

THE  
PRINCIPLES OF SPIRITUALISTS

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EXPOSED, *K*

AND THE

PHENOMENA EXHIBITED BY SPIRITUALISTS  
EXPLAINED.

IN TWO LECTURES,

DELIVERED IN THE UNITED STATES IN  
THE YEAR 1859.

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## PREFACE

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THE Author of these Lectures settled in a part of the United States where Spiritualism was a prevailing belief. Among many practices of Spiritualists that were obviously fraudulent, he found real and surprising results, which it was impossible to gainsay, and which appeared to be unaccountable. They did not prove the truth of Spiritualism, but it was not agreeable to have unexplained mysteries which might with plausibility be ascribed to unknown supernatural causes.

Although the proof, that these mysterious phenomena proceeded from the agency of disembodied spirits, rested with those who asserted such agency ; yet it was not altogether satisfactory, as against Spiritualism, to rely solely on the logical rule which requires the affirmative of a proposition to be proved by those who make the affirmation. Neither was it possible for the mind to be satisfied with ignorance

as to the cause of these extraordinary manifestations.

If the only question had been, Have Spiritualists proved the agency of disembodied spirits? a direct negative must have been given to the inquiry. But a verdict against Spiritualism, if "not proven," would not by any means answer all the requirements of the case. The mysterious phenomena would remain without explanation. The busy mind of man would be perplexed. If it could not rest on knowledge, it would roam in conjecture, and many minds would become unsettled on subjects of momentous importance.

Under the conviction that it was both desirable and important to obtain a satisfactory explanation of the cause of these surprising and mysterious effects, the author proceeded to investigate the subject. And these Lectures are the result of his investigations.

The Lectures were delivered in various places in his immediate neighbourhood, and the effects produced were perfectly satisfactory to the Author.

The Lectures are now offered to the public, in the hope that they may benefit the cause of truth beyond the limited sphere in which they were delivered.



The cases referred to in the first Lecture may be found in any well furnished library.

The melancholy incident of the Yale student is stated on the authority of a physician of eminence who was cognisant of the fact, and the case is well and extensively known in America. The description of the psychologised youth is given on the same authority, and the occurrence at La Fayette happened to a near neighbour and friend of the Author.

The other incidents mentioned in the second Lecture were taken from various works that the claims of Spiritualists gave rise to; and the Author is not aware that any illustration or proof he has adduced, has ever been questioned by those who were interested to dispute its authenticity.

The Lectures were composed for a temporary and local purpose, which they answered. The Author now regrets that he did not take notes of his authorities. It is not in his power to recall them all, without considerable labour; and to give authorities for a part of his illustrations only, might cast discredit on the rest.

He considers it is not absolutely necessary to cite these illustrations, because the truth of his theory may be ascertained by applying the tests he has

described to the exhibitions and performances of Spiritualists.

The Author recommends his readers to experiment for themselves, and thus obtain direct evidence of the truth of the theory advanced in these Lectures.

## LECTURE I.

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HAVING the right to insist that Spiritualists are bound to prove the truth of their pretences to hold communion with disembodied spirits; having the right to insist that the results and phenomena which Spiritualists exhibit are not stronger proof of the agency of spirits than they are of the truth of magic, sorcery, witchcraft, or demonology; that is to say, that they either prove nothing to their purpose, or too much for their purpose; conceding largely to Spiritualists, and admitting that many of their alleged facts and phenomena are real and actual manifestations of intelligence and power, there still remain several ways to prove that the pretences of Spiritualists to communicate with disembodied spirits are false pretences.

I do not hesitate to assert that Spiritualism is shown to be false, by proving that any opposite and contrary system is true.

Proof that the facts and phenomena of Spiritualism proceed from natural causes, would make it unreasonable to ascribe these phenomena to causes that are supernatural. Truth is one and immutable;

and if one system is proved to be true, every opposite system is thereby shown to be false.

Christianity is a proved truth. Spiritualism is contrary to it ; therefore Spiritualism is a proved lie.

Proof that the facts and phenomena of Spiritualism proceed from natural causes, would be evidence that these phenomena do not proceed from causes that are supernatural.

Evidence that Spiritualism has inherent absurdities so gross and palpable that they make it an incredible absurdity, would be equivalent to evidence that it is false.

I undertake to show, 1st., That the phenomena that Spiritualists exhibit to prove the agency of disembodied spirits, proceed from natural causes, and therefore do not proceed from causes that are supernatural ; 2ndly, That Spiritualism is too absurd to be credible. And I will show that Spiritualism is not spiritual, and that it is a licentious absurdity, as well as an incredible absurdity.

The phenomena which Spiritualists adduce as evidence to establish their claims may be ranged in these classes :—

1. As manifestations of power or force.
2. As manifestations of intelligence or mind.
3. As manifestations of power and intelligence combined.

Under one or other of these three heads is included every fact that Spiritualists bring forward to establish their claims ; they cover all the ground in dispute.

I have engaged to show that all the phenomena in question arise from natural causes only, and

therefore cannot proceed from causes that are supernatural.

Suppose I fail in my proof; what then? My failure would only show that I am not equal to the task I have undertaken, and that I have overestimated my own powers. But would such arrogance on my part improve the cause of Spiritualists? Not in the least. It would leave Spiritualism just where Spiritualism now is. It would leave it a system which is destitute of proof; and from its licentiousness and absurdity, meriting the scorn and derision of mankind. But observe, I have no intention or fear to fail in my undertaking. And suppose I succeed in it; what then? Why, the Spiritualists will be left without the slightest excuse to cover their licentious absurdity.

At the outset of our investigations, it will be proper clearly to understand what Spiritualism is: what it is in its pretences; what it is in its professions; and what it is in its principles.

The pretences of Spiritualism commence with the name they have given to their invention. The name Spiritualism is a name of pretence. It implies that this Spiritualism is spiritual above all that preceded it. It implies that a Being, who is a Spirit, and to be worshipped in spirit and in truth, is not spiritual enough for Spiritualists. It is too gross for them, and they turn from it to pure Spiritualism in the abstract.

These are high and lofty pretensions. Let us see how they are carried out and realized.

Andrew Jackson Davies, the Poughkeepsie seer

and clairvoyant, the leader and teacher of the new philosophy, in his work entitled "The Principles of Nature, her Divine Revelations, and a Voice to Mankind," says, "I would have all understand, that I consider all things, whether tangible or intangible, are material." All things, whether tangible or intangible, are material !

