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My
PSYCHOMANCY,

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OR

J. Spittall

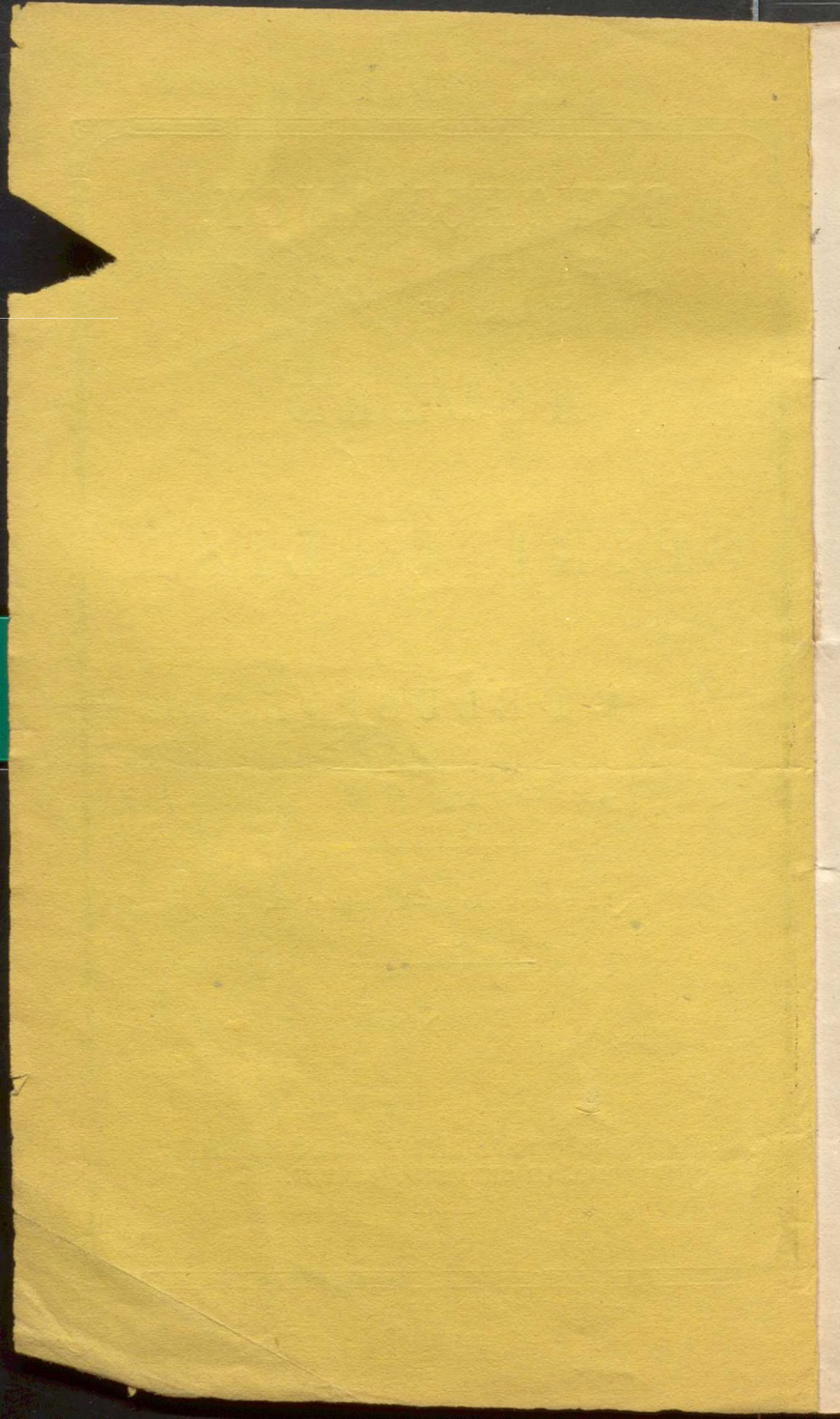
MODERN
SPIRITUALISM
A DELUSION.

H. M.

PROVE ALL THINGS.—1 Thess. v. 21.

cc

PHILADELPHIA:
J. SPITTALL, PRINTER AND PUBLISHER,
NO. 141 CHESTNUT STREET.
1856.



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ENTERED, according to act of Congress, in the year One Thousand
Eight Hundred and Fifty-six, by J SPITTALL, in the Clerk's Office
of the District Court of the United States, for the Eastern District of
Pennsylvania.

