitum*, but these must suffice.*

I think therefore, I am not assuming too much when I say, that the "Will theory" while accounting for much, fails also in much; and that where it *appears* to account for facts, it is evidently sometimes made available by the invisible Table-mover; while at other times he has manifestly other ideas, and other means of gaining information.

I now come to the "Electric theory." I shall dwell upon this because so many persons seem to have a lurking idea, that that subtle fluid is in someway or other an agent in the matter. Let us see if it be so. For this purpose I will confine myself to Mr. Prichard's *Experiments*,† his abuse would sully these pages; and I refrain from noticing his "Sober Words" (!) because I feel he must have already suffered humiliation enough in publishing his "Experiments;" and I am sure no *sober-*

* To prevent misrepresentation, I beg to say, *this is not a recent experiment*. As I have before stated, I ceased to make experiments when I published my last pamphlet.

† A Few Sober Words, &c., ut sup.

mindful man will attach more value to his conclusions from his *Experiments*, than from his *Theory*; on the contrary, most persons, if they place any reliance on Mr. Prichard at all, will await his *Third* edition, which will probably contain some fresh experiments and some *New* theory, and lay upon him a "fresh responsibility of announcing to the world a *second* newly-discovered law." However, I say no more of *him*.

He tells us then, p. 16, that he "witnessed several Tables taken off their legs, and by a kind of impulsive force overcoming the force of gravity, and *mounting into space, the only agent used being the contact of the finger ends of six hands placed lightly on the table top, and not within three inches of the edge anywhere.*" These experiments he seems afterwards to have repeated many times. The first thing necessary to be accounted for therefore is, how the electric fluid, communicated an impulsive force to the table, causing it to overcome the force of gravity.

That all bodies are charged with electric fluid is a well-known and admitted fact. That the electric fluid may be conducted from one body to another, so as to produce excess in the one and defect in the other, is a generally ad-

mitted fact, at least by those who adopt Franklin's theory ; those who do not, account for the same facts, by supposing two different kinds of Electricity. I however adopt Franklin's theory.

That bodies charged with Electricity in excess or defect, the former through impulsion, the latter through attraction, may, and do overcome "by a kind of impulsive force, the force of gravity," will be admitted by all who have witnessed the dance of the little pith figures between the two plates.

But in *all* such cases, certain conditions *must* be complied with before the result can be produced, which in Mr. Prichard's experiment of the Tables rising into space *were not complied with*. This demands investigation. Take the case "in defect."

If I wish to make my pith figures dance, I must first work my machine. What for? To generate electricity. But all bodies contain electricity. Yes, but electricity is latent until it is either in excess, as in the conductor which receives the generated supply ; or in defect, as in the rubber which by its contact with the plate or cylinder generates, and parts with, that supply.

When I work the machine, the sparks fly freely from the conductor, which thus gives off the excess. If I now attach an upper plate to

the wire of my conductor, and place about two or three inches below, a second plate upon a glass pillar, but connected by some conducting substance with the earth, and upon the lower plate I lay some pith figures, and then begin to work my machine, what follows ?

The conductor being charged in excess, seeks to part with that excess ; the figures containing less electricity than the conductor, i. e. only their natural quantity, the equilibrium is destroyed. To restore that equilibrium the figures overcome the force of gravity, and rise into space ; until having received as much fluid as they can contain, and they becoming in turn charged in excess, are attracted by the lower plate to which they part with their excess, and become again attracted by the excess of the upper plate ; an operation they will repeat just so long as sufficient electricity remains in the conductor. Here then we have an operation similar in some respects to Mr. Prichard's. But if I cease to generate electricity, so that the conductor no longer is charged with the fluid in excess, or if by insulating the rubber, the machine is no longer supplied, or if by dropping a chain from the conductor to the ground, or presenting a fine point, I enable the superabundant electricity to

escape by an unbroken and therefore a better conductor, will my figures continue to dance? Certainly not; they will lie motionless upon the lower plate. It seems necessary, therefore, to the success of my experiment, that I should have the means of generating the electric fluid; that the fluid so generated should be collected in an insulated reservoir, as the conductor; and that then the figures, being attracted while they are deficient in, repelled when charged in excess, with the electric fluid, will continue alternately rising and falling, until by their imperfect communication the equilibrium is restored between the measure of electricity of the conductor, and that of the earth, and then of course motion ceases.

Similar results, and perhaps more analogous in physical conditions to Mr. Prichard's theory, would follow if the lower plate were placed upon the conductor, and the upper plate suspended over it, having a communication with the earth by means of a chain; then, when the pith figures were laid upon the lower plate, and the machine worked, "by a kind of impulsive force they would overcome the force of gravity and mount into space."

Now, in Mr. Prichard's experiments, *not one of these conditions was satisfied*. First, there

was no generating of the fluid so as to create an excess ; next, the persons supposed to contain the excess, (if that be assumed, as it ought to be for consistency's sake,) were not insulated; consequently all their excess at once passed into the earth. Thirdly, having the fluid neither in excess or defect, there was equilibrium between the electricity of their bodies and that of the tables; and hence, therefore, no motion could have been produced. But Mr. Prichard's *tests* were certainly insufficient, and consequently the results utterly inconclusive. *No electrometer was used, no spark was obtained.* This at once upsets the Electric theory. Mr. Prichard admits that "in the *acknowledged* laws of the science of electricity, we may not be able to account for these wonderful facts ;" so he assumes for the purpose, 'a *new and hitherto unrecognized law*,' of course of the science of electricity. But even if there be a *new law* belonging to electricity, which has yet to be discovered, *can* it set aside *the acknowledged laws*? It is a misuse of terms.

Did Herschel's discovery of the invisible calorific rays *quite out of his prismatic spectrum*, affect the colors of that spectrum, or disturb their arrangement? Certainly not; the spectrum remained undisturbed, the "invisible" rays

were *something added* to the rest which remained as before. Mr. Prichard's *new law* therefore, whatever else it may be, cannot be one of Electricity, inasmuch as so many conditions of the known laws were unsatisfied. It is not something *added to*, but *setting aside* those laws.

The unsatisfied conditions are as follows :

No generation of Electric fluid :

No fluid in excess attempted to be shewn :

No insulated reservoir :

No disturbance of equilibrium :

No Electricity detected by Electrometer (the surest test of its presence in however minute a quantity.)

No spark.

I assert therefore that *whatever the new law may be, it has no affinity with Electricity.*

I may say *I have* tried an Electrometer without the slightest effect.

If I be asked, "How then do you account for Mr. Prichard's results," I reply, that there was not one of them that could not be brought about by OTHER AGENCY; and that many of them prove the agent to have been unskilful. I, or any person, at all acquainted with Electricity, could have produced the results recorded, *could I have been there* YET NOT VISIBLE; and that the agent *was* unskilful is proved from the eighth experi-

ment,* for upon what possible hypothesis could tinfoil, a first-rate conductor, cause the immediate rapid and powerful motion?

If the current is assumed to come from the earth into the table, no tinfoil was needed; and then Mr. Prichard and his friends should have mounted into space by the same impulsive force which raised the table, as the earth was evidently overcharged; if it was supposed to come from the operators, and pass through the table, and if the tinfoil increased the conducting power, as it would, it would make it worse, the motion would have been lessened, if it had not ceased altogether. It strikes me that had the agent been skilful, insulation should have increased the motion; the tinfoil retarded it!

I must really recommend Mr. Prichard to try yet again, and in a far less dogmatic spirit.

I have now given *my* reason why I assert that the agent could not be Electricity: and the points wherein Mr. Prichard fails to prove it. But, as clergymen and old women are so often classed together, by our *enlightened men of science*, let me insert here an experiment which is to the point in dispute, by one who is *neither the one nor the other*.

* The floor underneath the Table was covered with Tin-Foil.

The following experiment was performed by Mr. Birt. He says :

“ The evidence that appears to me conclusive that the force operating is neither Electrical nor Magnetic, consists in the fact *that Electrometers and magnetic needles are not at all affected : the slightest current of ELECTRICITY would make itself apparent.* To set this question at rest, I carefully warmed and dried a large Leyden jar, surmounted by a brass ball of about two and a half inches in diameter, and also carefully warmed and dried the glass feet of an insulating stool ; having attached an Electrometer, consisting of two threads of hemp, each containing three fibres, to the ball, I grasped it firmly with both hands, standing at the same time on the stool. Now if any Electricity had passed from my body, it must have entered the jar, and the Electrometer would have indicated it ; but no such result took place, *no current of Electricity passed.* Of this I am perfectly satisfied, so far as ordinary Electricity is concerned. But a more interesting result followed : after I had grasped the ball about a quarter of an hour, I observed my hands had become twisted. In this there was no “ expectancy ; ” my mind was concentrated on the Electrical condition of the question,

[the writer in the Quarterly would say there *was* expectancy, but Mr. Birt was not conscious of it,] and unconscious of exerting any force, I found the ball turning." *

I will now dismiss this theory with another quotation from the same little work.

"Electricity. This is more plausible, *and entraps all but those accustomed to scientific analysis.*" [Poor Mr. Prichard !]

"At present the question stands thus : The table moves : by no *known* laws of Electricity or physiology can this movement be explained as Electrical ; *and to suppose that the movement itself is the proof, is to indulge the most vicious circular reasoning, by which an assumption is made to demonstrate the validity of an assumption.*" †

With regard to the idea of some entirely new and hitherto unknown fluid or agency, it is vain to endeavour to combat so intangible an idea ; let the hypothesis be formed, accounting, or even assuming to account for, *all* the FACTS, it will be time enough to examine it.

I now assert what I have often done, that the Satanic or Spiritual Theory is the only one that will account for *all* the facts and contradictions which beset every other view.

* Table-Turning and Table-Talking, p. 188.

† Ibid. pp. 163, 164.

And I ask, is there any insuperable obstacle to such a view of the case? If, from the very earliest times there have been communications with spirits of dead men, as I shall presently shew; if the original Hebrew, the Septuagint commentary, the English Translation, recognize, each by the use of significant words, the existence of such communications, as I shall also shew; if the New Testament writers by their use of terms, admit such a view, as I shall shew; if the early Church also held such a view, even when men were inspired by God the Holy Ghost, as I shall also shew; then I ask, what right has any man, in the plenitude of egotistical dogmatism to say "It cannot be, and therefore it is not?"

What can be more intolerably offensive to every right thinking mind than such a sentence as this, winding up a notice of Mr. Spicer's work, (a work of great value to all who are *competent to investigate* the subject, although its levity of manner is much to be regretted,) "We don't believe one word of it!" So also a clergyman of my acquaintance when pressed to account for my facts, replied, "I don't pretend to account for them, I don't believe them!" But I cannot help being struck with the circumstance, that the subject seems to bring out

people's characters in a very unfavorable way. The lucid philosopher surrounds himself with clouds of ambiguous expressions, hoping that so his ignorance will escape undetected. The gentleman, angry at the reality of the subject, forgets his politeness, and does not hesitate to give you the lie. The Christian, forgetting his Bible, is only anxious to deny the devil's power, and doubts his *condescending* to such puerilities. The clergyman, too often *following* instead of *leading* opinion, dishonestly accuses as ADVOCATES of the subject, those who alone have real ground for denouncing it, and indulges in bitter sarcasm. Is there no Satanic working in all this ?

“ But,” say some, “ look at the contradictions, the failures, the falsehoods ! One man succeeds, another fails : one man says “ it is imposture,” another “ it is delusion,” a third “ it is muscular motion,” another calls it “ will,” another the “ effect of magnetic action,” another “ electricity.” One man by fulfilling certain conditions, obtains motion and answers ; another fulfils every condition, and can get no satisfactory result : nay more, a person on one evening shall succeed in getting extraordinary facts, on another it shall be a total failure ; how is this ? on what principle, by what laws do you account

for it ?” I said before, I say again with the additional weight of some hundreds of communications, that THE LAW IS “LYING AND DECEIT.” “IT APPEARS TO BE WHATEVER THE INVESTIGATOR SUPPOSES IT TO BE.”* One man gets the table to rotate *under the hands* of the sitters, the hands being fixed,† and decides it to be Mesmerism. Mr. Prichard succeeds in getting a table to rise bodily into space with the hands *upon it*, and decides it to be Electricity. Mr. Birt tries it with true Electrical Tests, and decides it to be NOT Electricity; the Quarterly decides it to be Self-delusion; Professor Faraday, Unconscious muscular pressure! How contradictory! Is ALL THIS LIKE A LAW OF NATURE? Clearly our scientific men are at fault, completely baffled; they reject the Spirit theory (which will account for everything,) *of course*, and assume this and conjecture that, without arriving one whit nearer the Truth.

Now all the caprice, all the contradiction, is accounted for, if we really for one moment, consider the Agency assumed, yea, declared to be at work. Cahagnet says “it is useless perplexing spirits, with our *buts*, our *ifs*, our *whys*.”

* Table-Turning, the Devil’s Modern Master-piece, p. 47.

† Ibid. see Note, p. 58:

Again, "In questioning a spirit we are not the *master*, but indeed the *scholar* ; should an inferior spirit plunge you into too palpable errors, no longer address him, but *do not contrary him, do not use him roughly.*" * In an American sitting, the medium asks "Will you go and bring them? (i. e. other spirits.) Silence."—"Will you *please* be so *kind* as go and bring them?" "Rap!" † Mr. Spicer says elsewhere, "The extraordinary failures really awaken almost as much curiosity as the success." Again, "The admitted failures, the ludicrous, evasive, inconsequential character of the whole proceedings, *are insufficient of themselves, to disprove either the preternatural or philosophic origin claimed for the phenomena.*" ‡ The fact is that CAPRICE IS TRACEABLE EVERYWHERE ; and let me ask, if it depend upon any law or Will, or Muscular action, why the same parties shall sit at the same table in the same room, and observe the same conditions two nights running, the first night (not having tried it before,) not expecting it to move, and it moves ; and the second night expecting it to move, and it is silent? It may be endeavoured to account for this by some unintelligible jargon of abstruse scientific terms, but

* Cahagnet, Vol. I. pp: 167, 168.

† Spicer, pp. 228:

‡ Ibid. pp. 243, 245.

as my friend Mr. Gillson, who has so nobly come forward to avow his conviction, says "The incredible absurdities of scientific theories are really swallowed, while people absolutely refuse *even to examine* the plain and simple explanation of the Divine testimony." * And again, "The subject seems to be generally regarded as if its reality were to depend upon an opinion. If people call it a reality, it is to be a reality; if they deny its reality, it is to be no reality."†

This exactly meets the case, and as might be expected, the greatest amount of opposition proceeds from those who (certainly not to their credit) have not investigated the subject; and the hostility among the clergy is manifested chiefly by those who have never studied prophecy. Some who have, oppose it on the ground that it brings ODIUM upon the prophetic subject. Prophetic fulfilment bringing odium on the Prophetic word!! Yes, it does, if Prophecy is to be a *fashionable* study 'merely: but if Prophecy be a light shining in a dark place, exposing the works of darkness, we do well to take heed to it; and we may be sure, that Satan will not spare his devices to blind men's eyes to those workings of which we are specially

* A Watchman's Appeal, p. 28.

† Ibid. p. 16.

forewarned, or to cast discredit and reproach upon those who discover and unveil them.

One clergyman well-known and highly-esteemed, writes to me thus, and I would recommend his words to the earnest and prayerful attention of my clerical brethren :—"There is," he says, "I firmly believe, an immense deal of scepticism, *even among Christian people*, on the subject of Satanic Power; and there seems a disposition in many minds, *to believe any absurdity*, rather than admit the possibility of that power being exerted in human affairs. I firmly believe, myself, that the men of this generation who, *in the plenitude of their superior intellect*, are ever jesting at the idea of Satanic Agency, who ridicule as weakness, the faith of those who give credit to the divine testimony concerning the Devil's power, will be the first victims of its deceivableness."