Then the name Spiritualism is a false pretence, and a gross attempt at a delusion.

Turning away from this lying impostor, let us examine another work, that is also of great authority with Spiritualists. The title of this work is, "Astounding Facts from the Spiritual World ;" and I am told it is received by many as a kind of Spirit-Gospel. The Author informs us that the work "maintains the great doctrines of Christianity." And this precious Gospel tells us, that "when the philosophy of Spiritualism is fully understood, it will be little more than an unfolding and filling up of the Bible ;" that it will be a "refreshing to all believers in the New Testament ;" and, that he would be "jealous over God's perverted truth, with a godly jealousy, and espouse all men to Christ."

With these alluring professions before us, let us examine the Spirit-Gospel, and ascertain in what manner it will "refresh" our religious aspirations and knowledge, and "unfold and fill up" the glorious hopes and consolations that are set before us in the Bible.

The Spirit-Gospel tells us, that when we get into the angelic state, our advantages will be only about

double what they were in the body, and that they will consist chiefly of rapid locomotion and extended vision. This is singular teaching to maintain the great doctrines of Christianity. It is not an encouraging prospect; and it affords but small help to enable us to bear the trials and sorrows of life with resignation and content. But let us proceed with our investigations, and endeavour to be serious and sober-minded whilst we make our inquiries.

We are assured that a man who loves rum in this world carries that love with him into the next; that the spirit of a drunkard can gratify his appetite ten times as easily as when he was in the body; that he can enter any man's cellar, and lay his face through the staves of a hogshead of rum, and inhale its fumes until he is intoxicated.

It is hard to find that in the next world the drunkard will so decidedly have the best of it. His advantages will be increased tenfold, and ours only twofold.

Let not even this miserable balderdash prevent our further inquiries, and deter us from trying to sound the new philosophy to its depths.

In a chapter on "Celestial Marriage," after certain statements which it is impossible for me to transfer to my lecture, the Spirit Gospel proceeds in these words:—"Any positive spirit (that is, a male spirit) has free access to any negative spirit (that is, a female spirit), where there is affinity; that though the male may have a female companion, who is constitutionally adapted to be to him, a better helpmate, on the whole, than any other, and so

generally accompanies him, yet the latter has no jealousy and knows no exclusiveness ; that she is glad to have the life of God increased in any way and anywhere, and that the same liberty will ere long be given to men on earth."

I cannot trust myself to comment on this passage ; but I denounce the author to be a blasphemous hypocrite, when he emits these sensuous doctrines as "an unfolding and filling up" of the Bible.

The foregoing statements are sufficient to exhibit the pretences, the professions, and the principles of Spiritualists. I am not called upon to speak of their practices ; it is well known whether they fall short of their profession and principles.

Leaving this part of my subject, I shall now proceed to show, that the manifestations of power or force which Spiritualists exhibit, proceed from natural causes only. With this view, let me call particular attention to the following cases.

Angelique Cottin was a native of La Perrière, in France. When she was fourteen years of age, and on the 15th of January, 1846, while weaving silk gloves at an oak frame, in company with other girls, the frame began to jerk, and they could not by any efforts keep it steady. It seemed to be alive. Being alarmed, they called in the neighbours, who desired them to sit down and go on with their work. They went one by one, and the frame remained still, till Angelique approached, when it commenced its movements, and she was attracted to the frame. Her parents thought she was bewitched or possessed, and they took her to the Presbytery, that the



spirit might be exorcised. The Curate refused to do so, but set himself to observe the phenomenon ; and being satisfied of the fact, he sent the girl to a physician.

Meanwhile the intensity of the influence increased. Persons near her frequently felt electric shocks. The effects were diminished when she was on a carpet, and they were strongest when she was on the bare ground ; the only place she could repose on was a stone covered with cork. Any thing that touched her dress would fly off from it, even though a person held it on ; and a M. Herbert, while seated on a heavy tub, was raised up with it.

Many enlightened and scientific men investigated these phenomena, with every precaution to prevent imposition.

The physician to whose care Angelique was consigned, took her to Paris, accompanied by her father and mother ; she was received by Arago, who investigated the case, in the presence of M. Taugier and M. Goujon, and made a report to the Paris Academy of Sciences on the subject.

The following extracts are taken from Arago's report :—

“ 1st. It is the left side of the body that seems to acquire this sometimes attractive, but more frequently repulsive property.

“ 2nd. A sheet of paper, a pen, or any other light body, being placed upon a table, if the girl approaches her left hand, even before she touches it, the object is driven to a distance, as by a gust of wind ; the table itself is thrown down, the moment it

is touched by her hand, or even by a thread which she may hold in it. This causes instantaneously a strong commotion in her side, which draws her towards the table ; but it is in the lower part of the body that this singular repulsive force appears to concentrate itself.

“ 3rd. If she attempted to sit, the seat was thrown far from her, with such force, that any person occupying it would be carried away with it.

“ 4th. A chest on which three men were seated was moved in the same manner. Another day, a chair, which was held by two strong men, was broken in their hands.

“ 5th. These phenomena manifest themselves in a greater or less degree during the day ; but they show themselves in their intensity during the evening, from seven to nine o'clock.

“ 6th. Then the girl is obliged to continue standing, and is in great agitation.

“ 7th. She can touch no object without breaking or throwing it on the ground.

“ 8th. All the articles of furniture which her garments touch are displaced and overturned.

“ 9th. At that moment many persons have felt, by coming in contact with her, a true electric shock.

“ 10th. During the entire duration of the paroxysms the left side of the body is warmer than the right side.

“ 11th. It is affected by jerks and unusual movements, and a kind of trembling, which seems to communicate itself to the hand which touches it. The young person, moreover, presents a peculiar

sensibility to the action of the magnet. When she approaches the north pole of the magnet, she feels a violent shock, while the south pole produces no effect; so that, if the experimenter changes the poles without her knowledge, she always discovers it by the difference of the sensations which she experiences."

Arago's report to the Paris Academy of Sciences is concluded in these words:—

"The great fact demonstrated in this case is, that under peculiar conditions the human organism gives forth a physical power which, without visible instruments, lifts heavy bodies, attracts or repels them according to a law of polarity, overturns them, and produces the phenomena of sound."

The facts of this case are so important towards explaining many of the phenomena of power which Spiritualists adduce to support their claims, that I shall repeat the conclusion that Arago arrived at on the subject; namely, the great fact demonstrated in this case is, that, under peculiar conditions, the human organism gives forth a physical power which, without visible instruments, lifts heavy bodies, attracts or repels them according to a law of polarity, overturns them, and produces the phenomena of sound.