WHATEVER of reality there is in obtaining answers to questions by knocks and raps and turning of tables, or in influencing unlettered minds to produce oracular responses and epistolary dissertations, it still remains an unexplained phenomenon; and the learned both in Europe and America have attributed these extraordinary results to the will of the operator, or medium, or to some undiscovered law in nature. If it be a supernatural cause—spirit intelligences speaking through material substances—the question has yet to be solved, Are they really the spirits of the departed, or is it a device of the “prince of the power of the air?” With the assurance that some clearer light may be cast on this all-absorbing subject, the following pages are submitted to the reader’s attentive consideration.

PSYCHOMANCY.

Of the immateriality of the soul and its endless existence in a state of happiness or misery we possess no other knowledge than that which has been revealed to man, and only in the book of revelation can we obtain light on the subject of a future state of existence; for the word of God alone reveals the world of spirits, holy and unholy. Rejecting the revelations of the Bible, man is left without a guide, grovelling in darkness and doubt, and stopping where Plato stopped, doubting between hope and fear and dread uncertainty, and may exclaim with Cato,

“Eternity! thou pleasing, dreadful thought!
Through what new variety of untried being,
Through what new scenes and changes must we pass?
The wide, unbounded prospect lies before me;
But shadows, clouds and darkness rest upon it:
Here will I hold.”

The present mysterious system of psychomancy, or communications with the spirits of the dead, could not be presumed to have spirit agencies had not the knowledge of the existence of spirits been previously obtained from the Bible.

These spiritual beings are called angels, which word, both in the Hebrew and Greek languages, means a messenger. Angels are created intelligences, possessing knowledge far beyond our present conceptions. Created with capability to do good or evil, some angels sinned and were banished from the presence of the Almighty. “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains

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It is a very common error to suppose that the
existence of matter is in itself a necessary
condition of the existence of mind. It is not
so. In fact, the existence of mind is a necessary
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of darkness, to be reserved unto judgment." (2 Peter ii. 4.) "And the angels which kept not their first estate, (or principalities,) but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." (Jude 6.) "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." (Rev. xii. 7—9.)

These rebel angels are called devils, or demons, and their prince is called Satan, or Beelzebub, to whom they are subject, and are constantly employed ministering to him, in his opposition to the will and government of God.

Of the character and employment of angels, holy and unholy, all our information must be derived from revelation.

CHARACTER AND EMPLOYMENT OF HOLY ANGELS.

Holy angels are a superior order of intelligences, and are represented as God's messengers; and never having sinned, they hold an exalted place in the universe of the Omnipotent, being the agents by whom he makes known his will, and executes the purposes of his government, in the performance of which they have sometimes assumed the human form.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground." (Gen. xix. 1.)

"When the woman came, and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told him my name. And Manoah said unto the angel of the Lord, I pray thee let us detain thee until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a sacrifice, thou must offer it unto the Lord: for Manoah knew not

that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid, with a meat-offering, and offered it upon a rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on. For it came to pass when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar; and Manoah and his wife looked on it, and fell on their faces to the ground. (But the angel of the Lord did no more appear to Manoah and to his wife.) Then Manoah knew that he was an angel of the Lord." Judges xiii. 6. 15—21.

"Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any God except their own God." Dan. iii. 28.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. vi. 22.

"Then the devil leaveth him, and behold angels came and ministered unto him." Matt. iv. 11.

"And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the woman, fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said." Matt. xxviii. 2—6.

"And the angel answering, said unto him, I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings." Luke i. 19.

"And there appeared an angel unto him from heaven, strengthening him." Luke xxii. 43.

"And behold the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, arise up quickly. And his chains fell off from his hands. And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me." Acts xii. 7, 8.

"But to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 13, 14.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." Rev. x. 1.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down." Rev. xviii. 21.

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“So shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just.” Matt. xiii. 49.

“Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.” Ps. ciii. 20.

It is from the Bible we learn that angels will be the future companions of the heirs of salvation, redeemed by the blood of Christ.

“But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect.” Heb. xii. 22, 23.

“After this I beheld, and, lo, a great multitude, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might, be unto our God for ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.” Rev. vii. 9—15.

UNHOLY ANGELS.—SATAN.

Unholy spirits are revealed in the Bible as being the angels, or servants of Satan.