It has often been gravely urged as an objection to the Satanic Theory, that the spirits are by their own admission, wicked; that we assert them to be lying spirits; that they tell us numbers of lies; and that, because they, being lying spirits, assert that they are so, and assert their Satanic mission, that *that* proves they are not. Now, I reply, that does not touch the case at all. *My proof of their evil origin is* TOTALLY

INDEPENDENT OF THEIR OWN ASSERTIONS; since they accomplish results I know to be correct, independent of themselves. For instance, the spirit raps out that which no one in the room knows. We ascertain the spirit to have been right; we are convinced thereby of its supernatural power; does the fact of its being a lying spirit invalidate the correctness of its answer? When, in three cases, names of writers of letters were rapped out, WHICH NAMES WE DID NOT KNOW; if it had told nothing else but lies all the rest of the evening, that fact is sufficient to establish supernatural power. And when I find that in *most* instances the Bible stops all motion; I know that power to be evil; that it *is* evil I also know from its caprice, its evident delight in mischief, and its lying, each of which furnishes evidence totally independent of its own admission.

But there is one assertion in Mr. Close's Sermon which must not be passed over, and which leads me to fear, that his charge of 'culling' 'bits of scripture' 'here and there at random,' recoils upon himself. He *asserts* "THAT SATAN WAS NEVER PERMITTED TO WORK PHYSICAL MIRACLES EXCEPT WHEN GOD ALSO WROUGHT THEM."* Two or three texts of

* Sermon, by the Rev. F. Close, p. 8.

Scripture are quoted, I fear I must say ‘culled at random,’ which certainly only prove that on the occasion of the miracles before Pharaoh, when the magicians of Egypt wrought wonders by Satanic power, the superiority of the God of Moses was made manifest: but they do not in the remotest degree bear upon or prove Mr. Close’s general assertion. In fact, a little more careful collation of these ‘random texts’ would have compelled him to abandon his proposition.

First, I ask, was possession Satanic? Mr. Close admits it was. Then it was miraculous. He admits that too. Here then is a Satanic miracle. Our Lord’s casting out devils was miraculous. That he also grants. But the devils must have *entered in* before they were *cast out*, therefore Satan’s miracle must have preceded God’s. But Satanic possession was no *new* thing. One of Mr. Close’s texts, certainly quoted *rather* at random, proves this.—“By whom do your sons cast them out?” Their sons then were in the habit of casting them out! Simon Magus was probably one of these ‘Sons.’ He had *for a long time* bewitched the people of Samaria. His conversion took place about the year 34, or about a

year after Christ's death ; and about four and a half years after he commenced his ministry.* Unless therefore, four and a half years can fairly be called 'a long time,' Satan's miracles *preceded* those of Jesus. But Luke records a cure upon a woman who had an infirmity eighteen years. This was in the year 33. Consequently she had had this spirit of infirmity ever since Jesus was fifteen years old. Now from verse 16 we find she was *bound by Satan*. This, therefore, was *possession*, and it took place fifteen years before Jesus entered upon his ministry.†

Here therefore a miracle of Satan, *possession*, was wrought fifteen years before Jesus began to work miracles, and Mr. Close's assertion fails for want of proof.

But if any of the prophecies refer to the last days, if "the *final* overthrow of the power of the wicked one" is yet future, then Satanic miracles will again *precede* those of God ; for *I* read that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."‡ How shall the enemy come in ? How shall a standard be lifted up ? Surely in each case by *miracle*. The

* Acts viii. 9—13.

† Luke xiii. 11—16.

‡ Isaiah lix. 19.

powers of hell shall be let loose from beneath ; * the Spirit shall be poured out from on high. But the text tells us that the enemy shall come in, and *then* the standard shall be lifted up. Here again, therefore, Satanic miracles precede God's : and Mr. Close's assertion again fails for want of proof, or rather, is shewn to be in error by proof.

A gentleman writing upon the subject, says with great point and power :—" It may perhaps be urged in objection to the idea of their being supernatural, that several instances of trickery have been detected, and many revelations ascertained to be false. But it is not wise to trust to such a test. We may be well assured, that when the enemy shall work, *he will leave nothing undone to bring discredit on his working.* His object will be to complete the denial of *all* spirit, while increasing spiritual action ; to unite the greatest amount of work with greatest amount of denial : and the condition of preparatory abnegation in men's minds is such, that apparently, he may work at will."

" It is the boast of men of this century that they have exploded Superstition ; but in doing so they have exploded Truth also. To doubt

* Rev. ix.

whether there be anything supernatural in the phenomena in question, is justifiable; but to deny the possibility, is disbelieving God's Word; and throwing wide open a door for the entrance of that Wicked." *

* *Satanic Workings, a Sign and a Warning*, pp. 8, 9.

* * CHAPTER IV.

THE first thing for me to do, before entering upon the Theology of the Movement, is to prove, if I can, that there is a connexion between Table-turning, Spirit-rapping, and Clairvoyance. Need I do more than state, that Table-turnings, Table-tippings, and hence Table-talkings, have their origin in Spirit-rappings? It will be more confirmatory of *this* fact to refer to other testimony, which is not given under what may be considered an undue bias.*

Suffice it to say, it is now a matter of historic record; and the communicating intelligence, the subject communicated, its character, and

* Table-Turning and Table-Talking, Spirit-Rapping, &c., Vizetelly, Fleet Street.

object, are identical. But it is a matter of great importance to see, whether or no, there is a well ascertained connexion between Clairvoyance and Spirit-rapping.

First. In their avowed purpose.

Mr. Spicer, in replying to the question "*Cui bono?* Who wants a Table tipped," says, "It *might* be answered, that if the ethereal existencies did no more than tip or turn over a chair or a table, but did it in such a manner, as to convince us, that it is done by spiritual power alone, even then they will accomplish a great and magnificent work; *no less than demonstrating, corroborating rather, the truth of a second existence.*" "Such indeed," writes some one, "would be a greater work than any since Christ; and to me *their whole design appears to be this*, and nothing more."* In the Celestial Telegraph I read, "Eight days had not elapsed before Elisa, who was dead, took upon herself the task, of proving to her husband that she existed as really, *and more so*, than he. . . Many things occurred in this respect, that troubled him very much, *and dissipated in him all doubts as to a future life.*"† So the whole of the experiments recorded in that work,

* Sights and Sounds, p. 449.

† Cahagnet, p. 98, foot-note.

are evidently primarily intended to establish the fact of an hereafter.

I next notice, that they each profess to hold communication with deceased persons, whom they describe. Mrs. Bushnell, a Clairvoyante, became a *medium*. On one occasion "she described Dr. Buchanan's father, many years deceased; giving a perfectly correct and truly graphic sketch of his appearance, manner, and general character; stating at the same time, that *he was at that moment spiritually present with her*. She then in answer to Mr. Coggeshall, who enquired if he had lately lost a relation, described that gentleman's brother, his *appearance*, character, &c.—even to the slightest mental peculiarities; the object and direction of the journey upon which he was then absent, his illness and death . . . &c.; and all this, as was found, with the most perfect accuracy." *

Emma, Dr. Haddock's Clairvoyante, tells us she saw in her extasis, "many beings," "some had been her companions when a child, and had been dead for years."†

The French Clairvoyante says:—"I see a man whose hair is quite grey, and very scanty

* *Sights and Sounds*, p. 89.

† *Somnolism and Psycheism*, p. 193.

in front (then follows a minute description.) He wore a brown riding-coat, with pockets at the side. . . . He had an asthma, for *he breathes with difficulty.*" *

This description was acknowledged to be exact.

The Seeress of Prevorst constantly describes the dress and appearance of those whom she saw in her Clairvoyante state. At one time she sees "a short figure with a dark cowl, and an old-looking wrinkled face."† Another "had on a white woollen dress, and slippers, such as he was wont to wear."‡ Another "looked about seventy years of age, had a long beard, an old-fashioned coat and hat, such as the Tyrolese now wear, and half-boots."§

With the absurdity of all this as a description of persons in happiness, as they are asserted to be by American and French Clairvoyantes, I have nothing to do, except to ask whether this is like the body of glory for which the body of humiliation is to be exchanged at the coming of Jesus? It establishes *identity*, which is all I seek to do at present.

Again, in the description of the other world. The spirit-communications speak of "light-

* Cahagnet, Vol. II. p. 75. † Seeress of Prevorst, p. 199.

‡ Ibid. p. 211.

§ Ibid. p. 261.

ness," "brightness," "pure and heavenly whiteness;" also, "roses," and "sweet music," "Paradise," "landscapes green and gold," "Trees with star-like clusters." "Angels . . . invite your spirit onward and upward to the land of Harmony." "We are clothed with the most lovely garments." "We are surrounded with the most refreshing atmosphere." *

A French Clairvoyante is told that "the atmosphere [of heaven] is so mild" that there were "beautiful gardens," "persons . . . playing music." They wear robes "of all colours, blue, pink, red, green." There is "fine fruit, fine flowers." A horse standing "on nothing; he has wings also and flies." †

The English Clairvoyante speaks of "trees and flowers of various kinds;" "a beautiful fountain," "round this fountain . . . and on each side of the river there grew the most beautiful flowers and trees, she ever saw. The leaves which fell off these trees sparkled like gold and silver." ‡

The Seeress of Prevorst says—"I am on a mountain—Oh! might I go down to the right, over those golden clouds, where I see that

* *Sights and Sounds*, pp. 135, 140, 152.

† *Cahagnet*, Vol. I. pp. 50, 63, 141, 139.

‡ *Somnolism and Psycheism*, p. 194.

flowery vale ! ” “ The brighter and happier spirits are differently clothed ; they have a long, loose, shining, robe, with a girdle round the waist.” * “ Brightness ” too, she gives us to understand is proportionate to their state of progress towards happiness.

Again, in the magnetic sleep, she said, “ Oh, what joy !—what delight ! I was never so happy before. Mortal man cannot imagine it. How may pious souls rejoice at what awaits them ! Here we think music and flowers beautiful ; *but what are these to heavenly music and flowers ?* ” When she awoke, she said “ *we all looked so thick and heavy.* ” † Here we have the ‘ *lightness* ’ and ‘ *brightness* ; ’ the “ *roses* ” and “ *sweet music* ” of the American Rapping communication.

Again, JESUS says, “ In heaven they neither marry nor are given in marriage.” The spirit of a Mr. C. stated in America in answer to the question—“ Is there such a thing as *marrying* in another sphere ? ” There is such a thing as *mating*. . . . Every spirit has its mate, and if not properly mated here, will be *there*.” ‡

* Seeress of Prevorst, pp. 144, 157.

† Seeress of Prevorst, p. 258.

‡ Spicer, p. 444.

[There is much more of a similar character which I quoted in my Lecture, shewing the fearful tendency of the spirit religion MORALLY as well as spiritually. But a dear friend (if he will allow me to call him so) suggested that impure minds might make evil out of it, and wrest it from its simple purpose; and that therefore, it would be better to omit every allusion that could by the remotest possibility be laid hold of, to cause the germ of a thought of wickedness. I have therefore done so here and elsewhere, earnestly desiring in the consideration of so fearful a subject to "flee from the very appearance of evil."]

Again, in America, in answer to the question, "Are there any human Spirits which have passed from earth, which are not in a state of progress or improvement?" the spirit of Mr. C—— replied, "No, but some progress slowly, having a very gross organization to begin with." "Are there any spirits in a state of misery or pain, so as to feel their existence a burden?" "There are some who have mental suffering, because they did not improve (or misused) their advantages while on earth."—"Are there any who despair of ever attaining the condition of the blest?" "They may at times, *but not*

lastingly."* The French Clairvoyante is asked, "Are there good and bad places?" "Yes." "Are the bad ones what Christians denominate hell?" "Yes." "What do we do in these bad places, do we suffer there?" "We satisfy there our affections, are happy there; although they are places of purification, in which God places us to call us in due time to him, when he forgives us."† There is much more to the same effect which will be brought forward presently.

The "German Seeress," says, "The second cold orbit is the abode of such as grow (i.e. are in the process of growing) holy."‡ Her biographer says, "*Her daily intercourse with so many beings, invisible to us, and continually ascending before her out of the mid-region, as she calls it, and all in order that, through prayer, they might regain their true relation to Christ, and salvation through him, forms a singular Chapter in this history.*"|| It does indeed, and fearful as singular. Is not such a passage as this fearful? "On being asked whether mankind could release spirits, she answered, 'No; they must release themselves from the bonds that hold them. *They seek help from*

* Spicer, 442.

† Ibid. Vol. I. 88, 89.

‡ Page 131.

|| Page 138.

living men (!!); and have the idea that we can help them, because they have no comprehension of the great Redeemer. WE CAN ONLY BE MEDIATORS AS I AM. I pray earnestly with them and wean them more and more from the world; but it costs much labour before such souls are turned to the Lord. . . . There are many instances in which the half unblest—those in a middle stage—could raise themselves higher, since it depends on themselves to frequent good spirits, and be instructed by them, when their progress would be much faster than by the assistance of mortals.”* I do not here comment on this fearful and damnable heresy which robs Jesus of his glory, and gives it to another; I merely say, mark the identity of purpose between spirit-revelations in America, Germany and France, and see whether it is assuming very much to assign them at least a common origin?

The next link of connexion is their form of reading thought. Mr. Spicer among many important facts narrates one of a gentleman, who having fixed upon an individual *in his mind*, asked various questions concerning him, all which were answered correctly. So the celebrated Fenimore Cooper elicited satisfactory

* Seeress of Prevorst, pp. 163-4.

answers concerning a deceased sister whom he had in his mind at the time.*

In England a table moved in obedience to a gentleman's will, when two closed doors intervened, showing the power the Table-Mover has of reading thought. We are told by M. Cahagnet that "Clairvoyants have two ways of becoming acquainted with thoughts: 1st. by sensation: 2nd. by view in pictures. . . . The influence of Spirits consists in the enhancing or abasing of a thought. . . . The thoughts agglomerate around a mother thought. . . . *The Clairvoyant sees this progression of ideas.*"† The "Seeress" states that "the spirits often answered her thoughts before she had spoken."‡

So again, a spirit on one occasion said to her, "I hear them (people speaking) through you. When you hear others, you think what they speak; and I read your thoughts." §

I next consider the mistakes and contradictions. That there are contradictions and mistakes, in both Spirit Rappings in America, and Table Talking in England, needs, I am sure, no proof. Mr. Spicer's work affords abundant evi-

* Sights and Sounds, pp. 73—76.

† Cahagnet, Vol. I. pp. 110, 111.

‡ Seeress of Prevorst, p. 246.

§ Seeress of Prevorst, p. 201.

dence, and our experience corroborates it. On one occasion he remarks, with more *true* philosophy than has been evinced by all our philosophers put together, from Faraday down to the Quarterly, "The extraordinary failures really awaken almost as much curiosity as the success. Those who intend to make jugglery and deception their trade, generally perfect their tricks before inviting public scrutiny. . . . Here not the slightest attempt is ever made to conceal or account for discrepancies."*

But it is singular that we find the same thing in Clairvoyance. We are told in the 'Celestial Telegraph,' that we should not suppose "because an evil spirit [Qy. because a spirit] may happen to commit a few mistakes in his revelations, especially in his earthly reminiscences, *mistakes to which they are very liable, (! !)* that it is an evil spirit that deceives us. No; we must expect miscalculations. Spirits *cannot answer all that is asked them.*"† So again, "Whoever should think of invariably obtaining from spirits precise information, would be greatly mistaken."‡

Again. We are all familiar with the extraordinary facts which have taken place in America

* Sights and Sounds, p. 243.

† Cahagnet, Vol. I. p. 103.