There are many other authenticated cases, in which the existence of this invisible physical power, which I shall call human electricity, has been exhibited. I will describe three of them.

On Monday, the 6th of January, 1772, about ten o'clock in the forenoon, as a Mrs. Golding was in the parlour of her house, at Stockwell, in England, she

heard the china and glasses in the back-kitchen tumble down and break. Her maid came and told her that the stone plates were falling from the shelf. Mrs. Golding went into the kitchen, and saw them broken. Presently after, a row of plates from the next shelf fell down whilst she was there and nobody near them. Other things then began to tumble about, some of them breaking; and there were violent noises all over the house, and wherever she went, accompanied by the servant girl, there was the same state of things. Mrs. Golding was terrified, fled to a neighbour's house, and fainted. A surgeon was called, and she was bled: the blood sprung out of the basin upon the floor. Soon after, the basin broke in pieces; and a bottle of rum, that stood by it, broke in the same manner. Mrs. Golding then went to a second neighbour's, as the destruction continued of the effects which had been conveyed to the first neighbour's. When the maid left one of these houses, the disturbances ceased; when she went to one of them, they began again; but to a slight extent only, if Mrs. Golding and she were apart. But if they came into each other's company, then the disturbances were more violent. Early the next morning there were great noises and destruction in the house, and all the tables, and chairs, drawers, and other things were tumbling about. Mrs. Golding went to the bedroom of her niece, a Mrs. Pain, and desired her to get up, as she could remain there no longer. Mrs. Golding and her maid then went over the way to one Richard Fowler's; the maid then returned to Mrs. Pain, and

afterwards rejoined Mrs. Golding at Mr. Fowler's. Up to this time all was quiet at Mr. Fowler's ; but as soon as the maid and Mrs. Golding were together, the same things happened there as had happened at other places. Mrs. Golding then returned to her own house, having the maid with her. Again the old scenes were repeated at Mrs. Golding's. The maid was sent for Mrs. Pain ; and as soon as the maid left, all was quiet at Mrs. Golding's house. When the maid returned, she was discharged, and no disturbance took place afterwards.

In this case, it is impossible not to recognize the action of the same human electricity that was manifested in the case of Angelique Cottin, and described by Arago.

But in the case of Mrs. Golding, a new property is exhibited of the invisible physical power which, under certain conditions, emanates from the human organism ; namely, that the power is increased by the association together of more than one person when their bodily conditions are suited to its development and exercise.

In the year 1835, an action at law was brought in Scotland by a Mr. Webster, against a Captain Molesworth, to obtain compensation for injuries done to the substance and reputation of a house which the Captain rented from Mr. Webster. The injuries to the substance of the house consisted of certain holes in the walls and floors, which the defendant had made in order to discover the causes of certain noises which tormented himself and family. And the injury to the character of the house con-

sisted of the bad name he had given it by saying it was haunted.

Witnesses for the Defendant comprised Justices of the Peace, and officers of the regiment quartered near, and who at various times had endeavoured to help the Captain to discover the cause of the noises that disturbed him.

It appeared from this evidence that the noises consisted of knockings, poundings, and scratching sounds, and rustlings in different parts of a particular room, and sometimes in other parts of the house. The concussions would sometimes shake the walls of the house. At times certain boards of the floor appeared to be most affected; at others, certain places in the walls. With military ardour, Captain Molesworth endeavoured to execute martial law on the noises by shooting at them with his gun. He also cut at them with an axe. But the noises would not yield to either shot or steel, and were not amenable to military law.

The bed on which a girl, aged thirteen years, was confined by illness, was often raised from the floor, as if some force was applied beneath it.

This greatly alarmed both her and her family. This force was in some way connected with the invalid. Wherever the girl was moved the force accompanied her.

With the exposition before us which Arago has given of the case of Angelique Cottin, how clearly we understand this Molesworth case. How simple and natural it appears. And how mysterious and marvellous it would seem, but for the light which Arago has cast on the subject.

The next case I shall mention is one deserving of much attention. It is the case of Mrs. Frederika Hauffe, of Provooste, a small village situated in one of the mountainous districts of Germany. The history of the case has been published by Dr. Kerner, Mrs. Hauffe's physician; and the facts were investigated by multitudes of scientific men, many of whom are believed to be still living. In the region in question, the inhabitants are subject to a magnetic disease, which, in the case before us, in the year 1822, terminated in a magnetic sleep, which continued for about seven years, with occasional interruptions. The early developments of the disorder were characterized by knockings on the wall, noises in the air, and other sounds that were heard by other people. Many vain efforts were made to discover the cause of these noises. Mrs. Hauffe's father became so alarmed, that he declared he would stay in the house no longer. The noises were not only audible in the house by every one in it; but to passengers in the street also, who stopped to listen to them as they passed. Articles of furniture, crockery, and other things, were moved about, when no cause for such movements was visible.

The progress of the disease was marked by great physical suffering; so that when Mrs. Hauffe was placed under the care of Dr. Kerner, on the 26th of November, 1826, she appeared the picture of death, wasted to a skeleton, and was unable to rise up or lie down without assistance.

While she was under Dr. Kerner's care, the rapping sounds were not only continued in the

room and house where she was; but she could regulate them at will, and produce any number she chose in the houses of individuals who had previously been with her, and had thereby established sympathetic alliance with her.

Surrounding objects were sometimes attracted towards her, and sometimes repelled from her. At one time Dr. Kerner found, on placing his fingers near Mrs. Hauffe's, that there was a powerful attraction between them; and on raising his hand upwards, her body was raised and suspended in the air, just as a magnet suspends a piece of iron. This experiment was frequently repeated by himself and others, and with the same result.

Mrs. Hauffe's case is extremely interesting and important, not only as an exhibition of invisible physical power emanating from the human organism, but also as showing that such power can be directed by the will, and exerted at a distance. It is the command of this power by the will, and distant application of it, that makes Mrs. Hauffe's case so instructive and interesting.

But the control of this power by the mind, and the exercise of this power at a distance, have not been confined to the case of Mrs. Hauffe.

These properties were conspicuously displayed in the well known case of the drummer of Tedsworth, in England, which occurred in the year 1661. The case appears in Baxter's work on "The Certainty of the World of Spirits," and in other publications. But time will not allow me to refer to the case; as, though of much interest, it is also of much length.