By the term Satan we understand the prince of devils, the same as Beelzebub, a name of an idol god of the Ekronites, and applied to Satan by the Jews. “But when the Pharisees heard it, they said, this fellow doth not cast out devils but by Beelzebub, the prince of the devils.” (Matt. xii. 24.)

Satan is a living, active, intelligent, malicious being, who has exalted himself against God; endued with vast capacities, profound sagacity, extensive knowledge, and great power. He can disguise himself, and tempt man in the form of a holy angel, assuming the appearance

of a messenger from the world of light, disguising his own character as the prince of darkness.

“Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil. Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of the Lord.” Job i. 6—12.

“And the devil taking him up into a high mountain, showed unto him all the kingdoms of the world, in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” Luke iv. 5, 6.

Satan can transform himself into an angel of light, (2 Cor. xi. 14.) as he deceived Eve in the form of a serpent, by specious and subtle pretensions and insinuations: “Yea, hath God said ye shall not eat of every tree of the garden? Ye shall not die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil.” (Gen. iii. 1, 4, 5.) Satan can “delude men with professions of extraordinary illuminations, high affections, evangelical truth, revelations, singular sanctity, deadness to the world, austerity, or sublimity of devotion, and in various other ways, that so he might undermine the whole religion of Christ; hurry men into absurdities and extravagancies, and fanatical barbarity; lead them to neglect the plain rule of the written word; and change them into enthusiasts, antinomians, or superstitious formalists.”

An appalling result of religious fanaticism has recently been developed in the murder of Justus Mat-

thews, near New Haven, Conn. Samuel Sly has been arrested and confessed his participation in the brutal deed. He is a member of a religious sect, called Wakemanites, named after Mrs. Wakeman, its founder, who is his sister, and in his confession he says she was so distressed with the bad spirit or power in Matthews, that he thought something must be done to remove it, and he consulted with Jackson, a negro, in regard to using a stick of hazlewood on Matthews, to see what effect it would have upon him. He had procured a stick of that wood a few days previous, in anticipation that it might be necessary to use it for the purpose—as he thought the bark of hazle, in connection with alder, concocted together into a tea, was powerful to remove enchantments. This stick was about an inch in diameter and two feet and a half in length. Sly went into the front room to Matthews, and after locking the doors, struck the deceased, who was sitting in a chair, blinded for some fanatical ceremony, over the right temple, with such force as to bring him to the floor, and then struck him several times with the club. He then took his pocket-knife, some two inches in length, and commenced cutting Matthews' throat. Matthews groaned, but did not utter a word after the first blow. Sly also took a table fork, with which and the knife he mutilated the body. He says he did not design to use any other weapon than the bludgeon, but after he had given the blows, was urged on by some influence to use the knife and fork. After the murder, he remained locked in the room a half hour, when he came out into a Miss Hersey's room, where she was, with a bloody stick and a light in his hand. His hands and shirt sleeves were bloody, and she procured a basin of water to wash himself, and they conversed about secreting the stick, and he then placed it in the cellar. His shirt sleeves were then torn off, and the bloody pieces burned in Miss Hersey's stove—she being present. He afterwards took the club used and cut it into pieces and threw them into the outer vault, where he also put the knife. He took up some of the blood from the floor, and carried it

away. He then went up stairs, where the gathering of the religious fanatics was, and engaged in prayer.

After Sly's confession he was remanded to prison, and Mrs. Wakeman was taken to the jury-room, where she gave a description of her visit to the spirit world, some thirty years since; at which time she says she was murdered by her husband, and remained dead eleven hours, during which time she made the heavenly journey, seeing the Saviour, all the prophets, apostles, martyrs and saints, and having a realizing view of the home of the blessed, after which she was sent back to earth on her mission. She states that she is seventy years of age, and has been the mother of fifteen children, nine of whom are living. Her brother, Sly, is fifty years of age.—*Philada. Sun*, Dec. 28, 1855.