‡ Ibid. pp. 125, 126.

with regard to the movement of furniture, &c, *without* the "imposition of hands." Judge Edmonds says in a letter, dated New York, August 1, 1853. "I have known a pine table with four legs lifted bodily up from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over our heads, and put leaning against the back of the sofa on which we sat. . . . I have known a dinner bell taken from a high shelf in the closet, rung over the heads of four or five persons in that closet, then rung around the room over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the farther end of the front parlor and there dropped on the floor." Mr. Spicer tells us that on one occasion "the left arm of a lady present was drawn back with great force, at if it had been grasped between the elbow and the shoulder. . . 'Is it the spirit of Mr. Cornell that affects this lady?' 'Yes'. . 'Will the spirit release her?' No sound; but suddenly the arm was thrown forward and the lady entirely relieved."*

Dr. Phelps says, "I have *seen things in motion* more than a thousand times, and, in most cases, when no visible power existed

* *Sights and Sounds*, pp. 95, 96.

by which the motion could have been produced." *

Cahagnet tells us by his Clairvoyants, "that the spirit can bear the heaviest burthens, light fluid as you believe it to be, and can effect things of which you have no conception." † Again he says, "Proofs exist, that some spirits see matter, since they upset articles of furniture, vases, &c, convey messages and objects." "*Those are evil spirits, that are in the circle surrounding the earth, that still hover over it, and do these things.*" ‡

The Seeress of Prevorst affords abundant evidence of the connexion, inasmuch as others see articles move, while she sees those who move them. Dr. Kerner tells us, "These spirits were audible to many and various people, but only accidentally; *never when they were watched for.* The sounds they made chiefly resembled slight knockings, as on the wall, table, bedstead, and sometimes in the air, rustling as of paper, rolling of balls, and the pattering of feet." §

The Seeress says, "They are also able to move heavy articles, and to open and shut doors. . . . *I observe that the darker the spectre is, the stronger is his voice, and the more ghostly*

* *Sights and Sounds*, p. 107.

† Cahagnet, Vol. I. p. 60.

‡ Cahagnet, p. 89.

§ Seeress of Prevorst, p. 173.

powers of making noises. . . . he seems to have. . . . I never saw a ghost when he was *in the act* of producing any sound except speech. . . . neither have I ever seen him *in the act* of opening or shutting a door, *only directly afterwards*.”* Again, “On asking him [a spirit] why he made these noises”—i. e. ‘trampling up and down stairs,’ ‘knockings on the walls and in the cellars,’—“he said, it was to make men think of him, which afforded him consolation and refreshment.”† Again Dr. Kerner writes, “On the 21st, in the morning,—her window being open—gravel was thrown in, which I myself saw, and picked up, although there was no one seen who could throw it. . . Other sounds were heard in the room equally unaccountable; and later, when she was alone, *a stool that stood before the writing table, was raised up to the ceiling by some invisible power, and then slowly descended*. . . . When I asked her an explanation of these things, in her sleep, she sighed, and said, ‘It is all the dark spectre, but I will have nothing to say to him.’”‡

The next point of coincidence I notice is, that in both media, ecstatic and magnetic pa-

* Seeress of Prevorst, p. 158.

† Ibid. 201.

‡ Ibid. p. 253.

tients, we have clear and avowed cases of POSSESSION.

A medium of great respectability in America wrote a poem in the style of Edgar Poe. She herself "repudiated all claim to poetic fire, positively averring that she was unable to write a line, *uninfluenced by another will than her own; and that her hand in the act of writing, was entirely beyond her own control.*"* Many more communications appear, purporting to be made in a similar way. This then is a clear case of *possession*.

The French Clairvoyant is asked, "Why at times do you answer me almost before I have finished questioning you; you cannot have time to reproduce my words?" He answers, "That astonishes you, and you will be more astonished when I tell you, that I myself am at times a quiet spectator of the words pronounced by my mouth; it often happens that I take no part in the discussions carried on between you and Gabriel; *it is he who insinuates himself into my body, answers by my voice your questions, and I find myself a mere auditor of your discussions.*"† Again, "Your guide then is in you?" "I have already told you, that a spirit may be in me, speak through my mouth, with-

* Spicer, p. 136—7.

† Cahagnet, p. 15.

out my knowing how; *my lips move despite myself*, and I articulate words briefly; sometimes I hear words beside me." * . . . Since a spirit can introduce itself into our body, and make us speak, despite ourselves, *can it make us act also?*" "Yes." "*This question I put to you, has reference to POSSESSIONS; the possessed have always affirmed what you advance.*" "*It is a truth, which, in my ordinary state, I should never wish to believe: but I believe it now, because I am fully conscious of it.*" †

Here, therefore, both in Spirit-rappings and Clairvoyance, we have clear cases of POSSESSION. But some other facts are still more remarkable, inasmuch as they establish an indisputable connexion with the *ἐργαστρίμυθοι*, or Pythonesses of old. The use of this word I have shewn in my first pamphlet. ‡ Now the "Seeress of Prevorst," when in a somnambulic state, laid whatever she read *on the pit of the stomach*. Her biographer relates, that "In the outer half—[of the sphere,] i. e. *that which lay outside the pit of the stomach and breast*. . . She. . . FELT THE SPIRIT OF ALL WITH WHOM SHE HAD ACQUAINTANCE." §

* Cahagnet, p. 27.

† Ibid. 30.

‡ Table-Moving Tested, pp. 13, 14.

§ Seeress of Prevorst, p. 130.

The French ecstatic said, "You would never believe, that the complaint I labor under, is CAUSED BY EVIL SPIRITS THAT HAVE TAKEN UP THEIR ABODE IN MY STOMACH.* Another ecstatic, describing a sort of magnetic dream, said, "I saw issuing from this globe *a sort of smoke, which you projected into the pit of my stomach.*" †

In like manner Emma, Dr. Haddock's Clairvoyante, spoke of "voices coming to her," and "that *the voices appeared to her to come from the heart.*" ‡

Clearly then we have the connexion established between the modern Clairvoyant and the ἐγγαστρίμυθος of old, inasmuch as one Clairvoyant *reads at the pit of her stomach, and feels the spirit*; another says, that "Evil spirits have taken up their abode in the pit of his stomach." Besides which, all these communications are made by *enquiring of the dead* through a medium or Clairvoyante who is possessed; and that the ἐγγαστρίμυθοι were possessed, *and enquired of the dead*, is clear from the witch of Endor, and the 'damsel' mentioned in the Acts.

Thus I have attempted to trace the connexion between Spirit-Rapping, Table-moving, and

* Cahagnet, Vol. I. p. 15. † Ibid. 35.

‡ Somnolism and Psycheism, p. 109.

Clairvoyance, for I felt that it was of vital importance to shew *identity of origin* of the various communications, before I should be justified in proceeding to shew *identity of purpose*. I think I have done so: at least most thoughtful people will think so. Many will set down the whole as wretched delusion, and count me a fool for believing that there is anything more in them than the workings of a madman's brain. Be it so, the wisdom of this world is foolishness. The wise shall understand. I do not forget that even madness has sometimes been feigned, to cover a dark deed of treachery, or bring about a revolution. And when I see such remarkable evidences of a common origin in a movement extending itself over the whole of the known world, I am led to look a little deeper than the mere surface.

Nor is the subtilty of its adaptation to the various nations in which these events are occurring, the least striking feature of the case. In America, progression, liberty, freedom, everything suited to the go-ahead nation is brought forward, and a new revelation is made in a matter-of-fact way. In England, nominally Christian England, it creeps in stealthily, and Mesmerism is received as a new scientific fact of great interest and importance, which gradu-

ally developes itself as Clairvoyance, but with comparatively little to shock the feelings : still extraordinary things ARE accomplished, and men hail its discovery as a great blessing: now comes in Table-Turning, and while it is freely admitted that the moving agency *may* be MESMERIC, *that* having by its supernatural marvels prepared the way, the warning of the feeble few as to its true character, is doggedly resisted, while the laughter of scorn rings from North to South, and from East to West. In France, infidel France, where there are few Bibles to teach men, and consequently few know anything of revealed religion, except through the impostures and abominations of Papacy, a revelation similar in character to that in America, but far more fearful,* and containing the most blasphemous infidelity, is eagerly embraced by its *Savans*, who are lured on by the prospect of a Mahomedan Paradise, where pleasures, and fruits and flowers and gardens, and bright-eyed houris await them. In Germany, where Infidelity is tinged with Romance, much Truth is conceded, but so deformed and masked under a speculative dreamy philosophy, and so seasoned with a religion of

* I regret to say *this* no longer applies. The American Media now go quite as far in their denial of ALL Truth as the French Clairvoyant.

sentiment, as to be scarcely worthy of the name of Truth ; while the Clairvoyant revelations refer principally to spirits of murderers or their victims, the place of sepulture, and their anxiety to make restitution for former injuries. This strange adaptation of the phase of the movement to the character of the country is, I say, not the least striking feature of the case : but when we see, as I shall now proceed to shew, that all these revelations are ushering in a new Religion, a Religion of Blasphemy, A RELIGION OF HELL, no man will be entitled to the name of a philosopher, or an intelligent man, or even that of a rational being, who can persist in his absurd and unmeaning cry, ‘ merely some undeveloped fluid,’ ‘ muscular motion,’ ‘ Electricity,’ ‘ odylic force,’ and the whole batch of terms coined for the occasion, to conceal the ignorance of the man who uses them.

* * * CHAPTER V.

IN considering the theology of the movement, I am aware that the view taken will depend very much upon the view taken of unfulfilled prophecy. As a matter of course, those who consider the Pope as **THE** Antichrist, and the blasphemous delusions of the Papacy as '**THE** lying wonders' which accompany his reign, can hardly be expected to look for a further and far more fearful developement of Satanic power, although there are *some who do*; while those who believe we shall glide into the Millennial glory gradually, the world growing better by the preaching of the Gospel, until by *its* agency 'the knowledge of the Lord shall cover the earth as the waters cover the seas,' naturally reject every fact which could prove that mankind wax worse and worse, until having con-

summed their iniquity by the worship of AN OPPOSITION CHRIST, the Lord Jesus shall go forth at the head of the armies of Heaven to smite the nations, and to destroy "the beast and the kings of the earth and their armies who are gathered together to make war against Him."* Such persons I can scarcely hope to convince that the movement is of a supernatural character; for if they reject literal fulfilment, as a matter of course they will reject the fulfilling facts; while of those who hold the glorious doctrines of a literal Future, involving of necessity the developement of A LITERAL ANTICHRIST, I am not aware of any who do not look upon this movement, as the commencement of that fearful struggle, which shall issue in the overthrow and imprisonment of Satan, and the establishment of Christ's kingdom.

I admit, that if we take Spirit-rapping, Clairvoyance, and Table-turning, as merely "wonderful, and governed by unknown and undiscovered PHYSICAL laws," and designate the deeper purpose which manifests itself here and there as "delusion," "imposture," "fraudulent collusion," we can afford either to denounce, or to laugh at, according to our fancy, the views of those who hold the Satanic theory. But

* Rev. xix. 11—21.

when we find, as I shall show, that under cover of the *apparent* imposture of Spirit-rapping, the absurdity of moving Tables, the philosophy of Clairvoyance, a false religion is being ushered in, it is in vain to ridicule, it is folly to deny; the only course for a truly wise man to pursue is, *to take the facts AS THEY ARE*, investigate them in a teachable spirit, ascertain their tendency, and regardless of ridicule, boldly to avow his convictions.

Now the first thing that flashes across the mind of a student of these heresies is, **THAT THEY ARE USHERING IN A NEW REVELATION.** The medium (many, if not all of whom I look upon to be really persons having a familiar spirit, like the witch of Endor,) is in some cases for the time "possessed," and he or she writes down communications from those beings of another world, who declare themselves to be spirits of dead men.

A communication ostensibly from the spirit of Washington, through a medium who wrote it by inspiration, runs thus:—

"O ye men of intelligence! Be ye warned that this doctrine of spiritual intercourse will spread and overleap all opposition. Be patient, examine, investigate, try all things by the un-failing laws of nature and reason. Be not

easily turned from your course, let onward and upward be your watchword, all will be well if you persevere. . . . All will work together for your good. . . . The mind will become pure and cleansed of its prejudice and bigotry, and it will begin to advance, and be able to understand the subject in all its fulness and beauty; it will make you wise, and advance you to occupy a higher position in the spirit world. . . . Be pure, and have holy and God-like views, and you will progress." *

Here we have wisdom, purity, and happiness without Christ, together with a fearful misapplication of a passage of Scripture, 'All things shall work together for good,' not adding, '*to them that love God.*'

A written communication, purporting to be from the spirit of the great Calvin, contains the following passage, "we can the more readily learn, the nearer we approach the goal to which we are ALL tending, the great harmonial circle of God's more immediate presence." †

A spirit, calling himself by the name of Fenelon, speaks more decidedly still. He says, "*Spirits would speak of the faith which they would give unto you. . . . Live in the light of that faith which WE give unto you, and that*

* Spicer, p. 145.

† Ibid. p. 147.

love of God *within you* ; and that love shall be a faith unto you, which shall grow brighter and brighter to a glorious reality. For we *know* whereof we confirm you ; that as your love is for one another, so is your love for God. And remember, I beseech you, that in the life which the soul liveth, you are rewarded according to the spirit of truth, love, faith, and wisdom which now dwelleth in you ; for as your *true* love, and wisdom, even so shall be your recompense. *We* will aid you, strengthen you and lead you, step by step, through the immeasurable fields of progressive wisdom, to that fountain from whence gusheth the waters of eternal life,—to that joy which hath no sorrow, that eternity which hath no bound.”*

In this communication, the work of God the Holy Ghost, man’s ruined condition, dependence on God, and inability of himself to please God, except in and through Christ Jesus, are all entirely set aside ; and a new way of happiness is set before man for his acceptance.

Another communication from the spirit of Elias Smith runs thus :—

“My friends : a change will come, and you will enjoy the fruits of your labours ; let hope inspire your hearts, for the good time is soon

* Spicer, p. 149.

coming. Society is changing, and men are learning to exercise charity.

“That power which now controls the spiritual Telegraphing from sphere to sphere, *cannot fail to convince man he is immortal*, that he should place dependence upon God, and not upon the creeds of men.” *

In a communication from “Roxalana L. Grosvenor,” dated “Shirley Village, Oct. 21. 1852.” a Community of Shakers, she states:—

“That spiritual manifestations of a higher order, have long since been enjoyed by us. . . our Church being built on *revelation*, it is but reasonable to suppose, that *inspiration*, variously manifested, will always be to us a source of joy and peace, a foretaste of the joys of Heaven. . . . Of course we were much interested in the rapping demonstrations, and although it had not been revealed to us in what *manner* it would commence and proceed, *yet we at once* RECOGNIZED THE HAND OF THE LORD IN IT, and could readily perceive that to operate upon inanimate matter was better calculated to arrest the attention of the masses, than any other demonstration spirits could make.†

Here a member of the church assumed to be built on revelation, says “we” i. e. the commu-

* Spicer, p. 151.

† Ibid. pp. 350—352.

nity to which she belongs "*recognized the hand of the Lord in it.*"

Can anything be clearer than the object of all this? It is avowedly to give a new faith to man, a faith not of God, but of whom? unquestionably of the Father of lies.

But further: some of the media assert that "they are informed that this is *but the beginning of a new era or economy*, in which spirits clothed in flesh, are to be more closely and palpably connected with those which have put on immortality."* And the member of the Shaker community whose views I have already quoted, further adds:—

"We are deeply interested in every movement which has a tendency to pull down the strong-holds of error and delusion, for we are confident that this *must* be done, ere mankind can be prepared to build on that foundation that cannot be shaken."†

This is still more clearly alluded to by the spirit called "Elias Smith" already referred to, who rejecting "the creeds of men," replies in answer to the question "what creeds?" "We refer to such creeds as exclude and prohibit the *liberty of thought, or freedom of expression which tends to reform society.*"‡

* Spicer, p. 77. † Ibid. p. 353. ‡ Ibid. p. 151.