Let us now review and recapitulate what we have learned from the cases that have been brought under consideration.

We find that, under peculiar conditions, not disembodied spirits, but the natural living human body, gives forth a physical power which, like common electricity, makes noises, and gives shocks, and, like magnetism, attracts and repels. We find that in human electricity, as in the case of common electricity, the electric matter can be collected and concentrated by an apparatus proper for the purpose.

As with the Leyden jar in the case of common electricity, so with the human body in the case of human electricity, more electricity can be obtained from several jars or several human bodies, than from a single jar or a single human body only.

This human electricity may also be controlled and directed by the will, and be exerted at a distance.

We have here, therefore, a natural invisible human power, that may be increased by an aggregation of humans, and which can be directed by the will and exerted at a distance.

This power makes noises and gives shocks, and it attracts and repels. It knocks, it pushes, it drags, it lifts, it carries, it throws down, and breaks, and destroys.

When a circle is formed, and many human jars are made as it were into a battery to concentrate human electricity, this electricity is collected, the jars are filled, the electricity overflows; and according as will, power, directs the application of this electricity, or otherwise, so either the electricity is

applied accordingly, or it acts according to its nature, and independent of control. It raps, it lifts tables, it turns tables, and it performs all those acts of power on inanimate objects, and on animate objects also, which, Spiritualists pretend, proceed from disembodied spirits. Formerly, the manifestations of this human electricity were infrequent ; but by the means of the newly-discovered apparatus, the circular human battery, the newly-discovered human electricity can generally be applied as required. That is to say, it can be produced when the circle contains an individual whose bodily condition is suitable to the purpose. And spirit circles are seldom formed, unless the presence of such an individual has been secured.

Besides this invisible natural human power, there are other invisible natural powers inherent in living organism which can be applied and guided by the will.

Mesmerism, or animal magnetism, is an invisible power which, like human electricity, under certain conditions, emanates from the human body ; and this human magnetism, like human electricity, when fully developed, can be directed by the will, and exerted at a distance. The electrical eel, for instance, at his will can give shocks which will kill a horse ; and if you take liberties with a fish called the sting-ray, and touch it with your hand, it will give you a shock that will jar your arm up to the elbow.

But human electricity is a power which appears to emanate from humans only when they are in a

conscious state ; and, as far as it has hitherto been observed, it never occasions unconsciousness in others.

Spiritualists, however, display some exhibitions of power which occasion total insensibility in those who are subject to them.

It remains for me to show that these manifestations proceed from natural causes.

Mesmerism is an invisible natural power, which emanates from the living human organism, and acts on the living human organism. It acts on the muscular system ; it acts on the organs of sensation ; and it acts on the mental powers.

The effects of mesmerism are great, both in variety and number. They are subtle in the extreme ; and some of them are apparently contradictory to others of them ; and they are mysterious and powerful.

All the phenomena of force which Spiritualists exhibit to support their pretences, and which do not proceed from human electricity, can be satisfactorily ascribed to mesmeric power, and cannot be satisfactorily ascribed to any other source.

Although mesmeric power appears to be inherent in the human organism, yet it can only be applied by, or applied to, such organisms as are suited to its action. Its action cannot be relied on ; it acts as if it were capricious. Some organisms will not receive effective mesmerism ; they cannot be subjected to mesmeric influence. Others again have none to spare ; they cannot bring any other under the power of mesmerism. Others exert strong mesmeric power ; and others are abjectly submissive to its influence.

But to treat satisfactorily of mesmerism, requires me to consider it, not only as an instrument of force, but also to explain its operation on mind. Time would not permit me, on this occasion, to be thorough on this part of my subject ; and I shall postpone to my next Lecture the explanations and proofs which I have to adduce in completion of my undertaking, to show that all the phenomena, both of intelligence and power, which Spiritualists exhibit to prove the agency of disembodied spirits, proceed from natural causes.

LECTURE II.

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THE object of my Lecture is to show, that the facts and phenomena which Spiritualists exhibit, and adduce as evidence of the agency of disembodied spirits, proceed from natural causes only; and that the modern belief in the visitation of disembodied spirits is as groundless as ancient belief in demonology, magic, witchcraft, or sorcery.

In my first Lecture I undertook to show that Spiritualism is both an incredible absurdity and a licentious absurdity.

I have already adduced a notable specimen of the licentious teachings and doctrines of Spiritualists: it is not my intention to pursue that part of the subject any further. I quoted from Spiritualist authority what is abundantly sufficient to prove that their teachings are immoral and licentious. Their practices are too well known to make it necessary for me to speak of them. I leave this part of the case with confidence in the decision which you will arrive at on the subject.

In my first Lecture, I proposed to examine the evidences of the claims of Spiritualists in three points of view.

1. As the manifestations of power or force.
2. As the manifestations of intelligence or mind.

3. As the manifestations of power and intelligence combined.

I proved, from extremely interesting cases, and from the cautious investigations and deductions of men of eminent scientific attainment, that, "under certain conditions, the human organism gives forth a physical power which, without visible instruments, lifts heavy bodies, attracts or repels them according to a law of polarity, overturns them, and produces the phenomena of sound."

We ascertained also, that the modes in which this invisible natural power may be manifested and exerted are almost endless in variety and number.

I showed that this power may be controlled, and directed or applied, by the will ; and that it may be exerted at a distance from the body from which it proceeds. This natural force strikes, and gives shocks like electricity ; on which account I called it human electricity. Like magnetism, it attracts and repels. From the cases which were adduced in my Lecture, it was shown that this natural power pushes, and lifts, and carries, and produces sounds, and destroys.

It appeared that this natural power, either alone, or in combination with mesmerism, will account for and explain rapping, and table-turning, and tipping, and all other phenomena of power and force which Spiritualists exhibit in support of their pretences, and therefore that the exhibition of power affords not the slightest ground or foundation for the belief in the manifestation of disembodied spirits.

I have nothing to add of importance to this part of the subject.

The remaining points I have yet to investigate are, (1) The extremely interesting phenomena of intelligence, or mind, which Spiritualists adduce in support of their claims to hold intercourse with disembodied spirits ; and (2), I have to show that there are absurdities in Spiritualism which make it an incredible theory.

In order to account for the phenomena of intelligence which I admit are exhibited by Spiritualists in support of their pretences, and to explain the source from which the phenomena arise, it is necessary to consider the influence and control which can be exerted on the mental powers through the agency and by the means of mesmeric sympathy and possession.