“It is well known that the great chief of the fallen angels, who is described in Scripture under the various names of Satan, Beelzebub, the Devil, and the Prince of the devils, has ever been an irreconcilable enemy of the human race, and has been constantly giving the most decided and most fatal proofs of this enmity from the beginning of the world to this hour. This hostility began with the very first creation of man upon earth when he no sooner discovered our first parents in that state of innocence and happiness in which the gracious hand of the Almighty had just placed them, than with a malignity truly diabolical, he resolved, if possible, to destroy all this fair scene of virtuous bliss, and to plunge them into the gulph of sin and misery. For this purpose he exerted all his art and subtilty and powers of persuasion; and how well he succeeded we all know and feel. From that hour he established and exercised an astonishing dominion over the minds of men; leading them into such acts of folly, stupidity, and wickedness, as can on no other principle be accounted for. At the time of the appearance of Jesus Christ on the earth his tyranny seems to have arrived at its utmost height, and to have extended to the bodies as well as to the souls of men, of which he sometimes took

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absolute *possession*; as we see in the history of those unhappy persons mentioned in Scripture whom we call demoniacs, and who were truly said to be *possessed* by the devil. Nor can there be any doubt that the demoniacs were persons really possessed with evil spirits; and although it may seem strange to us, yet we find from Josephus and other historians, that it was in those times no uncommon case. In fact, it appears that about the time of our Lord's ministry, that tremendous spirit, Satan, or, as he is sometimes called in Scripture the prince of this world, had obtained an extraordinary degree of power over the human race, inflicting upon them the cruellest pains and torments, depriving them of their senses, rendering them wretched in themselves, and terrible to all around them."*

In the first chapter of Job, among those called the sons of God (holy angels) we find one of another character, called Satan, (or the adversary,) to whom the Supreme Governor addresses himself, and who accuses Job as serving God only for the temporal good with which he was blessed. God permits him to deprive Job of his property and children. The answer of Satan to the question, Whence comest thou? elicits the true character of the tempter, who is described by St Peter (1 Peter v. 8.) as a roaring lion, who walketh about seeking whom he may devour." And so Satan says of himself, I come "from going to and fro in the earth, and from walking up and down in it."

WICKED SPIRITS, MINISTERS OF SATAN.

Satan has under his control and at his command angels, or ministers, that execute his malicious projects. These wicked spirits are very numerous, active and powerful; and if a legion of them can combine against one man, as in the instance recorded in the fifth chapter

* Bishop Porteus. See Luke xi. 14—26; Matt. viii. 16. ix. 32—35. xii. 22—30 and 43 45; Luke viii. 30.

of Mark, who can conceive the numbers that there are in this wicked world, of which their great leader is the "god" and "prince." These wicked spirits are able to, and frequently do, transform themselves into angels of light, for the better accomplishment of their dark designs.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. xii. 9.

"And Jesus asked him, saying, What is thy name. And he said Legion; because many devils were entered into him." Luke viii. 30.

It was the opinion of the Hebrews, from the days of Moses, that Satan and his emissaries were active instruments in the infliction of diseases, both bodily and mental, but especially of madness, as in the case of Saul, king of Israel. Saul was troubled with an evil spirit, "and Saul's servants said unto him, Behold now an evil spirit from God troubleth thee," exciting him to terrors, alarms and suspicions, so as to render him at times distracted.

Such complaints are generally referred to impressions on the nerves, or on the brain, but the sacred writers of both the Old and New Testaments refer every thing of the kind to a supernatural agency. The evil spirit was either sent immediately from the Lord, or permitted to come.

Saul, again influenced by the evil spirit, feigned to be prophesying, the better to conceal his murderous intentions, and render David unsuspecting. "And Saul cast the javelin; for he said, I will smite David even to the wall with it." (1 Sam. xviii. 10.)

Nor was the opinion of the influence of the infliction of bodily and mental hallucination peculiar to the Jews alone, but is found in many of the ancient Greek writers, who, however, generally (if not always) used the word *demon* in a good sense, and considered those possessed by such as inspired, if not deified. A delusion, it may be feared, Satan is now working on the minds of men through psychomancy, or spirit rappings; for the existence, sagacity, malice, ambition,

and power of evil spirits are sufficiently declared in Scripture; and there can be no doubt, they are able and ever ready thus to interpose, if permitted; and that human nature is capable of such wickedness as even knowingly to combine with them.

From the fall of Adam those spirits connected with the tempter that seduced him have been permitted, and in some cases even employed, to afflict mankind; while it is a part of the duty and employment of holy angels (not disembodied spirits) to defeat and counteract their malevolent designs, it being decidedly the doctrine of Scripture that both are alike under the control of the Almighty.

“And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” Zec. iii. 1, 2.

“And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so.” 1 Kings xxii. 18—22.