From a letter in the "British Banner" written by "N. P. Talmadge," dated "Baltimore, Tuesday, April 12, 1853," the spirit of "John C. Calhoun," rapped out the following communication :—

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

"It is to draw mankind together in harmony and to convince sceptics of the immortality of the soul."*

Here then we have the Bible entirely set aside as a standard of appeal, and a new revelation given to men, in which all the great doctrines of Christianity are ignored, and delusive hopes, suited to man's worst passions, substituted. It seeks not to raise him; it sets not before him high and glorious hopes through a risen Saviour, but it takes him just as he is, and offers him a happiness and a future on his own terms. But alas we do not stop here; the word of God is sometimes quoted, and allusions are sometimes made to better things, but only to give a more specious appearance to the apostacy.

On one occasion in Baltimore,* the Bible was called for. It was opened *by the Spirit* at

* Table-Miracles, p. 12.

† Vide "Letter," ut sup.

John iii. a person was directed to read it, and at the 8, 11, 19, 34th verses, the most vehement raps were given. Now, what is the teaching of these verses ?

8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit.

11. "Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness.

19. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

34. "For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him." *

Does not this look like a preparation for the coming Antichrist, when the very words which our Saviour utters with reference to *himself*, are appropriated by this evil spirit, by implication to *himself*: while the work of the Devil is attributed by like implication to the Holy Ghost ?

In Dr. Kerner's account of "The Seeress of Prevorst" is a remark of Eschenmayer with

* Table-Miracles, p. 16.

reference to mesmeric phenomena. He says, "In fine, people may explain these phenomena (mesmeric) as they please, we will refer to the words of the prophet—'and it shall happen in the latter days, that I will pour out my Spirit upon all flesh. &c.' " *

Why here, this German scholar, speaking of Clairvoyante communications in which prophecies were uttered, actually quotes the language of the prophet Joel ! and does in Germany, as the spirit did in America, attribute to the Holy Spirit the works of the Evil One !

In fact in America a woman declares that "*it is the spirit of THE FATHER that emanates through her.*" † And Dr. Kerner, the biographer of the German Seeress says, "by the word *spirit*, is indicated the pure reason—the conscience—the intuitive sense of the good, true, and beautiful—the *over-soul*—in one word *the Holy Ghost*, ALL WHICH ARE SYNONYMOUS." ‡ What is this, but the blasphemy against the Holy Ghost, attributing to HIM the works of the Devil ?

But I ask, Is all this imposture ? Is it mere delusion ? If so, it is the most extraordinary

* Seeress of Prevorst, p. 182.

† Satanic Workings, p. 11.

‡ Seeress of Prevorst, p. 134.

one that has ever appeared. And in fact it requires more of Satanic power to convince men's minds of what does not really happen, than actually to perform the miracles of which they are convinced by the evidence of the senses.

But another miraculous feature in the case, is, THAT MOST OF THESE SPIRITS PROFESS TO BE HAPPY! Whether in the vision of the Clairvoyante or the rappings of the Spirit, amid the thousand absurdities and contradictions, they profess to be in a state and place of happiness.

A part of a Poem, written by a possessed medium, runs thus:—

*“ Then came dreams so soft and holy,
Over roses wandering slowly,
With sweet music stealing lowly
To my ear.*

* * * * *

Thanks, great Heaven, I am stronger—
Slave to earthly lusts no longer,
I am free.

*O, this lightness ! O, this brightness !
O, this pure and heavenly whiteness,
Marking thee.”**

These are lines professing to be written by the spirit of Edgar Poe, an American Poet, and a very godless man.

* Spicer, p. 135.

The spirit of a little girl dictates thus :—

“We are all the sons of Freedom, and we know nothing but love and harmony, with innocence and virtue. We are clothed with the most lovely garments. We have nothing to rest the eye upon that is unpleasant. We are surrounded with the most refreshing atmosphere.” * .

In the French work, “The Celestial Telegraph,” we have accounts of numerous spirits appearing to the Clairvoyante, and they are all described as more or less happy, *but none are in punishment.*

On one occasion the Clairvoyante is asked to give a description of a person she sees : she replies, “She is taller than she was on earth, her complexion is of a dazzling whiteness ; she is dressed in white.” “Ask her where she lives?” “In Heaven.” “Is she happy there?” “Yes.” . . “Are all happy in Heaven?” “Indeed are they ; we have no notion of such happiness on earth ! we live there in an atmosphere so mild—neither too warm nor too cold.” †

On another occasion the Clairvoyante is asked “What do your brothers do in Heaven?” “They

* Spicer, p. 152.

† Cahagnet, Vol. I. p. 50.

amuse themselves, promenade" . . . they play music, study the sciences ; they occupy themselves better, and with more pleasure than we do." * On another occasion, the Clairvoyante is asked, " *On* what . . . are they ? " She replies " *On* a beautiful green turf." " What have they around them ? " " A vast and beautiful blue horizon." " What kind of light illumines this horizon ? " " A very pure light, which I may compare to that at the close of a fine summer day." † A little further on, she speaks to her magnetizer of what she saw in her ecstasy. She says, " I ascended to a great height, then passed through an immense vault, at the end of which were beautiful gardens, containing all that is remarkable for freshness and elegance. A great many persons were walking in the alleys, some reading, others playing music, all seemed very happy. The harmony amongst them appeared so perfect, that one could only desire to be with them." ‡

Multitudes of passages might be quoted to prove the profession of happiness which they seem always to make *to those who believe* in them. Oh do they not speak lies in hypocrisy ? Are not their consciences seared as with a hot iron ?

* Cahagnet, Vol. I. p. 52, 53.

† Cahagnet, Vol. I. p. 57.

‡ Ibid. p. 63.

But this universal salvation and eternal happiness of the whole human race is so completely at variance with God's word, that, as might be expected, they cannot stop here, consequently communications are made, which virtually deny the entire doctrine of Christianity.

First, as regards God. In the French work already quoted, we have the following conversation between the Clairvoyante and his magnetizer. "You have told me that you beheld heaven as an immensity without bounds, could you give me a fuller description of it?" "It is an immensity boundless, ever illumed by a most brilliant light, consequently there is no night." "Do angels like yours behold God!" "Yes." "In what form?" "That of the sun." "Is it our terrestrial sun?" "No, there is in heaven but one sun, which is the spiritual sun, *in the form of which God appears*; our terrestrial sun is itself but the reflector of the rays he receives."* Another Clairvoyante, speaking of the spirit of a child, with whom she is conversing in her ecstasy, says, "She says she is very happy; she has often seen God, and goes to him." "How does the Deity appear to her?" "*Like a man amidst a cloud of dazzling whiteness.*"† A third has the following command given her

* Cahagnet, Vol. I. p. 13.

† Ibid. p. 40.

by her magnetizer: "Ask your mother whether we see God in heaven?" "Yes." "In what form?" "That of a sun, so dazzling that we cannot fix an eye on it; no one can form an idea of its brilliancy."*

On another occasion the spirit of Swedenborg appears to the Clairvoyante. In reply to a question, he says, "There is no material sun . . . there is but one sun, which is the spiritual sun." "This luminous globe, which you perceived when on earth, and named like us, [i. e. as we name it,] the sun, is it an earth like ours?" "No; this orb which you term the sun, is not an earth, not a globe; it is but a very feeble ray of the spiritual sun, which penetrates on earth through space, as a candle behind a door in which is a small crevice." . . . "So I am to understand that this luminous orb, which we term the sun, is but *a ray of the grand spiritual sun.*" "Exactly so . . .!"† Note here, therefore, that those who worship the sun, worship a ray from God, and therefore worship God!!

In another place God is called "a type-world." What is a type-world? A world of form!‡

Cahagnet, Vol. I. p. 55.

† Ibid. p. 118.

‡ Ibid. p. 133.

Another ecstatic, in reply to the question, "In what form is God seen in heaven?" says, "In the form of a brilliant sun, impossible to describe, its rays are like the purest gold. . . . God is a spirit, whom we can see only under this brilliant form." * Again, "You have also said, that the sun was pure fire, what do you think of it now?" "THE SUN THAT YOU BEHOLD, IS THE GOD OF HEAVEN AND EARTH.†

Emma, the English Clairvoyante, says of a vision, "All the stars seemed to unite in *one very brilliant star*, . . . and from the points of this centre star, other stars issued in all directions, and lighted up all the heavens, and gave light everywhere." *It was explained to have "reference to the resurrection of Jesus."* ‡

Let us next see what is said about our Lord Jesus.

The same French author says, "It was said to me, 'Confound not the Father with the Son, as Christians do. The sole Creator of the universe, never came down on earth to be crucified by men. Christ was the Son of God, AS WE ALL ARE. He accomplished a special mission, and returned to the bosom of The Eternal,

* Cahagnet, Vol. I. p. 148.

† Cahagnet, Vol. I. p. 113.

‡ Somnolism, &c., pp. 199, 200.

as we ALL shall one day return to it!" * On another occasion, the spirit of Swedenborg was asked through a medium, "We desire to know whether Christ was God in the full acceptation of the word, or merely the Son of God?" "Christ was *not God*—he was *like us all*, the Son of God." † "How is Christ looked upon in heaven?" "As a very good spirit; he is dearly loved, *that is all*." "And those who worship him as God, what does he think of them?" "Those who worship him as God, believe him such; and it is God who receives the homage of those adorations." "His disciples declare to us, that there is no salvation, but in his name; they teach us errors then?" "All religions teach them." ‡ Another Clairvoyante is asked, "How is he [God] named?" "Our Lord Jesus Christ." "Is it Jesus Christ who is the God Creator of heaven and earth?" "No."—"Who, then?" "It is God."—"Who is Jesus Christ?" "The Son of God."—"But you say that in heaven he is called God." "He is called God, *but he is not God*; he is the Son of God." § On another occasion, the following conversation

* Cahagnet, Vol. I. p. 155.

† Ibid. Vol. II. p. 25.

‡ Ibid. p. 26.

§ Ibid. p. 43.

took place between the mesmerist and his medium. "Was Jesus Christ God, in his humanity as in his spirituality?" "He was God *only in his spirituality.*" "Had he two bodies, one material, and the other spiritual?" "YES, and for this reason he died materially, and lives spiritually." "Is he looked upon in heaven as God?" "Yes, *by those who believe in his divinity.*"*

Is not this sufficient? IS ALL THIS MERE IMPOSTURE? Apart from the glaring contradictions, which prove the evil origin of these spirit-communications, here are the Divinity and the Resurrection of Jesus denied, and he himself reduced to our level, "a Son of God AS WE ALL ARE!"

But it may be objected, this is Clairvoyance, and in infidel France. Granted: but listen to Mr. Dibdin's results in England. He asked, "Is Christ God?" "No."—"Is he a man?" "No."—"Is he something between God and man, a sort of angel?" "Yes."—"Is he in heaven?" "No." "Where is he?" "It spelt slowly, H.E.L.L."†

A gentleman in my own village sends me the following. "Is Table-Turning bringing in a

* Cahagnet, Vol. II. p. 85.

† Lecture on Table-Turning, p. 8.

new religion ? ” “ Yes. ” — “ Is it the religion of the Gospel ? ” “ Yes. ” — “ Is the Bible true ? ” “ No. ” — “ Is Christ Jesus God ? ” “ No. ” — “ Is he a man like ourselves ? ” “ Yes. ”

Listen to a voice from America. In a newspaper called the “Spiritual Telegraph,” “devoted to the illustration of spiritual intercourse,” is a letter from one who signs himself the “Reverend John B. Wolf,” who says that he has had large experience of Mesmerism, Clairvoyance, Spirit-Rappings, Tippings, Table-Turnings, &c., and he adds, “Generically, my whole religious faith is changed :

“ I. I do not believe in the divinity of Christ.

“ II. I do not believe in the doctrine of the Fall.

“ III. I do not believe in the eternal damnation of souls.”

“ Conversion ” . . . “ is not an act of the Spirit of God, BUT THE EFFECT OF MAGNETIC ACTION.”

“ Magnetism is the most important science pertaining to man in the body and out of the body, yet introduced. ” . . . “ By an inevitable law of progress it must exceed the era of Christ. It must be greater : as much greater as Christ was greater than Judaism. ” “ *This is the commencement of the Millennium ; and*

it will be established on the ruins of all churches!!"

Again, I read—"There is no confounding these personages. (Moses and Jesus.) Moses being educated according to the methods and tendencies of his age, declared precisely what his material and spiritual organization and state of mental illumination would suggest; AND SO WITH JESUS! . . . This was accomplished by no special action and interposition of the Divine mind, but by the legitimate progressive development of their own respective constitution."*

What have we then thus far?

- (i.) Avowedly a new revelation.
- (ii.) That revelation made by spirits who profess to be spirits of dead men.
- (iii.) A general profession of happiness.
- (iv.) God a Sun, OUR SUN OUR GOD.
- (v.) The Divinity and Resurrection of Jesus denied.
- (vi.) CONVERSION EFFECTED BY MAGNETISM.
- (vii.) The present manifestation announcing and ushering in a Millennium, the beginning of a new era or "economy;" in which creeds are to be abolished,

* The Philosophy of Spiritual Intercourse, by A. J. Davis, p. 17.

the reformation of society to be brought about by "liberty of thought and freedom of expression," and this Millennium of Antichrist is to be established on "the ruin of all Churches."

Is all this the working of some new fluid? Some hitherto undiscovered NATURAL AGENCY? Is all this harmless? "Innocent as the spinning of a top?" ARE THOSE WHO DETECT AND DENOUNCE IT, MADMEN? Yes, mad as Paul was when he stood before Felix, or when from Mars' Hill he denounced the idolatry of the Athenians.

But the heresies of this new religion do not stop here. Let us see what is said about HELL.

The French writer before quoted, elicits the following, from a man in a state of ecstasy:—Man, "at his death appears before God, who has ever counselled him to do good, who desires nought but good; he then reprimands him by reminding him of all the bad acts of his life, pointing out to him, *with mildness*, the road he ought to have taken: recommends him to improve his conduct, *and places him in a society suitable to his tastes.*" "There is no hell, then, or place of punishment?" "I beg your pardon, there are different places where suffering exists, *not as it is presented to us*; they are places of trial, wherein you are puri-

fied WITHOUT SUFFERING, except that of being deprived of the sight of God. As I have told you, God is so good, he has so great love for us, that he punishes us *merely by a reprimand* . . . the *bad thoughts* which engender it [evil] are of the dominion of the earth, WHICH IS THE REAL HELL, and rest buried there with our mortal remains." *

Another Clairvoyante says—"There is no such Hell as is depicted on earth; there are places of purification, which are termed places of punishment, because one is there deprived of the sight of God and his divine light; BUT THOSE WHO ARE THERE ARE HAPPY!" †

However wicked, therefore, men may be, even if they are all that is infamous and abominable, they are merely mildly reprimanded by God—put into a place of purification—deprived of the sight of God—and are happy!

The next thing, as we might expect, is, THE DENIAL OF THE DEVIL AS A BEING. An ecstatic is asked—"Have evil spirits a chief, whom we term the Devil?"—"No." "Have all spirits existed on earth?"—"Yes." ‡ Again, "Those evil spirits, *have they a chief named Satan?*"—"No!" §

Nor is this confined to France. In a letter

* Cahagnet, Vol. I. pp. 4, 5.

† Ibid. p. 9.

‡ Ibid. pp. 53, 54.

§ Ibid. 174.

I received from a person in my own neighbourhood, the writer says,—“I am not surprised at the Spirit knocking that there was no Devil. There is no Devil in shape; the only monster is sin. Evils confirmed, are Satan.”

We next learn that EVIL IS USEFUL, AND THAT GOD IS ITS AUTHOR. An ecstatic says, —“Evil is useful; without it there would be no good. We could not appreciate the one without the other. *Evil is the consequence of good; the good of one is the evil of another*; and the latter tends to the good of the former. *God has deemed fit thus to act*, and we must be satisfied.”*

Again, “Good and evil are what they are, only because we find ourselves in positions wherein we are unable to appreciate their effects; for *according to the position, evil is a good for one, and good is an evil for the other*.”†

Again, “What do you understand by light and darkness?”—“Good and evil thoughts.” How subtle! how devilish! This is the revelation of the spirit world. What saith God? —“Woe unto them that say concerning evil, it is good (marg.), and good, evil; that put darkness for light, and light for darkness.”‡ Another person, speaking in his magnetic sleep,

* Cahagnet, Vol. I. p. 11. † Ibid. p. 18.