The effects of mesmerism are great, both in variety and number ; they are subtile in the extreme, and contradictory to each other ; and they are mysterious and powerful.

As I stated in my last Lecture, mesmerism is an invisible natural power, which emanates from the living human organism, and acts on the living human organism. It acts on the muscular system ; it acts on the organs of sensation ; and it acts on the mental powers. And I further stated that, although mesmeric power appears to be inherent in the human organism, yet it can only be applied by, or applied to, such organisms as are suited to its action. Its action cannot be relied on. It acts as if it were capricious. Some organisms wont receive effective mesmerism. They cannot be subjected to mesmeric influence. Others again appear to have none to

spare ; they cannot bring others under the power of mesmerism. Some exert strong mesmeric power, and others become abjectly submissive to its influence.

It will be convenient to treat of mesmeric power in three different degrees or stages of its development.

In the first of these stages, the influence of mesmerism on the mind is the same as the influence I described of mesmerism on the body. It produces insensibility. The mind sleeps, and it sleeps soundly. Unconsciousness is perfect and entire. For example, surgical operations of every degree of severity are performed on persons who are mesmerised, without their knowing it.

In the usual and common development of the second stage, the mind awakes from mesmeric sleep, and becomes active. But the mesmerised mind has not any proper self, or independent consciousness or sensibility. This activity of mind is neither of itself nor for itself. The mental powers that are exercised by the mesmerised are under the absolute control of the mesmeriser. The mesmerised mind thinks, feels, and sees, only as the mesmeriser wills it to think, feel, and see.

As an example of the second stage of mesmeric development and possession, I will mention the case of a student of Yale College, who was peculiarly subject to mesmeric influence, and was peculiarly subject to the mesmeric power of one of his fellow students. This fellow student and some of his companions determined to see to what extent mesmeric power could be exerted, and they agreed to lead



their victim through a mental course of crime, and to carry him on to its final result. He was accordingly mesmerised, and then the mesmeriser willed him successively to consider himself first a robber, then a murderer, then a pirate, then to walk the plank, then to be drowned, and to die, and to lie in hell and in torment.

In this mesmeric death, the look was cadaverous, the features sunk, the skin shrivelled, the breathing became insensible, and the pulse all but insensible.

The students were alarmed, and the mesmeriser fled. Other students came, and by reversing the passes and other means, they partially unmesmerised the student; but his brain had become excited, and the excitement of the brain, and a confused belief that he was in the torments of hell, made him frantic with the phrensy of terror and despair. Strong doses of morphine were forced down his throat, and at length sleep was obtained. From this sleep he awoke free from mesmeric influence; but he awoke a maniac, and a maniac he remained.

This melancholy case affords a very striking proof of the power which mind can exert on mind by the influence of mesmerism.

In the state of mesmeric development which I have just described, the body remains passive and insensible.

The third mesmeric state which I shall examine and describe, is the psychological state. In this state the body becomes active as well as the mind. But this activity of the mesmerised body, any more

than the activity of the mesmerised mind, is not its own healthy activity. It is induced from without; the body has a mesmeric docility and energy, but it receives its impulse only from the mesmeriser. The body is dead to its own healthy activity, conscious and self-originating powers and sensations.

In a case of this description, the mesmeriser, in order to quicken the action of mesmeric influence, placed a copper cent, in which a dime was bedded, in the hand of a somewhat slender youth, who was to be psychologised. He soon became mesmerised, and quickly passed into the psychological state. The mesmeriser then invited any person present to wrestle with the psychological subject. A man over 200 lbs. weight came forward, and the slim youth threw him over his shoulder, and held him there, vainly striving and struggling to get free.

The youth, at command of the mesmeriser, placed himself first in one painful distorted position, and then in another, and he was fixed in each as if he was made of stone. Then he was told to whirl his hands round as the felloes of a wheel go when it is in motion; he did so. "Faster," was the word; and faster his hand went. "Faster still;" and his hands were whirled with a rapidity that made it impossible to distinguish one hand from the other. The youth was then told he was a dog, and must bark. He did so. He was then told there was a rat on the floor, and he must catch it. Then there was a regular rat hunt without a rat. The supposed dog barked, and went here and there and everywhere after the supposed rat.

At last the supposed dog went through the motions of seizing and shaking a rat, just as a real dog gripes and crunches it.

You will observe how perfect and entire were the control and dominion of the mesmeriser over both the mind and body of the mesmerised.

When the youth was released from the psychological state, he was perfectly unconscious of all that had taken place during the time he was psychologised ; and on trying his strength with the big man whom he had thrown and held on his shoulder, he was unable to lift him from the ground.

I have now described three ordinary and recognised stages or degrees of mesmeric possession, as they are usually manifested and developed. They are :—

1st. The state of primitive or elementary mesmerism—a state in which the body and mind are affected by mesmerism, in the same way in which they are affected by chloroform.

2nd. The state of clairvoyance, in which the body remains insensible and the mind becomes active ; not active with a healthy and self-conscious activity, but active and impressed only by the will and influence of the mesmeriser. In this state the mesmeriser has absolute dominion over the will of the mesmerised. The will of the latter, though unconscious, is in abject submission to the will of the former.

3rd. The psychological state, in which the bodily powers as well as the mental powers, of the mesmerised have passed from an insensible and dormant state, to a state of activity and energy ; but a

state in which the mind and body have no conscious or self-originating action, but are under the absolute direction and control of the mesmeriser.

I have described these developments as they are ordinarily and generally manifested. But mesmeric influence is exhibited in many different ways ; there is no limit to the variety of these manifestations. They are as various as the fancies and imaginations of mankind.

The state of clairvoyance, or seeing clearly, is not unfrequently a self-induced state. Thus, a wise woman at La Fayette lately told a friend of mine, who was a stranger to her and to the place, the particulars of his past life, and the object of his present pursuit. By self-induced clairvoyance she established with him mesmeric mental sympathy ; she read his mind, but she could only tell what was passing there. He tried her by asking for a description of a particular individual, upon whom he pretended his mind was fixed. She replied,—“ You have confused your mind, I can’t give it.” This was true as regards the inquirer, and it is instructive as regards the inquiries we have in hand.

There are different ways to establish mesmeric mental sympathy with other minds ; and these methods are many and surprising. Contact is not always necessary for the purpose, neither is a conductor always necessary ; at least, a material or substantial conductor, that reaches from one party to another, is not always necessary.