DEPARTED SPIRITS.

The instances in the Bible of the spirits of the dead returning to earth are few; and these cases are such as plainly, without any mysticism, obscurity, or doubt, were understood to be wrought by the immediate interposition of the Almighty. The spirit of the daughter of Jairus, the ruler of the synagogue, returned to her body at the command of Christ. “And he took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway.” Luke viii. 54, 55.

The restoration of Lazarus to life by Jesus Christ, after he had been dead four days. "And when he had thus spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go." John xi. 43, 44.

The son of the widow of Nain was raised from death to life by Jesus Christ. "And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother." Luke vii. 14, 15.

The Shunammite's son was restored to life, and given to his mother, through the prophet Elisha, (2 Kings iv. 32—36;) and the son of the widow of Zarephath through Elijah, (1 Kings xvii. 17—23.)

The appearance of Samuel to Saul, there can be no doubt, was a real personal appearance of the prophet. "Samuel prophesied after his death," not through mystic oracles, nor by proxy, nor by tables, and chairs, and mysterious knockings, but by and in his own person, whom Saul and the woman of Endor saw with their eyes and heard with their ears. A miracle the Almighty was pleased to perform.

At the crucifixion of Jesus Christ many of the "saints which slept arose, and came out of their graves;" their spirits returned to their bodies, and they personally appeared to many in Jerusalem. Matt. xxvii. 52, 53.

In all these instances the spirit retook possession of the body.

SPIRITS OF THE RIGHTEOUS.

Disembodied spirits are nowhere revealed in the Bible as having communication with the inhabitants of the earth. "The righteous is taken away from the evil to come. He shall enter into peace. They shall rest in their beds." (Isaiah lvii. 1, 2.) "Behold, therefore, I will gather thee unto thy fathers, and thou shalt be

gathered into thy grave in peace; and thy eyes shall not see all the evil which I will bring upon this place." (2 Kings xxii. 20.)

The spirits of the righteous are admitted after death immediately into the communion of glory with Christ, and their souls are then made perfect in holiness. "And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." (Luke xxiii. 43.) "And it came to pass that the beggar died, and he was carried by the angels into Abraham's bosom." (Luke xvi. 22.)

When the child of David, king of Israel, lay sick, he fasted and wept; but when the child died he arose and eat bread, for the hope of again meeting his child in a future state of existence consoled him in his present bereavement. "But now he is dead, wherefore should I fast? I shall go to him, but he shall not return to me."

"Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. (Eccles. xii. 7.) And such was the glowing hope of the Apostle Paul when he exclaimed, "for I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better." Not any intimation is given by the inspired apostle that after his departure his spirit would hold communion with the embodied spirits of men on earth.

Redeemed spirits are not styled angels, or messengers, but are represented as a higher order of intelligences, "heirs of glory, and joint heirs with Christ Jesus." "Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels." (1 Cor. vi. 2, 3.) "For both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren. And again, behold I and the children which God hath given me." (Heb. ii. 11, 13.) "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—(Matt. xxv. 34.)

SPIRITS OF THE WICKED AFTER DEATH.

The disembodied spirits of the wicked are kept separate from the righteous, and cannot hold communion with embodied spirits on earth. "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me: and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulph fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, Father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvi. 23—31.) "From which Judas by transgression fell, that he might go to his own place." (Acts i. 25.) "The wicked shall be turned into hell, and all the nations that forget God." (Ps. ix. 17.) "Salvation is far from the wicked; for they seek not thy statutes." (Ps. cxix. 155.)

INTERCOURSE WITH DISEMBODIED SPIRITS.

The great question which forms the nucleus of the whole subject is, are these alledged spiritual visitors the spirits of persons who have existed on this earth; and, as these spiritual communications represent them, are they holy and happy spirits: or are they evil spirits, communicating through what are termed *mediums*, and

personifying the individual supposed to be in communion with?

These are weighty questions in connection with the belief of a spiritual influence thus operating in the moral world, and a spiritual power communicating through physical substances.

Where is the skeptic to seek demonstrative evidence of the possibility of its being an intercourse with the spirits of the departed? Where is the believer in this spiritual intercourse to derive proof that these spirits are good and happy spirits, and really the spirits of the persons they affirm to be; or wicked spirits, under the prince of darkness, personifying the individual presumed to be communicated with?