‡ Isaiah v. 20.

says,—“ When God, the essence of love, intelligence, and goodness, created our soul, he created it with a view to final happiness; but he thought proper to leave to our soul the free-will of its destiny; *beside the virtues he thought proper to place vices*, and leave it [the soul] the liberty of choice.” *

The next heresy we find is that of “UNIVERSAL SALVATION;” i. e. that all men will one day enjoy the happiness of Heaven, whatever their life here may have been. This I have hinted at before.

Among the spirits personified and professing to be happy are spirits of notorious infidels, while one spirit assumes the name of the great Calvin, and speaks of “the goal to which we are ALL tending.” And what is that goal? “The great harmonial circle of God’s more immediate presence.†”

In France, the Clairvoyante is asked—“What is the punishment that God reserves for *sui-cides*?”—“That which he inflicts on all those who do evil, a public reprimand; after that, God renders it impossible for them to do evil, by consigning them to some place apart. . . . There are . . . places of punishment . . . but those who are there are happy.” ‡

* Cahagnet, p. 135.

† Spicer, p. 147.

‡ Cahagnet, Vol. I. p. 54.

Emma, the English Clairvoyante, says of suicides,—“that if persons had led a good life, and yet from trouble of mind, were led to kill themselves, they were kept a long while in the lower middle place, and suffered great punishment. *That the angels PRAYED WITH THEM, AND HELPED THEM.*” * The contradiction here is evidently a subtle adaptation to the Christian tone of English feeling, the French view would have been too startling.

Again, the French Clairvoyante is asked,—“Are the bad places what Christians denominate Hell?”—“Yes.” . . . “What do we do in these places, do we suffer there?”—“We satisfy there our affections ; ARE HAPPY THERE, *although they are places of purification, in which God places us, to call us in due time to him, when he forgives us!*” † Hence it would appear that man may do as he pleases in this world, may reject all revealed religion, may live and die in all imaginable wickedness ; and yet be eternally happy ! But, oh ! what a happiness. Listen ! “Those who die deranged are not then restored to a sane condition !” “No ; *their infirmity constitutes their chief happiness ;* they meet together, think alike,

* Somnolism, &c., p. 196.

† Cahagnet, Vol. I. p. 88.

and are happy." "But comes there a time when these men recover their reason?" "Yes: God purifies them gradually, and they enter a more enlightened circle." * So then, the "*infirmité*" of those who *die insane*, constitutes their chief happiness! If all men be saved with such a salvation as the Devil would cheat them into believing, where is the "far more exceeding and eternal weight of glory?"

And the German Seeress, although far less infidel in tone, yet implies the same doctrine, as she is constantly representing spirits as coming to her for her prayers; by them growing happier, and at length, through HER mediation, entering a state of "*brightness*." If all this be *madness*, there is surely strange "method" in it!

After hearing that all men are to be saved with an equal and eternal salvation, we shall be prepared to hear that these "dæmons" assert that all religions are alike to God!

Turning to the French work so often quoted, the conclusion of the author is this:—"All religions that worshipped and still worship the sun, of which Christians are the most devoted disciples, [?] had the intuition of a rational and wise worship." † This conclusion results

* Cahagnet, Vol. I. p. 80.

† Ibid. p. 137.

from the revelation of Swedenborg, that our "sun is but a ray of the grand spiritual Sun," which "grand spiritual Sun" is God! Again, "The nations that adore this star [i. e. our sun] ought, in that case, to be nearer the truth?" "ALL RELIGIONS THAT ADORE GOD, NO MATTER UNDER WHAT FORM, ARE EQUALLY ACCEPTABLE TO HIM."* And again,—“Which is the state of mind or thought most agreeable to God?” “That of having a holy confidence in him and an ardent love for our neighbour.” “Are all religions agreeable to God?” “Yes, when they are founded on these two principles.” “But the practices of these religions, are they approved by him?” “Yes, when they aim at the object I have just defined.” “Still, human reason is less repugnant to accepting the offerings or sacrifices made to God in certain *mild* religions, than in others, which seem ridiculous or savage?” “*There are no ridiculous or savage practices in the eyes of God*; the disciples of such religions believe they make themselves agreeable to him by offering him such a thing, or praying to him in such a manner. It is the love with which they are penetrated for God that animates them, and God accepts with the same impartiality, **WHATSOEVER** is offered with

* Cahagnet, Vol. I. p. 160.

a view of being agreeable to him!" "There existed, and there still exist, NATIONS THAT OFFERED UP HUMAN VICTIMS TO GOD IN THEIR SACRIFICES; IS THAT AGREEABLE TO GOD?"

"YES, for these men offer up to him their dearest possessions, in the persons of their children, brethren, and friends; they give him a proof of a superior love which God cannot reject, especially when these men are convinced of the value of their offering, and make it not with indifference." *

Are these the revelations of a new Fluid? Is all this as "innocent as the spinning of a top?" But again,—“The prayers which are addressed to Christ as God, or mediator between God and man; are they more agreeable to God than through any other medium?"

"In the first place, it is better to address ourselves to God, than to his Saints; in the second place, whatsoever is addressed to Christ in the name of God, reaches God, since whatsoever is addressed to God, no matter where we be, is known to him, himself being everywhere, and all in all." "God then has no preference for any particular religion?" "ALL RELIGIONS WITHOUT EXCEPTION ARE AGREEABLE TO HIM." †

* Cahagnet, Vol. II. p. 71.

† Ibid. p. 88.

Again the author says—"I have been answered, Heaven is opened without distinction of sects to all who believe in the existence of God . . . heaven is but an assemblage of an infinity of societies, each of which represents creeds and usages peculiar to itself, each society being able to admit into its bosom, only beings of similar persuasions; and thus it is that heaven, *or the bosom of these societies*, is shut against contrary creeds, and all have a right to say, saving Moses, Christ, Mahomet, Luther, Calvin, &c., there is no salvation; that is to say, you will not be admitted into *our* heaven, *our* society, the society founded by such or such a man, because your persuasions would not accord with it; you would be miserable there yourself, and would trouble others." * Can we not here discern the trail of the old serpent that beguiled Eve? Are not these 'lying wonders,' preparing the way for the Father of lies?

Nor is this fearful heresy confined to France. In a sermon rapped out by a spirit in a neighbouring village,† the passage occurs, "Those who please themselves in their choice of things divine, must OF NECESSITY please God; for there is nothing more absurd than to suppose

* Ibid. Vol. I. p. 155, foot-note.

† Keighley.

that God is a respecter of persons, for it is the Lord's pleasure that all should be free. "Behold, I come quickly, and my reward is with me, *to give every man.*" * Here we have the germ of precisely the same heresy as has developed itself in France; all religions equally acceptable to God! I also read in an American work, that "the spirits progress in love and wisdom. . . . Their errors are not imputed to them as sins, and it is of no importance whatever, in the great concern of eternity, which of the many faiths a man believes, so long as his heart is right. He may not be baptized—he may not join a church—he may not believe in the Trinity he may not believe that Christ was identical with God—he may never in his life have uttered a prayer; and yet, if his heart is overflowing with love for his fellow-beings, and if he does all he can to meliorate their moral and physical condition, he has fulfilled the greatest and most important of the duties assigned him—his errors of belief will be easily dissipated by the teaching of angels." † But, it may be objected, that these heresies are as old as the Christian religion. Granted, but were the authors spirits?

* Sermon, &c., p. 8.

† Supernal Theology, by O. G. Warren, p. 70.

Did they profess to be spirits of dead men? Did they give effect to their erroneous teaching by miracle? Or were they not as mere men, content to disseminate their poison by the ordinary method of teaching and writing? But now it is not so. Wicked spirits are at work, the powers of the air, to seduce men from their allegiance to their King who died to redeem them.

Mr. Close, who has evidently not troubled himself to investigate the subject, and who really is placing himself in the very fearful position of lulling his people into a false security, says "MIRACLES WERE INVARIABLY WROUGHT EITHER TO AUTHENTICATE A NEW REVELATION, OR TO ATTEST A MESSAGE, OR A MESSENGER AS SENT FROM GOD."* Admitting this for argument's sake, I ask, were there no miracles ever wrought by *Satanic* power? and if *we* know that God has ever ushered in a new revelation by miracles, is not the Devil likely to know it also? and if his object be, as it indisputably is, to anticipate the Millennium, and to lead men to worship THE OPPOSITION CHRIST, and if ere this purpose can be effected, Christianity must be swept away,

* Table-Turning not Diabolical, by Rev. F. Close, Cheltenham, p. 6.

and men's minds prepared for such an astounding event, how can this be done so well, as by a new revelation? And what is God's INVARIABLE way of ushering in a New Revelation? BY MIRACLES. Ought we not therefore, by the very nature of the case, to expect miracles to be wrought by Satanic power to establish the New Satanic Religion? But we are not left to mere conjecture as to the ultimate tendency of all this. We have seen all revealed truth blasphemously denied, and all religions represented as equally pleasing to God. This is the groundwork of the great anti-christian scheme. God himself, not positively denied, but misrepresented. His attributes of Justice and Holiness entirely set aside, and *all* man's works of whatever kind or character, equally pleasing to Him. It is clear to me, therefore, that when ANTICHRIST comes, the worship of him will be urged upon man as pleasing and acceptable in God's sight.

But let us just see further how this is to be brought about.

The words "Freedom," "Liberty," "Universal brotherhood," "Progress," "Unity," "Love," are ever brought forward by the spirits, to accustom men's minds to the one idea. On one occasion, a parchment is said

to have received the autographs of fifty-six spirits, who thus signified their approval of a sentiment they wrote there. And what was that sentiment ?

“ PEACE, BUT NOT WITHOUT FREEDOM.” *

Now the one grand idea put forth is this : that the world is to become a brotherhood or republic, that royalty is to be abolished, and then there is to be one ruler over all the nations. Of course I must prove this.

The spirit of Jefferson, speaking of the American Union, concludes thus : “ From this fire of Liberty, the sparks of Freedom are flying across the waters, and have already kindled fires beyond the seas. These will burn wherever the winds of thought and education blow, until tyranny, bigotry, superstition, and all the curses which afflict man, are consumed.” †

In one of those strange prophecies, which certainly do exist, and which are just as certainly most unaccountable, but which, I think, may be traced to the same hidden source, as all the modern wonders, viz. Necromancy, I find the following :

“ Great changes will take place up to the commencement of the year 1850. A great revolution will break out in France. The

* Spicer, p. 159.

† Ibid. p. 147.

king and his family will be driven out of their country. From thenceforth there will be no kings in France, but a certain prince will at this time, make yet another attempt to erect for himself a throne." * . . .

This prophesy is asserted to have been in the possession of many persons in America, to have been circulated in Switzerland, and suppressed in Austria, before the revolution broke out in France, and a copy was received in Philadelphia from Germany in the month of February 1848.† This remarkable prophecy goes on to say, "that Spain and Portugal will be rent and distracted by bloody civil wars . . . the parties will compose themselves, the names of Portugal and Spain will disappear, and the States united under the name of "Pyrenean Republic," will become great and powerful, both on land and sea."‡ "In Great Britain," . . . "royalty will be abolished." "The different states of Italy will unite themselves into one great nation, and Rome will become the capital of the Italian Republic, for here also, princes will exist no more."§ "Germany is to be a free Fatherland."|| "The kings of Denmark, Sweden, and Norway, will lay down their

* Spicer, p. 331. † Ibid. p. 329. ‡ Ibid. p. 331.

§ Ibid. p. 332.

|| Ibid. p. 333.

crowns voluntarily." These kindred nations will unite themselves into one brotherhood, without any acts of violence, under the title of Scandinavian Republic." * We then read, that "about this time, all the nations will rise up against the Czar of Russia. . . . It will be the greatest battle ever fought, and also the last, FOR THEN THE KINGDOM OF GOD WILL COMMENCE UPON THE EARTH. But the kingdom of God is the kingdom of love and justice, and *in the name of both these virtues*, all nations of the earth will bind themselves in one brotherhood."†

In the French work so often quoted the clairvoyant is asked "Will the republic reign?" "Not more than it reigns at present: it will be terror such as now reigns."—"Who will then be the chiefs?" They will emerge from obscurity. They will awaken like spectres. (!!) Oh! blood! there will be oceans of blood!"‡

Now it is not that I place faith in these prophecies that I quote them; but it is in order to shew that ALL the communications concerning the Future have a similar tendency, and I am also convinced that the Devil will do all he can to accomplish these prophecies; and it seems to

* Spicer, p. 334.

† Ibid. pp. 334, 335.

‡ Cahagnet, Vol. II. p. 146.

me that in endeavouring to accomplish this one scheme of a Universal Republic, will be brought about the "wars and rumours of wars," when "nation shall rise against nation, and kingdom against kingdom," and that in order to remove all witnessing for Jesus, "They shall deliver His people up to be afflicted, and shall kill them, and they shall be hated of all nations for His name's sake." * Of course the Devil will not succeed in accomplishing his object: that I learn from God's own word; but I do think enough of his purposes has been revealed to enable us to form a tolerably accurate opinion as to what he will *attempt*. But it may be asked, *How* will he be able to induce men to carry out these schemes? I think the following rhapsody of a clairvoyante gives us a very tolerable insight into *that* part of Satan's working. "When we compare our tanned dark, wrinkled skins, our irregular features, our sorry looks, all our deformities, with their celestial bodies! (which she saw in her vision). Oh! filthiness, oh! disgust, and we pity those who are dead, those who died at the barri-

* Matthew xxiv. 6, 7, 9. The bitterness and rancour displayed towards us in this controversy, even by the Ministers of Jesus, proves that there is the **WILL** to persecute even now, the **POWER** is all that is wanting.

cares ; why let the rest be shot !! why should I go to ask pardon for them ? That they may live ! that they may suffer ! Oh ! no, death is preferable to what you term life." Those poor misled creatures who fought, killed each other,—only consider what was their surprise at meeting each other in heaven, without hatred, without vengeance, really alive, and satisfied of their earthly error ! There, and there only, is the true reign of fraternity. Oh ! human weakness, pride, error ! why can I not preserve the courage I at this moment possess ; I would mount with them the barricades, and hearten them on to death ! FOR DEATH IS HAPPINESS ! " * What would be the effect of the inculcation of such sentiments ?

But there is yet another point to notice. The topstone of this edifice has to be brought in, the scheme must be headed up. THE MILLENNIUM OF HELL MUST BE RULED OVER BY THE ANTICHRIST, and even this is boldly avowed. In the prophecy before quoted I read, "at this time, the Christian religion will have to contend much against Atheists ; *men will pronounce it a worn-out thing, and faith in a divine Saviour will decay as it were.* (!!) Finally, however, a NEW DEFENDER OF GOD'S HONOR will

* Cahagnet, Vol. II. p. 124.

appear, and the worldly power of the Pope will be destroyed for ever, and the REALLY CHRISTIAN CHURCH *rise in influence and power.*"* Can we see *no* indications on all sides, even now, of the Christian religion being pronounced "a worn-out thing?" Is not "faith in a divine Saviour" fearfully decaying?" Yes, and the Devil is right,—it will decay—alas for men!—until "when the Son of Man cometh, shall he find THE FAITH *on the earth*?"† So also I read, "But though truth is doomed to be oppressed, . . . though our Saviour himself was crucified for having taught truth, and would be again, if he came once more to earth, (WHICH LOOKS AS IF IT GREATLY NEEDED A NEW LAMB TO TAKE ITS SINS AWAY,)—yet it is sorrowful to see, &c. . . ."‡ But the following Poetical communication, dictated by a spirit, is conclusive upon the subject.

DAWNING.

"It is midnight; and dark shadows wrap the earth in
murky gloom,
And the silence is as death-like, as the silence of the
tomb;

* Spicer, pp. 332, 333.

† Luke xviii. 8.

‡ Supernal Theology, p. 105.