In some cases, a letter sent from one party to another will establish mesmeric connection between

them. It acts as a carrier as well as a conductor. A pocket-handkerchief drawn through the hands of the mesmeriser will act as the carrier of mesmeric magnetism, and transfer mesmeric ascendancy away from the magnetiser, and establish it in a third party who receives the handkerchief.

A slip of paper will often establish mesmeric sympathy with a self-induced clairvoyant who receives it. If the paper has writing on it that is known to the sender, the clairvoyant will read, not the writing on the paper, but the writing in the mind of the sender, and the clairvoyant can read and disclose whatever else is in the mind that is thus placed in mesmeric sympathy with it; but the clairvoyant can disclose only the impressions it receives from its mesmeric affinity.

The state of somnambulism is a psychological state of a peculiar description. Somnambulism appears to me to be more surprising and mysterious than any other mesmeric phenomenon with which we are acquainted. It is neither self-induced, nor produced from without. It arises we know not how. But we know that it does arise, and we know it in its effects.

A somnambulist will write letters and theses, he will compose poetry and music, and solve mathematical problems which he could not solve when he was in a healthy conscious state; and when he is roused from out of the somnambulant condition, he will be unconscious of his doings whilst he was in it. A somnambulist appears to be the active instrument of his own will and intelligence, without being

conscious of it ; just as, in ordinary cases, the clairvoyant and psychologised are instruments of the wills and intelligence of others without being conscious of it.

In clairvoyance, the perceptive faculties of the mind are stimulated and quickened : the degree to which they can be extended is unknown. But it is great.

In psychology, the bodily powers are energised and made intense. There is some resemblance between the action of mesmerism on the mind and body, and the action on them of fermented liquor. A certain quantity of each stimulates and excites. A certain other quantity of each causes total insensibility in the one case, and almost total insensibility in the other case ; and in extreme cases, both mesmerism and liquor will occasion insanity and death.

Let us now inquire what is a Medium ? and whence does a Medium obtain the intelligence it communicates ?

Before I answer these questions, I will call your attention to some instructive evidence that mediums have themselves given on the subject.

A friend of Andrew Jackson Davies expressed surprise to a Baptist minister that the latter should hold the doctrine of future retribution, when palpable evidence to the contrary could be produced. A. J. Davies's friend proposed to place him in a clairvoyant state, and then see what account he would give of the condition of the dead. This was done, and A. J. Davies, in reply to his friend's ques-

tions, testified, with apparent delight, that "Ah, all were happy; very, very happy." "What do you think of that," says the mesmeriser to the minister; "how can you resist such evidence?" "Put me in communication with Mr. Davies," says the minister. This was done. The minister, without speaking, fixed his mind upon a most depraved character, who had lately been executed for murder; Davies soon began to scream with the greatest anguish, and he cried out, "Do let me off; do let me off, I can't endure it." He was asked what he saw. He named the murderer in question. "Where is he?" asked the minister. "In hell," was the reply. "I can't endure the sight of him; do let me off." "What do you think now?" said the minister to the mesmeriser. And what ought we to think of this case? It is surely calculated to teach us something respecting the pretences of Spiritualists. What can it teach us but this—that the pretended Divine revelations of Andrew Jackson Davies, the seer and clairvoyant; and apostle of the new philosophy, are merely the reflexion of the minds and wills of those mortals, tabernacled in flesh, who happen to be in mesmeric connection with him.

Now look at another case. Two gentlemen, who had been been astonished and confounded with some spirit phenomena, agreed with a Baptist, a Congregationalist, and a Universalist, to meet them at the same place and circle, and they met accordingly. In answer to the inquiries of the Congregationalist, the evangelical view of heaven and hell

and eternal punishment was affirmed to be immutably true, and that sprinkling was the correct mode of baptism. The Baptist was informed the same doctrines as those before mentioned were true, but that immersion was the correct mode of baptism. The Universalist was told that the doctrine of universal salvation was true, and that baptism in any form was a matter of indifference.

We learn from this case the same lesson that we learned from the case of A. J. Davies, namely, that the mediums merely reproduce the minds of the inquirers. The mind of the inquirer is reflected from the medium, as the face of the inquirer would be reflected from a mirror.

Again; Mr. Bowditch, a friend of Dr. Bell, of the Sommerville Lunatic Asylum, through the celebrated medium Mrs. Haden, willed in his own mind, and therefore compelled the pretended spirit to announce, that its name was "miserable humbug," and that spirits lived on pork and beans. Mr. Bowditch was unable to verify as true anything stated by Mrs. Haden, except what at the time was in his own mind. He knew the number on his own watch; he asked the medium to give it, and the medium gave it. The number on a Mr. Ward's watch was not known. The medium was asked to give that number, and the medium could not give it. The watch was opened, and Mr. Bowditch informed himself of the number; then, when the number was in his own mind, and not till then, the number was given by the medium. It was given by reflexion from the mind of Mr. Bowditch.



Take the case of another celebrated medium, Mrs. Fisk. Through her the pretended spirit said he was the devil, and had been dead two years, and was uncle to the inquirer. The next pretended spirit gave himself out as the disembodied spirit of the inquirer himself, and said he died six months before of hydrophobia. These answers, and that relating to spirits in the angel homes living on pork and beans, were obtained because they were willed by the mental acts of the inquirers, as tests of the truth of the pretences of Spiritualists.

In another case, Dr. Bell, whom I have already named, having taken to a spirit-circle two letters out of a pile of old date, without looking at them, addressed the supposed spirit of his brother, with whom he had been put in communication. He said, "Now, as you have answered certain things here," (alluding to some rolled-up pieces of paper,) "which show that, if you are really present, you can see plainly, I will unfold these letters behind me, and you will rap out the names of the writers." The names could not be given.

Dr. Bell applied the same test on a subsequent occasion. He unfolded behind him letters which he had not looked at. He then asked the pretended spirit if he saw him clearly and distinctly as they saw each other face to face. He said he did. The Doctor then said, "Of course you can see and read this letter, or its signature, which I hold open behind me." It could not be given. The Doctor then cast his eyes upon the signature, and remarked, "He was sure he should now get the signature cor-

rectly, because it was in his own mind." And he got the name accordingly.

When a fact must inevitably be known by the spirit, if a real spirit, and is not known correctly by the inquirer, it is the inaccurate knowledge of the inquirer, and not the accurate knowledge of the spirit, that is produced by the medium. But it is needless, and it would be tedious, and it would occupy too much time, to give more evidence from mediums on this part of the subject.