It is true, philosophy and science have vainly endeavoured to explain this mysterious phenomenon; and Professor Hare, of Philadelphia, has apparently proved, by philosophical and galvanic apparatus, invented to test that it was the result of galvanic agency, that it is not the production of any known principle or law of nature.

None can deny the existence of this mysterious operation; and the skeptic, after the most rigid investigation and analysis, is forced to the conclusion, that it is the operation of a supernatural agency. Nor can the most scrutinizing observer believe that it is the power of the will of the operator, styled a medium, satisfactory results following questions on subjects with which the medium is altogether unacquainted.

If, then, these are spiritual visitors, how are we to decide whether they are good or evil spirits? All the communications represent them as happy spirits, existing in different spheres, of which there are nine, the highest sphere being the abode of the spirits who have reached the highest glory, to which all the rest are aspiring, passing from one sphere to another till they become prepared to enter the highest. The spirits in the lower spheres cannot have communication with the spirits in the spheres beyond them.

No reliance can be placed on the representations of the happy condition of these mysterious spirits to decide whether they are good or evil spirits. And the fact that they speak reverently of the Almighty, attest the truth of the Bible, and approve of all good and condemn evil, is no evidence of their being good and happy intelligences, for evil spirits, from their very nature, will delude by false representations, as Satan, their prince, attempted to deceive Jesus Christ by pervertingly quoting passages from the word of God.

It must be conceded that every human being is attended by invisible evil spirits, emissaries of the prince of this world, and their name is "legion," as his constant companions, from the first dawn of his existence until his departure into another world. These evil spirits are thoroughly cognizant of all the actions, propensities, thoughts, and character of their charge, and may appear through what are termed *mediums* by spirit rappers, and personify the spirit of the individual presumed to be communicated with; an inference indisputable from the revealed character of the apostate angels. "We are too much in the dark to determine exactly what *created power* can effect, and what are its limits; and it seems undeniable, that Satan, if permitted, could produce changes in nature which would to us appear miraculous."*

† "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."†—Ephes. vi. 11, 12.

These are invisible spiritual enemies, "principalities and powers," the rulers of the darkness of this world, and "spiritual wickedness," who formerly occupied high situations in the upper world, but sinned, and were cast down therefrom; namely, Satan and his host,

* Scott.

† According to the marginal reading, "Wicked spirits in the heavens," i. e., according to Doddridge, "apostate spirits who formerly resided there." (See Jude v. 6.)

the great authors of man's ignorance, idolatry, delusion, impiety, and iniquity all over the earth. These invisible enemies wind themselves into the human mind like serpents, opposing man's entrance into heaven by every means which malice, sagacity and subtlety can suggest.

It was the opinion of both Jews and heathens that the air was full of spirits, called *demons*.*

All the communications from the Almighty have been given to man in a plain, tangible, unmistakable form. "I must believe, that when God reveals anything to men, he does not wrap it up in darkness. I must continue to cherish the belief, that when he undertakes to instruct them, he does not leave them ignorant. All which he intends to accomplish he does accomplish. His accredited messengers are not blind leaders of the blind, but clothed with 'light and salvation.' "†

"It does not appear, from anything recorded in the Scriptures, that the prophets of God were thrown into an ecstasy by the inspiration of the Holy Ghost, and deprived of intelligence, consciousness and involuntary agency, when they uttered their oracles. There is nothing in the character of the dreams and visions, &c. of the prophets to prove it. Whatever effects may have sometimes been produced upon their animal system and sensations by the disclosures thus made to them—and these, as in the case of Daniel and John, were very remarkable—the scriptural account of their visions and dreams, and other divine communications made to them, does not intimate that they were unintelligible, or hard to be understood, in consequence of any supernatural mode by which they were moved by the Holy Ghost."‡

"All means used to get help and information *elsewhere* instead of depending on God, submitting to him, and waiting for all needful good from him, in the use

* Whitby.

† Professor Stuart.

‡ Duffield on the Prophecies.

of lawful means, is the worship of Satan, and a real act of idolatry.*"

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." Levit. xix. 31.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any that maketh his son or his daughter to 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. For all that do these things are an abomination unto the Lord." (Deut. xviii. 9—12.)