Not a zephyr's breath is stirring, e'en the owl has ceased
his call.

And the darkness and the silence clothe the earth as
with a pall.

In this hour of Nature's stillness, thought roams free and
uncontrolled ;

Now the body rules no longer, but the spirit's powers
unfold.

Now the Future's sable curtain seems to roll away in night,
To reveal the coming ages to the spirit's eagle-sight,
Now we see the God of Mercy, stooping from his golden
seat,

To dispense his living justice to the Nations at his feet.
Lo ! the despot's iron sceptre crumbles in the eager hand,
And the monarch's throne stands vacant for the meanest
of the land.

Bloated wealth with all his treasure is not worshipped as
a god,

Not will conscious virtue tremble at the mammon-
seeker's nod.

Lo ! the prison's massive portals, closed no more with
jealous care,

Shut not out heaven's glorious sun-light from some lonely
prisoner there.

But the doors stand idly open, swinging in the summer
gale ;

Those walls shall never echo back some weary captive's
tale ;

The mighty *Wrong of Ages*, that has grown to giant size,
Fades away like winter frost-work, when the sun illumines
the skies :

And *sin*, that word ill-omened, blackens not the human
soul,

Man's heart looks *on* and *upward*, with an Eden for its
goal.

Look up! ye sons of sorrow, see ye not the coming light?
 See ye not the golden glory that illumines the Eastern
 height?

Lo! the earth that hung in shadow SEES THE GLORY FROM
 AFAR,

OF A MIGHTY DAWNING FUTURE; OF ANOTHER MORNING
 STAR! ' ' ' EBEN.*

Who this "other morning star" is we are at no loss to decide, whether the king of Babylon were a type of THE MAN OF SIN, or whether the man of sin will be literally king of Babylon.

Isaiah, in his sublime prophecy, represents the kings of the earth from Hell, welcoming with taunting mockery their new companion, and addressing him thus:—

"How art thou fallen from Heaven, O Lucifer, Son of the morning! how art thou cut down to the ground which didst weaken the nations! For thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to Hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake

* Spicer, pp. 143, 144.

the kingdoms; that made the world a wilderness, and destroyed the cities thereof?"* Surely we can be at no loss to see the marvellous coincidence both of purpose and name, between the "Lucifer" or "the day-star, the Son of the morning," of Holy writ and the "*other morning Star*" of the Spirit communication.

There is also another coincidence worth notice, although I will not weaken my position by building any argument upon it. The "Seeress of Prevorst" before mentioned, describing what she calls "the spheres" i. e. : the sun sphere, the life sphere, says "there were *signs* and *numbers* upon them. The numbers with which she had special relation were ten and seventeen. The first, *ten*, is the invariable *number of all mankind*. . . . The second number is not constant, but differs with each individual. . . . *Both these fundamental numbers ARE FUNDAMENTAL WORDS!*† She frequently spoke an unknown language. . . *The written character of this language was always connected with numbers.*"‡ On reading this I confess I was most forcibly reminded of the fact that "the Beast" will cause all men to receive his mark, and will not suffer any man to buy or sell

* Isaiah xiv. 12—17.

† Seeress of Prevorst, p. 116.

‡ Ibid. p. 117.

unless he bears his mark, or his name, or "THE NUMBER OF HIS NAME!" His number is "THE NUMBER OF A MAN!" Hence it seems to me that men will more and more receive the revelations of Clairvoyance, Spirit-Rappings, &c. as "THE Truth" "the living will seek unto the dead as unto their God,"* and that if according to the spirit communications, they believe every man to have the terrestrial number and the heavenly number, the announcement of the number of the name of the Beast will cause no surprise, men will receive it on their foreheads and on their hands as a token of loyalty to their Idol King.

I have now shewn, I think, conclusively, from the communications from spirits, either directly or indirectly, through media or ecstasies, that an entirely new and thoroughly Antichristian religion is being ushered in. In that revelation, made professedly by spirits of dead men, God is stated to be a Sun, the Divinity and Resurrection of Jesus are denied, conversion is the effect of Magnetic action, and the present manifestations are to usher in A MILLENIUM; to prepare the way for that false millennium, nation is to be induced to rise against nation, and kingdom against kingdom, to overturn

* Isaiah viii. 19.

thrones, to unite mankind in an Universal Brotherhood, and establish a kingdom in the name of Love and Justice.

Now, I wish it distinctly to be understood I do not say all this will be so ! but I do say, I believe the Devil will try and carry out this plan. And is not man prepared for its reception ? Earnest piety is called moroseness, unflinching advocacy of the unswerving principles of Divine Truth, is bigotry and superstition ; literal adherence to Bible history is puerile, to Bible prophecy is enthusiastic ; adherence to the doctrine of salvation by the blood of a crucified and risen Saviour ALONE, is behind the spirit of the age ; Progress is the watchword, man's intellect the deity, *his* understanding, *his* views of right and wrong, the limit of God's workings, the standard of His purpose. And is there *no* meaning in the oft-reiterated cry of Liberty ? Are there no moral, as well as physical, fetters to cast aside ? Is there no affinity between the almost party cry "Every man ought to be allowed to worship God in his own way," and the assertion, that "All religions are equally pleasing to him ?" Christians of England ! it is time for you to see to these things. Ministers of Christ ! mount your watch-tower ; sound the alarm ; marshal your

forces ; if the souls entrusted to your care fall into the enemy's ambushade and perish, their blood will be required at your hands. Oh, fold not your hands in indifference ; smile not in scorn ; think not shutting your eyes to the danger will lessen it,—your denial of its existence will bring it to nought. If you believe in the existence of a Devil ; if you have warned your people over and over again, that “ we wrestle not against flesh and blood, but against powers of darkness,” now those powers of darkness are advancing to the conflict,—that advance masked by all the subtilty of their leader, will you fail to betake yourselves to the armoury ? to lead your people there ? And instead will you lull them into a false security, and suffer them to fall defenceless into the Enemy's hands. No ! No ! not so ! God in his mercy forbid it. Remain no longer in wilful, and alas, I fear, sinful, because wilful, ignorance of the origin and tendency of this extraordinary movement ; take God's word as your guide ; take it as a real book, to mean what it says it means. Your spiritualizing has lulled you to sleep ; you have been taken unawares ; but now awake. See what the Bible says. Suppose, if at first only for the sake of seeing the effect, that the Second Coming *may* be as

literal as the First ; that the attendant circumstances *may* be as literally fulfilled as when the dying Saviour said " I thirst," in order to fulfil them ; and then see what a new aspect all these events present ; what a glorious book the Bible is ; what a *sure word* the word of Prophecy is ; and forgetting the past, casting behind your backs all former prejudices, come boldly forth to the help of the Lord against the Mighty.

* * CHAPTER VI.

HAVING thus seen what the object of the modern miracles is, viz. The establishment of a new revelation, let us see whether there is any probability of truth in the account which its promulgators give of themselves; or, in other words, whether a communication between the living and the spirits of the dead, has ever been supposed to exist; a consideration which derives considerable importance from the fact that an excellent and devoted servant of God has said, "I find in the word of God no mention of the spirits of the dead wandering about our earth." And again, "We do not find any instance in Scripture, of the spirits of wicked men being recalled to earth by Satanic power; the possessions recorded in the Bible, were obviously those of *demons*, fallen angels, who

“kept not their first estate, (?) not the souls of the departed.”* Let us see how far this *assertion* of Mr. Wilson’s, (for it is nothing more,) accords with fact. For this purpose, we will refer to that word, and see what is said by it. Now, first I turn to Deuteronomy xviii. 10—12. and there I read, “There shall not be found among you any one that maketh his son or his daughter pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a NECROMANCER. . . . Because of *these abominations* the Lord thy God doth drive them (i. e. the Canaanitish nations) out from before thee.” Here it is distinctly asserted that because of *these abominations*—not these impostures—the Canaanites are driven out. Now, the original ΔΟΥΡΑΙΣΗ ΗΑΜΑΙΤΗΕΜ signifies “an enquirer of the dead.” It is rendered in the Septuagint by ἐπερωτῶν τοὺς νεκρούς, which is a literal rendering; our translators have employed the word νεκρόμαντις. Now, a necromancer is one who reveals future events by νεκρομαντεία, translated Necromancy; and νεκρομαντεία signifies “the revealing of future events by communication

* Satanic Agency not connected with Table Turning, by the Rev. D. Wilson, M.A., Vicar of Islington, pp. 6, 7.

with the dead." Our translation, therefore, is almost a literal rendering in an Anglo-Greek word of the Original. Now this Necromancy is *forbidden* in Scripture; it is one of the ABOMINATIONS practised by the Canaanites: it is spoken, of not as a delusion or imposture, but as a REAL abomination. Here, therefore, is one *proof* that in the word of God we do find mention of spirits of dead men *holding communication* with the living.

Let us next turn to Isaiah viii. 19. Bishop Lowth renders it thus:—

“And when they shall say unto you :
 Seek unto the *Necromancers* and the wizards;
 To them that speak inwardly and that mutter :
 Should not a people seek unto their God ?
 Should they seek, instead of the living, *unto
 the dead?*”

Here the word *ohv* is used and is translated by Lowth as “Necromancer,” which seems to be borne out by the context, “Should they seek, *instead of the living, unto the dead?*” It is evident therefore, that these “necromancers and wizards” “sought unto THE DEAD;” and the peculiar form of their iniquity is revealed to us by the fact that those who urged the seeking unto necromancers enforced their argument by saying, “Should not a people seek

unto THEIR God?" Clearly, therefore, when they sought unto the dead they did it under the impression that they were seeking unto their God; and conversely when they sought unto their God, they sought unto the dead.

Jahn writes thus,—“Necromancers were very numerous. . . The Hebrew words above quoted (YEDONEEM OHVOTH) properly signify the spirits of the dead. . . . We may consider the strict meaning of the derivative OHV to be a spirit *returned*—i. e. from the dead—while the other word YEDONEEM, means *those that know*—i. e. the spirits of the dead—who were supposed to reveal the events of the future. *In the same way the Greek δαίμων is derived from δαίω.*” *

Gesenius, under the word OHV renders it,

1. Necromancer, a conjurer who calls up the dead to learn from them the future.

3. *The ghost itself which is raised.* Is. xxix.
4,—“And thy voice shall be as that of a ghost from the Earth.”

I trust this is sufficient to prove the fact that men have held, or been supposed to hold, (a supposition nowhere contradicted in God's word) communication with the spirits of the dead, and further that that word establishes the fact.

* Jahn's Biblical Ant., 3rd American Ed. 1832. Ward and Co., p. 202.

I next turn to the New Testament in order to see whether this view of the subject is at all borne out there.

The first point to consider is the *real* meaning and force of δαίμων. Mr. Wilson uses the words, "dæmons" and "fallen angels" to designate the same order of spirits. Now here I must beg to differ. Who are the fallen angels? In Job xxxviii. 7, we are told by God himself that, "when the foundations of the earth were laid, (and consequently *before man was created*,) THE SONS OF GOD shouted for joy." Before the Deluge, and apparently consummating the wickedness of the Antedeluvian world, we are told that THE SONS OF GOD, (evidently some of those who "shouted for joy," at the foundation of the world) sinned with the daughters of men. Peter, speaking of the ANGELS that sinned, (and the Septuagint renders the passage in Job by ἀγγελοι), says, "God . . . cast them down to hell, and delivered them into CHAINS of darkness, to be reserved unto judgment." * It is manifest from this that POSSESSION could not possibly be through the agency of these fallen angels "who kept not their first estate;" and Macknight renders the passage "God . . . with chains of darkness con-

* 2 Peter ii. 4.

fining them in Tartarus." *They are therefore CHAINED.* While THE DEMONS asked of Jesus "Art thou come hither to torment us *before the time.*" * They besought him, "that he would not send them away out of the country," (i.e. the country of the Gadarenes);† further they besought him that "he would not command them to go out (of the man) *into the abyss.*" ‡ He granted their request, he did NOT send them into the abyss, but suffered them INSTEAD to enter into the swine.§ It is perfectly clear, therefore, that the fallen angels, who are "with chains of darkness confined in Tartarus, "are entirely a separate order of beings from those who besought Jesus 'not to torment them *before the time,*' 'not to send them into the abyss,' where the angels were already *confined*; and who were suffered to remain at their request in Gadara.

Now, Jahn || tells us the Greek δαίμων is derived from δαίω, the Latin DISCO, in the same way that YEDONEEN means "*those that know,*"—i.e. spirits of the dead. In what sense, then, did the ancients use the word? It was used for "the Divinity—a God, or Goddess, a good or evil spirit; a guardian or *familiar spirit.*"

* Matthew viii. 29.

† Mark v. 10.

‡ Luke viii. 31.

§ Ibid. v. 32.

|| Ut Sup.

Bishop Newton may probably carry weight as to the classical meaning of the word.

He quotes Hesiod as speaking to the point. '*After this generation were dead*, they were by the will of great Jupiter *promoted to be DEMONS*, keepers of mortal men, observers of their good and evil works, givers of riches, &c. ; and this saith he, is the royal honor they enjoy.' Plato concurs with Hesiod, and asserts that *when good men die, they* attain great honor and dignity, and *become DEMONS*. . . . Ammonius likewise in Plutarch reckons two kinds of demons ; '*souls separated from bodies*, or such as had never inhabited bodies at all.'* The Bishop next shews that although St. Austin says by *demons* "none but evil spirits are meant," "some instances may be alleged to the contrary." He quotes the passages in which St. Paul mentions them, and says, "as he was of all the apostles, the most learned in the philosophy and theology of the Gentiles . . . that might be the reason of his ADOPTING THE SAME NOTION OF DEMONS."† A very insufficient reason surely ! an inspired apostle using an expression, countenancing a deep-rooted opinion,

* Newton on the Prophecies, Dobson's 8vo. Ed. London, Washbourne, Blackfriars, 1845, pp. 422—423.

† Ibid. p. 425.

adopting a notion merely because he was writing to those who held such notions! In my humble opinion it was the very reason why the apostle would have expressly avoided using the word, unless the meaning attached to it by those to whom he was writing, were the correct one! However, the Bishop asserts that St. Paul uses the word *demon* in the sense of the Gentiles, and further, he quotes Epiphanius, who, he says, "condemns their heresy, (some Arabian Christians,) as impious and abominable, and declares that upon these also is fulfilled that of the apostle, *Some shall apostatize from the sound doctrine, giving heed to fables and doctrines of demons; for they shall be*, saith the apostle, *WORSHIPPERS OF THE DEAD, as in Israel also they were worshipped?* He expounds," adds the Bishop "doctrines of demons, by worshipping of the dead,"* and further, he contends that whether the latter clause were really written by the apostle, or merely the incorporation of a marginal reading, it evinces that Epiphanius so understood the passage.

I have quoted thus largely from Bishop Newton, as I am fully aware that *my* opinion would be considered as a biassed one, by those dear

* Newton on the Prophecies, p. 426.

brethren in Christ whom I am especially anxious to convince. But I have another witness. Mr. Faber in his "MANY MANSIONS," says, "Both the existence . . . of veritable witchcraft, and the performance of miracles at the pleasure of wicked individuals, through the agency of magic or evil spirits, I utterly disbelieve." * Whatever testimony, therefore, HE gives, must certainly be admitted to be free from any bias we may be assumed to have. Now what does he say? "What our translators have plurally rendered *devils*, in the Original is, not *diaboli*, but *demonia* or *demones*. † . . . It may be asked, what essential difference is there between a *demon* and a *devil*? . . . In Greek, a *demon* properly means the disembodied spirit of a human being, whether that spirit be good or bad, gracious or malignant. ‡ . . . "Most generally, . . . and assuredly in the case of demoniacal possession, the word *demon* is taken in . . . a bad sense, and it then imports, not a *devil* in our familiar use of the word *devil*, but AN EVIL SPIRIT WHICH ONCE UPON EARTH TENANTED A HUMAN BODY." § He also quotes a passage from Justin Martyr's apology, in which he says "The oracular responses delivered by the Dead, may well serve to convince you,

* p. 77. † p. 259. ‡ pp. 260, 261. § p. 262.

that souls after death, still retain sensation. And the same conclusion results from the condition of those, who are possessed, and evidently tossed about by the SOULS OF DEAD MEN.” *

We have now established this point, that the heathen used the word *demon* for the ‘spirits of dead men,’ and that St. Paul writing by inspiration, uses the word *in the same sense*, and that the word was so understood and commented upon by Justin Martyr, Epiphanius and others.