Let us now resume the inquiry, and again ask, What is a medium?

A medium is merely one who is under the influence of mesmeric power, and is in some state or other of mesmeric possession.

Some are mediums from unusual constitutional susceptibility to mesmeric influence. Others become mediums by training, and by encouraging the increase of mesmeric power. Their mesmeric tendencies are strengthened by reason of use, so that they can receive mental impressions from others, and repeat the impressions so received.

In reply to the much more important inquiry, Whence do mediums obtain the intelligence they communicate? I answer, I have brought to your notice abundant evidence, from the operations of natural causes, and also from mediums themselves, to prove that the intelligence communicated by mediums is derived through natural causes from the wills and knowledge of their mesmeric affinities. And Spiritualists can adduce no proof that mediums communicate any intelligence but what is so

obtained. However, there is important Spiritualistic confirmation of my conclusion on this subject in the Spirit-Gospel, from which I quoted in my first Lecture. Speaking of an important part of A. J. Davies's pretended revelations, the Spirit-Gospel says, "His magnetisers image on his mind whatever they idealize in their own." "He sees as he is impressed to see." How is it that Spiritualists thus state the truth, and acknowledge the truth, and yet withhold from the truth which they thus acknowledge the right that is due to it?

The manifestations of power that are exhibited in spirit-circles are due to human electricity or to mesmerism. And all the manifestations of intelligence that are obtained from mediums, are due to that magnetic mental sympathy that is so surprisingly displayed in the different developments of mesmeric possession.

And from one or other of these natural causes, or from a combination of them, the whole of modern mysteries are produced.\*

\* No express mention is made, in these Lectures, of writing mediums and painting mediums. The Author thus accounts for their performances:—The control which the mesmeriser exercises over the powers of a psychologised subject is absolute and entire. It can be applied either to the utmost exertion of the whole muscular system, or be limited to any trivial exercise of muscular power, as in the action of the fingers in instrumental music. Is it not clear that, in writing, the mesmeriser must be able to prescribe to the medium the character of the handwriting, the matter, the spelling, and the language? If the mesmeriser is acquainted with the handwriting of the deceased, the cause of any resemblance to it in the writing of a psychologised subject is obvious. So, also, of a pictorial appearance of the deceased. The Author has sought in vain for an authenticated instance of any such resemblance as that before alluded to being produced by a medium, where the mesmeriser was ignorant of the peculiarities in the writing or lineaments of the departed.

In these phenomena disembodied spirits are nowhere, and their agency is as unsubstantial as moonshine in water.

The manifestations of power emanating from the human body, as described by Arago, and recognised by other men of high scientific attainment, are scarcely more wonderful than divers other phenomena that are universally admitted to be natural phenomena. The operations of mind on mind, as exhibited in clairvoyance and psychology, are wonderful in the extreme.

That any one human being, by simply willing it, can, under any condition or state of body, suspend the mental consciousness, and suspend and control the bodily powers and sensations of any other human being, and for a time perfectly enthrall his mind and body, is equally awful and mysterious.

It is, however, an unquestionable fact, notwithstanding; and it is clear that such bodily subjection may be fearfully abused; and, in fact, it is well known that it is abused to vile and criminal purposes.

It was inevitable that phenomena and effects so mysterious should create doubt and perplexity while the causes were unexplained. It is scarcely surprising that the phenomena were thought supernatural, until it was proved that they proceeded from causes that are natural.

Error and delusion are the results of ignorance. But it is surprising that doubts respecting the unproved and unknown should cause rational beings to reject Divine truth, that is fully proved and well known. Such has been the deplorable and not very

creditable case with millions of the inhabitants of the United States.

What makes it more extraordinary is, that besides the want of evidence to support the pretences of Spiritualists, there are some obvious objections to their theory which lie conspicuously on the surface, which ought to have stopped such a delusion at its outset. The absurdities and licentiousness I have already brought to your notice, ought of themselves to have been fatal to a belief in the pretences of Spiritualists.

But independently of these foolish and immoral doctrines, consider what the Spirit theory calls upon us to believe. See to what an enormous extent it draws upon our credulity. In after ages it will be thought incredible, that in the 19th century, in an age of investigation, in an age of science, in an age of intelligence, people priding themselves on their understanding and progress, without evidence and against reason, believed that disembodied spirits, without explaining their previous silence, and for the first time in six thousand years, communicated in our day, or at least then first communicated intelligibly with the denizens of earth, and then told them nothing it behoved them to know.

Spiritualists would have us believe that disembodied spirits can operate directly upon inert matter, can move furniture and shake walls, but cannot communicate directly with the minds and spirits of their kindred;—that spirit can operate directly upon matter, and is restricted from communicating directly with kindred spirit, that is in

presence, and as if they saw each other face to face.

Spiritualists would also have us to believe that the spirits of the great and wise, and the good, that have been removed from the earth, and are free from the ignorance and the weakness of mortality, have become dwarfed and deteriorated in the spirit world; and that those who were strong in mind, and wise when they were in the body, have become weak in mind, and foolish, now that they are out of it.

Take the case of the foremost of his race, renowned in peace, renowned in war,—of one who drew his sword for justice, and wielded it for freedom, and sheathed it in triumph,—of one who saved his country by his valour, guided it by his wisdom, and still animates it by his glory. Can you believe that the spirit of Washington, purified from earthly dross, elevated to a higher sphere, and which, as we believingly trust, has penetrated within the veil, and seen those things which many prophets and kings have desired to see, and have not seen? Can it be, as Spiritualists tell us, that the spirit of the hero, the patriot, the sage, has descended to the country which he loved, and saved, and served; and that he came skulking to a spirit circle, sneaking into a medium, as the mouth-piece of some foolish mesmeriser gave it forth as his opinion,—“that if mankind would become acquainted with important subjects, they must obtain information respecting them.”

Can it be, as Spiritualists affirm, that the spirits of the wise and the good, which have been elevated,

and purified, and sanctified in the world that is above us, and are fraught with a knowledge of heaven and heavenly things—that these spirits quit the abodes of the blessed, and revisit those whom they loved and cherished as their own souls, and that they come to them with apish tricks, rapping and tipping, or bobbing about furniture, or as indwellers of a piece of degraded humanity, in which reason and consciousness are suspended, and which seems to belong to neither the living nor the dead, and tell their beloved ones just what they knew before ?