The several terms here employed must include every species of that superstition, or idolatry, which consists in seeking such information or help from invisible beings, real or supposed, as cannot be obtained from God. All of these practices were either human impostors or diabolical delusions; and either way, conducive to the gratification of that ambitious spirit who aspires in every form to be the god and prince of this world."†

"That witchcraft‡ has existed in all ages of the world cannot be denied, nor would the Almighty have so repeatedly commanded the magistrates of his people to punish with death a crime which had no existence; and witchcraft, or consultation with familiar spirits, is spoken of in Scripture as a real practice. The light of civilization has banished the practice of witchcraft in most civilized societies, and under such circumstances, Satan is no longer capable of exercising his grand purpose of deception and destruction. But he is not to be foiled; and where he loses one advantage ground, he gains another. By exchanging the practice of witchcraft for the prevalence of scepticism, superstition and mental delusion, he only varies his attack, and men suffer themselves to be deluded by his will." That he is deluding thousands at the present day by that infatuating imposition, Spiritualism, prejudicing

* Scott. † Ibid.

‡ Witchcraft is generally understood to mean a compact with evil spirits, by whose agency and assistance, applied for by certain incantations, effects of various kinds may be produced.

them against the church of Jesus Christ, under the covert charge of its organization being defective, flattering the vanity of weak minds, pleasing the sceptic, the infidel, and the freethinker, through writing and entranced mediums, knockings, and raps, and upsetting of tables, is a monstrous absurdity, characteristic of the dark ages, and a mournful evidence of inattention to the unerring light of truth shining through the word of God." "None of the wicked shall understand, but the wise shall understand." (Dan. xii. 10.)

The great reformer, Martin Luther, in his epistle on the establishment of schools throughout the German states, says, "But this I know full well, that how much soever we are dependent upon spiritual influences, the devil gives himself much less concern about my spirit than about my tongue and pen. For my spiritual exercises take from him nothing but myself alone, whereas the knowledge of the Scriptures and the sacred languages makes the world too narrow for him, and strikes at his kingdom."

The Apostle Paul states, that because of man's opposition to the influence of God's Holy Spirit and the church of Christ, God will send them strong delusions, that they should believe a lie. (2 Thess. i, 9, 12.) "This system of delusion reaches a dreadful crisis of damnation, its adherents giving themselves over to horrible, fatal, damning delusions, because of the imposition and lying wonders of this "prince of the power of the air." The inspired Apostle states distinctly, that the delusions, superstitions, lying wonders, and deceitful sophistical reasonings of the man of sin will prevent the reception of the truth, that they might be saved.

The "blasting, withering influence" of this delusion is truthfully portrayed in the following confession, extracted from the Christian Chronicle, Jan. 2, 1856 :

SPIRITUALISM.

This monstrous delusion seems to be spreading, notwithstanding its renunciation by many of its most

intelligent and zealous apostles. Like phrenology, the subject will long be new to many persons of small information, and, for a time, carry some away.

John F. Whitney, Esq., of New York, has recently had his eyes open to see the folly and evil of these rapping clubs, and has manfully published his renunciation of the whole scheme.

Mr. W. is editor of *The N. Y. Pathfinder*, and has for months past, edited a journal, exclusively devoted to Spiritualism. He represents himself as having been "at the head of the most extensive establishment in existence for the investigation of the phenomena, publishing one of the leading journals, devoted entirely to the cause, and employing about the premises no less than eight mediums, for public sittings, for investigation and instructions, and this establishment being carried on at an expense of over two hundred dollars a week," came out in bold renunciation of the whole craft; still entertaining belief in the "undeniable evidences of the existence of disembodied spirits."

He has deliberately concluded from this large experience and observation, that the whole thing is abominable, and says, "Now, after a long and constant watchfulness, seeing for months and years its progress, and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as Rapping, Tripping, Writing and Entranced Mediums, have a baneful influence upon its believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and indorse theories and principles which, when carried out, debase and make men but little better than the brute. These are among the fruits of modern Spiritualism, and we do not hesitate to say, that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been, since they first made their appearance at Rochester, and mortals are to be deceived by their

false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Saviour to redeem the world by its departing from Christ's warning to his followers to beware of wolves in sheep's clothing, and to try what manner of spirits ye were of."

And again he says,—“Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to that of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical changes which a few months will bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be.”

The article from which these extracts are made concludes as follows :

“ We desire to send our warning voice, and if our humble position, as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing.”

Surely, such a testimony, from such a man, must open the eyes of some of the deluded, and check the craft of the designing.

H. M.

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