From this it is not too much to assume that at the writing of the New Testament, the words *δαίμων*, *δαιμόνιον*, were understood to mean ‘spirits of dead men.’ And although they were used in a good, as well as a bad sense by the Heathen, the Christian *could* use them *only* in a bad sense, as no idolaters could be good. Besides, if the New Testament be written by inspiration of God, the word *demon* would never have been employed by the writers, or used by our Saviour, to countenance a belief for which there was no foundation whatever.

Again, Luke was much with St. Paul, and himself wrote down Paul’s speech on Mars’ Hill, when he was accused of setting forth ‘*foreign demons*.’ Besides, most probably Luke

* p. 263.

was a Jewish Proselyte, by birth a Gentile; and certainly he possessed a superior intimacy with the Greek language. These circumstances combine therefore to establish the certainty, that Luke at least, would use the word in the same sense as the Apostle Paul used it. Let us see then how he employs it. In the iv. chapter of his Gospel, verse 33—37, we have an account of Jesus casting out the ‘spirit of an unclean demon’ in verse 35, it is called a *demon*, in verse 36, they say ‘He, Jesus, commandeth the unclean spirits.’ Here then, evidently ‘unclean spirit’ and ‘*demon*’ refer to the same order of beings.

In the xith chap. 24—26 verses we read,—
 “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest ; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there : and the last *state* of that man is worse than the first.”

This is most important. From the last quotation, we see that *demon* and *unclean spirit* are used to represent the same order of beings, and here we have “the unclean spirit,” a dis-

inct individuality : performing personal acts, "going out of a man," walking, speaking or thinking : combination, "he taketh seven other spirits : " and possession, he and the other seven entering into the man ; and these eight are unclean spirits, DEMONS, SPIRITS OF DEAD MEN. The parallel passages in the other gospels will prove that their use of *demon* has the same signification.

Here therefore, regretting as I do to have to contradict what the clergyman before alluded to has so rashly asserted, I contend I have *proved* that the 'spirits of the dead' *are* spoken of 'in the Word of God,' as 'walking,' 'entering into,' and 'being cast out' of the living ; and also from the Old Testament, that men have held communication with spirits of dead men, and consulted them as their God.

But I must shew what opinion the early church held upon the subject.

For this purpose I turn to Bingham.* He devotes the whole of one chapter to the consideration of it. He says, "There were some other ways of divination far more abominable than the former, because they were done by express compact with the devil, and always im-

* Origines Ecclesiasticæ, Bingham, 2 Vols. Octavo, Bohn, London, 1846, lib. 16, c. v.

plied his concurrence and assistance. Sometimes he gave answers *by his images and idols*, which were called ORACLES. Sometimes *by speaking in his prophets whom he possessed*. . . . Sometimes he gave answers by spectres and appearances from the dead. . . . This they properly called NECROMANCY, that is, *divination by the dead*.”* Again he says, an ‘imposture’ is mentioned by Firmilian in his letter to Cyprian, where he speaks of ‘a woman who pretended to be inspired by the Holy Ghost, but was really actuated by a *diabolical spirit*, by which she counterfeited ecstasies, and pretended to prophesy, and wrought many wonderful and strange things, and boasted that she could cause the earth to move. Not that the devil has so great power . . . (Non quod *dæmoni* tanta esset potestas, &c.,) but the wicked spirit. . . *pretends* to do that which he foresees will shortly come to pass.’† Again, St. Austin speaks of enchantments, “significations, either occult or manifest; WHICH BY A GENTLER NAME THEY CALL PHYSICAL, that they may not seem to affright men with the appearance of superstition, *but do good in a natural way*,” . . . He further says, “all such arts . . . are to be rejected and avoided by Christians, as proceed-

* Ibid. § 4, p. 942.

† § 7, p. 947.

ing originally from pernicious society between men and devils, [demons] (ex quadam pestifera societate hominum et *dæmonum*,). . . . These things, (signs &c.) . . . *owe all their efficacy TO A PRESUMPTUOUS CONFEDERACY WITH DEVILS:*" and Bingham concludes his chapter thus, "I have insisted a little longer upon these things, because it is to be feared, there is always reason for a serious caution against such superstitions, *which are apt to creep upon unwary men in all ages of the Church.*" *

So again in his chapter "Of Exorcists," he quotes Origen and Socrates in support of possession, and the latter says of Gregory Thaumaturgus, that "he cast out devils [demons] by sending letters to the possessed party only. (*Καὶ δαίμονας δι' ἐπιστολῶν φυγαδεύων.*)" † The whole of this chapter is well worth consulting. From this evidence it is clear therefore, that not only does the Word of God, (itself sufficient) recognize the fact of the return of the spirits of dead men to earth, and the existence of a communication between the dead and the living, but we also find the Early Church holding the same belief, and actually appointing an order of men *for the express purpose of casting the DEMONS or*

* 8, pp. 948, 949.

† Vol. I. lib. 3, c. 4, p. 110.

spirits of dead men out of the living whom they possessed.

So Tertullian in his "Apology," says "Do not your magicians perform very amazing feats? call ghosts and departed souls from the shades below; and by their infernal charms, represent an infinite number of delusions? And how do they perform all this, but by the assistance of evil angels and DEMONS, by which they are able to MAKE STOOLS AND TABLES PROPHECY?" *

[I trust these quotations will not be considered as "Bits of Scripture, culled here and there at random, totally irrespective of their context, regardless of the contrarieties of dispensations," as we are accused of doing. With some knowledge of scripture, and some slight acquaintance with the style of modern writing, I should certainly say, that the man who holds the literal fulfilment of prophecy is far less likely to take scripture in such a way, than he who by spiritualizing everything, and depriving God's words of their definite meaning, involves the whole, past, present and future, in hopeless confusion.]

* Lecture on Table-Turning, by the Rev. R. W. Dibdin, All Christians owe Mr. Dibdin a debt of gratitude for his observation of this remarkable passage. (per quos et capræ et MENSÆ DIVINARE CONSUEVERUNT. Tertul: Lib: Apol: cap: 23.)

Since therefore we find such an unanimous testimony in Scripture and the early church upon a point which derives fearful importance from the recent manifestations, let us just see further, whether we are justified in supposing there is any connexion between modern miracles, and spirits of dead men, or at all events wicked spirits.

Now, apart from their own almost invariable testimony, which their being 'lying spirits,' may to a great extent invalidate, the Apostle Paul tells us that we wrestle "against wicked spirits in heavenly places." Parkhurst, says, "*τὰ ἐπουράνια* are either heaven . . . or the air (which the Jews believed to be filled with evil spirits) as in Eph. vi. 12."* This then would render the passage "wicked spirits in the air," as those against whom we wrestle or fight, and as distinct from 'flesh and blood.' †

* See Parkhurst, by Rose. *Ἐπουράνιος*.

† I beg to say that my view of the force of *δαίμων*, does not pledge my dear brethren; some of them think the agents are devils, while others agree with me, although *we are quite agreed as to the Satanic character of the movement*. I state this explicitly, in order to shew that we agree in all love to consider this an open question; although, could we be unanimous in viewing the spirits as what they avow themselves to be, the literal fulfilment of the prophecy would be still more apparent.

We next come to what I consider THE prophecy of the movement : viz. 1 *Tim.* iv. 1, 2.

“ Now the spirit speaketh expressly that in the last times some shall apostatize from the faith, giving heed to wandering spirits and teachings of demons, speaking lies in hypocrisy,” &c. With regard to *πλάνος*, I do not insist upon its being translated “wandering,” but certainly *that* is its *primary* signification, and I do not see why here as in so many other places the context should not determine its signification : e. g. Matt. xxvii. 64, ἡ ἐσχάτη πλάνη is translated “the last error,” now it is literally ‘wandering about,’ and hence ‘an error,’ the context determining the sense. So here I do not see why *πλάνοις* should not be translated ‘wandering,’ or if preferred ‘erratic’ spirits. This however I will not contend for. Let it stand ‘seducing spirits’ if that reading is preferred.

We have here therefore a prophecy expressly given by the Spirit of God, referring to the last times ! I will not here contend whether we are living in the last times or no ; certainly we are about 1800 years nearer to them than when St. Paul wrote ; but in these last times ‘AN APOSTACY’ is spoken of, and the peculiar features of the apostacy are delineated as a ‘giving heed to seducing spirits, and TEACHINGS OF

DEMONS ;' and these 'demons are to speak lies in hypocrisy, having their conscience seared with a hot iron.' I believe 'Forbidding to marry' to refer to a revival of the 'Nicolaitan heresy,' rather than an increase of celibacy, and this seems especially borne out by the communications received from both media and clairvoyantes. I however, omit the passages for the reasons before assigned. I will merely say that if these revelations are multiplied, as doubtless they will be, it is not difficult to conceive in what way the prophecy "forbidding to marry," will be fulfilled.

How then do prophecy and fulfilment correspond? The prophecy tells us,

I. "Some shall apostatize from the faith *in the last times.*"

That these must be 'the last times' is pretty generally agreed, whatever be the system of prophetic interpretation, whether by the year-day calculation, or the futurist fulfilment; whether by the spiritualistic theory of the gradual conversion of the world by preaching, the coming, final judgment, and burning of the world, (a theory *as a whole* without any foundation in God's word,) or the Jewish calculation that the world is to last 6000 years, the seventh thousand to be the millennium,—nearly all are

agreed that we are living in the 'last times.'

If so, clearly our duty is to see whether this prophecy is fulfilling.

II. "Some shall apostatize from the faith."

This I have shewn many are doing; reckoning 30,000 Media in America, and suppose each medium to be the centre of a circle of, say forty persons, which is far *below* the average, that would give us already 1,200,000 in America alone, departing from the faith, and receiving these teachings of dead men. And these demons deny the God-head and Resurrection of Jesus; they assert all religions to be alike pleasing to God; state conversion to be the effect of magnetic action; deny the literality of the punishment of hell, (a denial which I grieve to observe Mr. Wilson also virtually makes when he says of the 'material fire of hell,' (I said 'literal') "THIS IS NEW, *The Bible is silent on the subject!!*") and assert the fearful doctrine of 'universal salvation.'

Many by believing these things have "apostatized from the faith," as revealed to us in God's written word. But

III. The cause of the apostacy is stated to be through men "giving heed to seducing spirits." Whether in America, France, Germany, or England, by spirit manifestations, or Clairvoy-

ant revelations, or Table-talking, spirits avow themselves to be the agents. Sometimes they pretend to be good, at other times evil, YET ALWAYS SPIRITS, and that they are so, is evident by their power of gaining information, and the manifest supernatural intelligence often evinced by them in their communications.

But the peculiar form of delusion of these seducing spirits is likewise foretold. They are to be,

IV. "Teachings of spirits of dead men." So in every case almost without exception the spirits profess to be. Although in many instances their information concerning themselves is false, yet that does not invalidate the fact that they always *assume* to be spirits of dead men. In America, circumstances are communicated, of a private nature between the questions and the deceased person, e. g. this message was written out to a lady by the hand of a medium: "*It was well you did not send it, for I was dead and gone before it could have reached me.*"* Send what? A little gift she wished to send, but had delayed purchasing it! Such facts certainly seem to prove that they are what they represent themselves to be, in some cases at least; but in many cases I believe

* Spicer, p. 308.

they assume names which do not belong to them. In France, the spirits which the Clairvoyante sees, are almost invariably the spirits of departed persons; whether she *sees* them, or whether they are phantoms raised by the Devil, I will not stop to enquire, the effect upon the Clairvoyante, and upon the person whose relatives he or she so minutely describes, is, to establish a belief that they do hold communication with the spirits of dead men and women, and they listen to their teachings, and believing them to be true, they apostatize.

V. That they speak lies in hypocrisy, needs no word of proof. Their profession of happiness, their promise of happiness to ALL here who “live in the light of the faith *they* give” is quite enough to prove that; besides which their fearful blasphemies concerning God and his Son our Lord Jesus Christ, are undeniable evidences of their speaking lies in hypocrisy; and were not their consciences ‘cauterized,’ they never could so dissimulate, and conceal the sufferings they endure, while they assert they enjoy unspeakable happiness.

Thus I have endeavoured to give the theology of the movement, *a theology which is stamped with ANTICHRIST from beginning to end*; and with such *facts* before us, facts prophesied of

by God's written word, we might well wonder at the blindness displayed by many Christian men in their uncharitable denunciations of those who would "sound the alarm," and their wilful prejudice in refusing to weigh those facts, and ascertain the object of the whole movement; were it not that we are told that the signs and wonders shall be of such a character as, "if it were possible, to deceive the very elect." For this cause, I forgive their imputation of motives as foreign to me as to them; I forbear to answer their remarks in the spirit of bitterness and sarcasm in which they have been made; and I pray God the Holy Spirit, that he will defeat the wiles of the devil in this respect, that he may not be able to sow discord among those ministers of Christ Jesus, who all equally desire the salvation of poor perishing sinners.

But it may be said, how can people ever believe such folly and blasphemy? God's word supplies the answer. St. Paul writing to Timothy, (and his words derive a new force from new facts,) says, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the Truth, and shall be turned

unto fables.”* And this is further explained in the Epistle to the Thessalonians; for the Apostle tells them that THE ANTICHRIST shall come “with all power and signs and lying wonders, and *with all deceivableness of unrighteousness* in them that perish: because they received not the love of the Truth that they might be saved. And *for this cause* God shall send them *strong delusion*† that they should believe a lie; that they all might be damned who believed not the Truth, but had pleasure in unrighteousness.” ‡

My answer therefore to the question, ‘How can men believe such wretched folly?’ is, because they receive not the love of the Truth, therefore they are left to themselves. And why are men thus deluded? I will tell you. Christianity, modern, fashionable Christianity is a surface-covering, *seeming* to satisfy man’s own

* 2 Tim. iv. 3, 4.

† ἐνέργειαν πλάνης, “the strong working of error.” Now it is a strange coincidence that Dr. Haddock in his work on Clairvoyance, should describe the Clairvoyant state, thus :—“*To this state, they (the ancients) gave the name of ENERGUMENE, (i.e. one possessed by a demon) from its inward working; and Extasis, because the mind thus stood, comparatively, out of the body.*” p. 180. The Extacy of the Clairvoyant is, therefore, the Energoumene or ‘strong working’ of the ancients; and one of the signs of Antichrist is this very “energeia (strong working) of error.”

‡ 2 Thess. ii. 9—12.

ideas of his wants and necessities, —it is hollow, delusive, utterly destitute of *reality*. It receives the Bible *as a whole*, yet one by one its great Truths are set aside and explained away. It admits that salvation is by Jesus Christ, but to say that none but those who believe in HIM will be saved—‘Oh that is narrow-minded, behind the spirit of the age, for He died for ALL!’ It consents to receive the Bible as A standard of truth; but literal adhesion to the teaching of that Bible ‘is forcing the construction, straining the sense:’ In a word the THING called Christianity, is a form of godliness, without any of the power of it; adjusting itself to man’s fancies, with just enough of Truth to delude the soul with a show of reality, the world conceding to the Church outward decency, the Church opening its gates wide, so as to take in all the world, and compounding for gaiety, frivolity and sin, by acts of mortification, almsgiving, and devotion. Christians of England! Is this picture overdrawn? No, it is not. You know well it is not. And oh will not God be avenged on such a nation as this? Have we not cause for trembling? Hollow profession to meet the wiles of Satan! A form of godliness to contend with Antichrist! Oh let every one who loves Jesus, betake him-

self to prayer. Pray for grace, for wisdom, for boldness, for zeal, for love. The enemy is at hand,—the moment for decision is hastening on,—no longer will lukewarmness be tolerated; no longer shall a man say ‘I don’t trouble myself with such matters.’ Then it will be, ‘Worship the beast or die.’—No neutral territory, no gentlemanly indifference. Christ or Antichrist. And what are we told? *all*, yes, all that dwell on the earth, whose names are not written in the book of life, of the Lamb slain from the foundation of the world, shall worship him; * . . . and every one that worshippeth him shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone *in the presence of the holy angels, and in the presence of the Lamb*; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” †

* Rev. xiii. 8.

† Rev. xiv. 10, 11. I recommend this passage to Mr. Wilson’s consideration.

CHAPTER VII.

HAVING thus traced the connexion between the various modes of working miracles, such as Table-Turning and Talking, Spirit-Rapping and Clairvoyance, and seen the character of the New Religion these spirits are revealing, the Future they offer, politically and spiritually, and the remarkable way in which every point meets the requirements of the prophecy 'expressly' spoken by the Spirit, I have a few words to say by way of application.

First: I assert, after a careful investigation of all the facts communicated to us, by credible witnesses, as to what is taking place in England, including the experiments of my dear brethren and myself, that not only do I not see anything to weaken or upset the Satanic theory, but that on the contrary **NO OTHER THEORY YET**

PROPOUNDED, AT ALL SOLVES THE MYSTERY;
WHILE THAT SOLVES ALL.

Second: The communications made by the Rappists in America, and the clairvoyantes in England, France, and Germany, bear such indisputable marks of a common origin, and that common origin again is so traceable in all the freaks, and caprices, and wonders of Table-Turning, and Table-Talking, that making the fullest allowance for exaggeration, misrepresentation, excitement or delusion, enough still remains to convince me, that that common origin must at least be superhuman, while from the evidence, supposing it to be true, it is just as certainly supernatural.

Third: Experiments have been tried, and results have been obtained by those who would account for the whole in some other way, of just as extraordinary and inexplicable a character; and it is to be observed that each new theory is propounded to meet the exact requirements of the precise experiments under consideration: not upon a general view of the whole movement; each one deciding according to his own results. Hence the perplexity, the contradiction, the evident absence of any general law: while it is to be remarked, that the wonders of the movement do not rest with us; on the con-

trary, many of the most extraordinary corroborations of the Satanic Theory, are deducible from the accounts of the experiments of its opponents, while they candidly admit that their theories will not account for ours.

Fourth: There is no improbability of our view of the case, as seen in the light of History and Prophecy. Satanic power, Possession, TABLE-MOVING, were in existence, and recognized as Satanic, so long as the Holy Ghost was with the Church of Christ in miraculous power, and men were thereby enabled to discern the workings; the 'sure word of prophecy,' tells us that 'the Enemy shall again come in like a flood,' and that it shall be *in the last days*; the only point to cause any hesitation therefore is,—'*Are these the last days?*' This question, every man must answer for himself.

Fifth: If the power now developing be of Satanic origin (and under that term, I include ALL evil agency, whether demoniacal, or diabolical) or even if there be a *possibility* of such a fact, no christian is justified *in remaining in doubt*: his DUTY is to investigate the subject with just as much earnestness and prayerful caution, as he would the fearful doctrines of MAURICE, or the heresy of the Tractarians. His Master's honor, love, truth, yea, His whole

work of redemption are as vigorously assailed, and as distinctly denied by the one as by the other: and while the two latter profess to be the teachings of men, the former assumes to be the teaching of demons. If therefore every true Christian is bound to oppose blasphemy and infidelity when taught by men, much more is he bound to oppose them, when their teaching is enforced by miracle, and their promulgators, by reason of being spirits, are supposed to have superior light: by reason of being spirits of dead men, and, as such assuming to be bound to the living by ties of association and affection, are supposed to have the eternal as well as temporal happiness of man in view.

Sixth: When we look at *the effect* of the movement, the work of Satan is every where visible. I venture to assert, that upon no other subject nor concerning any other view of *this* subject, would so much misrepresentation have been made. Who has ever accused Faraday of *advocating* Table-Turning, or of asserting that it did not move by muscular pressure? Who has accused any writer, who maintained the movement was *not* Satanic, with asserting that *it was*? How is it then, that the little band who have *denounced it*, are accused of *advocating* it? How is it, that Evangelical Clergy

who encourage it by their assertion of its harmlessness, are led to forget all their Christian love, and with all bitterness of spirit, accuse their brethren, who see every harm in it, of practising it? How is it, that they who profess to know the workings of Satan, fail to see his wiles in this? How is it, that it seems likely to cause such a lamentable division among those, who have fought side by side against the heresies of the Tractarians? I reply, "An Enemy hath done this," a great Enemy, a subtle Enemy. And for a time I fear we shall have to mourn over such a division. But I dare not hope that Satan will cease his workings for our feeble voices; I dare not hope that men will renounce so ensnaring a practice; and upon the probability of greater marvels than these soon being made manifest, I venture to rest a hope, that our division is only a temporary one, and that soon the Lord's people will again be found fighting together on the Lord's side, against the common Enemy.

Lastly: Suppose, what seems to me an infinitely remote possibility, these workings *not* to be the result of Satanic Agency. Still they are evil. If the communications be *not* made by spirits, if by the imposture of men it were possible to do what is done, (although in my

own experiments, it was absolutely impossible) still they are evil: *men believe them to be the result of spirit power*; their communications bearing every mark of genuineness, (unless tested by God's word,) are received, *as from Spirits*, and these communications are *all* directing men's minds to a millennium without Christ, a happiness without the Atonement. All this is evil, unmistakably evil, and therefore to be denounced by every true Christian. While if (upon the remote assumption of our being wrong,) we have attributed lies to the "Father of lies," delusions to the "Deceiver," snares to the "Fowler," wiles to the great "Tempter," wrongfully, we have injured none but him, the Injurer: we have attributed but one more device to him who "goes about seeking whom he may devour:" for whether he work by spirits of dead men, by evil angels, or by living men, it is equally his work, and equally the duty of every man who loves Jesus, to oppose, upon the common ground of his being our great adversary, the present movement.

And I again earnestly entreat my Christian brethren, to consider this movement in all its bearings. Its assumptions involve far too much, for ignorance to be pleaded as an excuse. Whether directly Satanic or no, they are equally

bound to denounce it, as proceeding indirectly from him; and oh, how fearful,—if it should turn out what we believe it to be,—for any Christian brother, by his mistaken cry of Peace, to have the responsibility resting upon him, of having so deceived souls who sought counsel at his hand, as to leave them to fall into the hands of the Enemy!

APPENDIX. N^o. I.

OWING to a Paragraph which has been going the round of the Newspapers, I am compelled in self-defence to publish a correspondence I have had with the Bishop of London, to which that Paragraph refers.

The statement appeared in 'The Record,' December 15, 1853, and is as follows:—

(From a correspondent) "We are able to state, on good authority, that, as soon as the Bishop of London was apprized of Mr. Godfrey's intention to deliver a Lecture on "The Theology of Table Turning," &c., in Hanover-square Rooms, his Lordship wrote to him in very strong terms, urging him to desist from his purpose, and also told him that he could not allow him to officiate in any Church or Chapel of his diocese. Every true friend of religion will be thankful to find

that some effort has been made by those in authority to check the great evil which must result from such proceedings.”

Subjoined is the Correspondence referred to :—

Fulham, Dec. 8, 1853.

REV. SIR,

I have been much surprized and concerned to see a public announcement of a Lecture, to be delivered by you on the 15th instant; and I have to express my earnest hope that you will desist from your intention. I have no authority to *forbid* this proceeding; but I have no difficulty in prohibiting you from officiating in any Church or Chapel of my Diocese.

I am, Rev. Sir,

Yours faithfully,

C. J. LONDON.

To Rev. N. S. Godfrey.

Wortley Parsonage, Dec. 9, 1853.

MY LORD,

Your Lordship's letter received this morning, has placed me in a very painful position. With the fullest desire to attend to your Lordship's

wishes, I nevertheless do not see how I can possibly avoid fulfilling my engagement; and knowing that Clergymen are in the habit of delivering Lectures in London, upon theological, as well as other subjects, I did not consider I was putting myself in the position of giving offence to your Lordship,—a position I should greatly regret. All I can do now, is, to assure your Lordship, that there will be nothing in my Lecture contrary to Scripture, or to the doctrine of the Church of England, taught by me: that my object will be, to shew 1st. the connection existing between Clairvoyance, Spirit-Rapping, and Table-Turning. 2ndly, The fearful and damnable heresies they are bringing in. 3rdly. That all such things coming under the head of Necromancy, are abomination to the Lord, and therefore forbidden to every Christian; and 4thly, That this identical movement (as I believe,) is prophecied of in 1 Tim. iv. 1. and other passages, observing the force of *δαιμων*. In my Lecture I shall not bring forward any experiments of my own, but merely quote from various works, the passages necessary to prove my several positions.

In conclusion, I entreat your Lordship to consider the evidence that exists, in favour of these new workings being of Satanic origin. If

they be, then we are only doing our duty, in being ready "with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's Word," and I assure your Lordship, this is all I desire to do. I neither practise, nor advocate Table-Turning, as I have been falsely accused of doing. I have not touched a Table for such a purpose, since the conclusion of my published experiments; but I wish to warn others, I wish to rouse Christians from their apathy, now that the Enemy has commenced his working. If it be Satanic, and that position has never yet been disproved, surely, my Lord, I am right to denounce it.

I shall be very anxious to receive a line from your Lordship, withdrawing your request upon the above assurance, and also your prohibition from officiating in your Lordship's Diocese; as although I do not *at present* contemplate doing so, that would prevent me at any future period. I will forward a copy of my Lecture to your Lordship, as soon as it is published, which I earnestly hope, may have the effect of removing your Lordship's prejudice against me.

I am, my Lord,

Your Lordship's Obedient Servant,

N. S. GODFREY.

Fulham, Dec, 10. 1853.

REV. SIR,

The letter which I have just received from you, has made no difference in my view of the question to which it relates. I cannot withdraw either my request or my prohibition.

I am, Rev. Sir,

Your faithful servant,

C. J. LONDON.

To Rev. N. S. Godfrey.

Carlton Hill Villas,

Upper Holloway,

Dec, 14. 1853.

MY LORD,

After my assurance as to the character of my Lecture, will your Lordship allow me to ask, upon what grounds you request me to withdraw from the lecture, and prohibit me from officiating in your Diocese?

I am, my Lord,

Your Lordship's obedient servant,

N. S. GODFREY.

To my last letter I have received no reply.

Whether I stated the character of my lecture truly, all who have read the foregoing pages can form an opinion; and while I of course fully admit the Bishop's power to prohibit me from officiating in his diocese, I cannot but feel, that I have not received that measure of justice which we are entitled to look for at the hands of our spiritual Rulers. And this prohibition acquires fresh force from the fact that not long since, his Lordship refused to license me to a Proprietary Chapel in London, without assigning any reason: and, at that time, my second pamphlet on Table-Turning was not out; but *my sermon AGAINST TRACTARIANISM was*, and that party *may* possibly have misrepresented me to his Lordship. I should be grieved to conjecture wrongfully, but as no definite grounds of refusal were assigned, conjecture is all that is left me.

APPENDIX. N^o. II.

I HAVE just seen Mr. Close's second pamphlet "THE TESTERS TESTED," a production which might well lead men almost to wonder, whence his reputation as an eminent man could come. It is just such a production as we might expect from an infidel reviewer, full of sarcasm, jest, and bitterness ;—not from a minister of Christ. This I deeply mourn over : if we be right, (and AS USUAL, all the important facts are passed over, which shew that we are ;) Mr. Close's ill-timed jesting will not overthrow our position ; if we be wrong, neither his temper, nor his arguments are calculated to win back erring brethren ; in fact, if one were to judge by his Tracts on the subject, one might imagine, that the whole Christian world had agreed to refer the matter to Mr. Close, and to abide by *his* decision ; so entirely

does he write as if HIS OPINION MUST settle the question.

This, I for one, have NOT decided upon doing ; any arbiter to whom we might submit our cause must be a man of love, of gentle christian temper, without prejudice, capable of weighing and appreciating FACTS, as well as ARGUMENTS, in short, one very dissimilar to what Mr. Close has shown himself to be in this controversy. In fact, he tells us that *his first Tract was written before he had seen any of our Tracts ! !* (p. 21.) A competent judge truly ! To attack, denounce, condemn WHAT HE HAD NEVER READ ! But I regret to say, that this admission of Mr. Close involves him in a very serious difficulty. At p. 13 of his first Tract he says, “ PAMPHLETS AND TRACTS APPEAR *warn- ing us against witchcraft and necromancy, and un- clean spirits* . . One sighs over the departure of common sense, sound scriptural intelligence, and healthy, manly, courageous piety ! Bits of scrip- ture culled here and there at random, totally irre- spective of their context, regardless of the con- trarities of dispensations and circumstances, are thrown about at random, and we are assured that the Devil has come down among us, with great power ! How strange it is that SUCH PERSONS do not see that by such reckless rea-

soning and dangerous assumptions, **THEY** are giving to the great Enemy the 'vantage ground' which **THEY** suppose him to seek ! **BY ATTRIBUTING TO HIM POWERS** which all scriptural and analogical reasoning assure that he does not possess (!) **AND BY ASSUMING THAT HE HAS ABILITY TO WORK MIRACLES, AND TO ANSWER QUESTIONS** from the invisible world, **THEY** are breaking down the bulwarks of Truth, shaking men's minds, &c. *These religious errors and speculations are eminently dangerous,* and it becomes all well-instructed Christians **TO REFUTE AND EXPOSE THEM."**

Now, I must ask, if Mr. Close had never read our Tracts, to whom does he refer in this passage ? Who have published 'Pamphlets and Tracts ?' Who have 'culled bits of scripture' 'at random ?' Who have 'attributed to him (Satan) powers,' or 'assumed that he has ability to work miracles ?' To whose writings, I ask, **CAN** these expressions refer ? But he tells us, *he had never seen ours ?* God forbid I should wish to fasten a charge of untruthfulness wrongfully on any man ; I conclude, therefore, that Mr. Close denounced them, gave his opinion on the contents, decided that the 'Bits of Scripture' **ARE** 'culled at random,' and 'thrown about at random,' **WITHOUT HAVING EVER READ**

ONE WORD!! I cannot suppose he would shelter himself under any evasion, as that, some one had read them to him, but that HE did not see them. I therefore simply ask, on his own admission, *what is HIS opinion worth?* He has rushed too hastily, and therefore all unprepared, into the controversy, and is now contending to maintain *that opinion*, not seeking to ascertain the Truth. But I will not say what I might say. I do not wish that this controversy should assume the character of a mere personal squabble, a character which each of our opponents has endeavoured to give it; else I might perhaps be able to analyze Mr. Close's pamphlet, in a way which would make him still more angry: I will only say that when a man loses his temper, goes aside from his argument, and attacks *persons*, not *things*; it is generally assumed, not only that he has the weakest side, BUT THAT HE KNOWS IT.

I will conclude this notice with the following extract.

"Surely Mr. Godfrey has committed an act here, for which if this Canon is still in force, (the LXXII.) HE OUGHT TO BE PUT INTO THE SPIRITUAL COURT! If ever in the darkest times exorcism was attempted or practised, Mr. Godfrey has here done the same!" (p. 15.)

Comment upon such sentiments from a minister of Jesus is needless. It is, however, clear that *Mr. Close's opinions have changed*; for in his first Tract, he says that Table-turning "is in itself as innocent as spinning a top."

But I have done, and in conclusion, I would advise Mr. Close to complete the alliteration of his title in his second edition, and issue it as

THE TESTERS TESTED

BY

A TESTY MAN.

THE END.

3 AP 54

**L. SEELEY, PRINTER,
THAMES DITTON.**