The absurdities of Spiritualism are too gross to be credible. If the living choose to stultify themselves by adopting it, they ought to spare the renown of the illustrious dead. Let Spiritualists sink themselves as low as they like in the scale of reasonable beings,—and they have already sunk to a low place in it,—but let the memory of Washington be sacred from their aspersions.

Without any evidence that we receive any communication at all from the spirit world, we are required to believe, not only that disembodied spirits communicate with us, but that they communicate with us only in a roundabout way, and only under special and peculiar states and conditions of the body and of matter, and under certain conditions of light, and contact, and rest, or repose.

But are not spirits that are untavernacled of the flesh independent of the state and conditions of their own bodies, which they quitted because they could stay in them no longer ? If they are independent

of their own bodies, must they not be independent also of the states and conditions of other bodies? Have they shuffled off the mortal coil that properly belonged to them, and then become in any wise subject to the states and conditions of other tenements of clay? And if disembodied spirits are independent of the states and conditions of all bodies that are instinct with life and spirit, must they not also be independent of all body and matter that is lifeless and inert? Is it not a manifest absurdity to maintain that the presence and agency of disembodied spirits depends on the states or conditions of body or of matter, either animate or inanimate?

Happy spirits that are disembodied are for ever free from every condition of the earth or of matter, and from whatever else is gross and impure. They are pure, etherial, and free. If ever disembodied spirits are allowed to have intercourse with those who are in the body, there will be no doubt of their coming, nor of the purpose of their visit with those who were the objects of their love. They will manifest themselves to us directly and clearly, and for our good.

They will not come to us through a medium, we know not whom; nor for a purpose, we know not what. They will visit us in order to make us wiser, happier, and better. It will not be to lie unto us, nor to tell us what we knew before. It will not be to treat on matters that are beneath contempt. It will not be to tell us that spirits live upon pork and beans; nor to inform us, as a leading Spiritualist



told me the spirit informed him, that he might smoke tobacco, but he was not to chew it.

Still less will disembodied spirits visit us to our hurt. It will not be to lead us into licentiousness,—to degradation here, and perdition hereafter. If happy spirits come to us at all, it will not be to injure, but to bless. They will come to make us wise, and pure, and holy ; to wean us from earth, and to prepare us for a reunion with them in a glorified condition in heaven.

For a moment, turn away from the false pretences and corrupt principles of Spiritualism, with its dirty teachings, its circles, its raps, its tips, its dishonour to the departed, its lies, its twaddle, and its nonsense, and behold spiritual manifestations that were spiritual manifestations indeed—spiritual manifestations, the reality of which was proved by evidence that is clear and strong, convincing and conclusive. The spiritual manifestations that were made to the Apostle Paul were immediate and direct manifestations, made with Divine glory, and in plain words in his own language, palpable to his own senses of sight and hearing.

These manifestations were independent of all states and conditions of the body or of matter. There was no circle, no medium, no exclusion of the full light of day, no raps, no A B C ; there was no mystery or doubt. Everything was clear and conclusive ; the manifestations were made at mid-day and in the light of the sun, and when Paul was on a journey, and in the highway near to a large city.

Truth, Divine truth, went from the Divine Spirit

direct to the senses and understanding of Paul. These manifestations were the manifestations of a Spirit infinitely wise and powerful, and they were made for a purpose that was infinitely merciful—a purpose of compassion and mercy to the soul of Paul, and to the souls of millions of our race.

Aided as we now are with the results of scientific investigations into the cause of pretended spirit manifestations; instructed and warned as we now are by the licentious teachings and the fully developed and incredible absurdities of the system, we can pronounce with confidence and certainty that the pretences are false pretences, which ascribe all, or any, of the phenomena in question to the agency of disembodied spirits, or any other supernatural cause.

But there are some allowances justly due to a belief, not of licentious Spiritualism, but to a belief of the visitations of disembodied spirits.

The phenomena we are considering are so wonderful, and their causes were so little known at the outset of Spiritualism, that it is no reflection on any parties that they did not know these causes, or did not discover them.

Both reason and revelation instruct us that it is possible disembodied spirits may reappear and revisit the earth, when it is in subservience and according to the will and purpose of the Almighty Father of Spirits. “When we cease to be servants to corruption, shall we not be ministering spirits? And may we not be sent forth by the Almighty Spirit to minister to them who shall be heirs of salvation?”

Moreover, it appears to me, in some cases, for a time, a belief, not in the absurdities of Spiritualism, but a belief in the visitations of disembodied spirits, was not only allowable, but was unavoidable.

Take a case that has doubtless often occurred, the case of a man who has lost a wife to whom he was tenderly attached : he receives through a medium a description of passages of affection and tenderness known only to himself, and that one dearer than self, over whom the grave has closed. What was such a man to believe in such a case ? The fact that he received from the medium merely the reflection of fondly-cherished images in his own mind was not known or suspected. What could he believe, but the soothing impression and the cherished hope, that the spirit of her whom he had lost hovered and watched over her beloved and bereaved one, with a thrilling regard and affection, which death and the grave could neither destroy nor chill ?

Far be it from me, except with respect, to speak of a belief, though an erroneous belief, which arises from the best feelings and the purest principles of our nature.

If the delusion of the agency of disembodied spirits had been kept within bounds, it would have been an innocent delusion. Ignorance is a misfortune ; in this case it was not a crime. But presumption became a crime when Spiritualists tampered with Divine things. " Fools rush in where angels fear to tread."

Spiritualists have not only fallen into error, but

they have committed grievous sin. They have apostatised from the "faith once delivered to the saints, and counted the blood of the covenant an unholy thing."

They would rob us of our best consolation in times of trouble, and our only refuge in the hour of death. They have rejected the purity, the holiness, and the self-denying virtues of Christianity, with its glorious hopes and its soul-satisfying rewards; and they have set up instead their own false, filthy, and contemptible imaginings.

Men and women that adopt Spiritualism can be unholy, unchaste, and faithless, and be good Spiritualists notwithstanding. They can be earthly, sensual, devilish, and be good Spiritualists notwithstanding. With their refuge of lies, they can pacify the cravings of their nature for religion, and at the same time feel free to gratify their worldly and vicious passions. Men and women that adopt Spiritualism can sin with a quiet conscience.

If disembodied spirits are acquainted with what passes in this lower world, many of them must look with astonishment and grief at what is now perpetrated under their supposed influence and sanction. With what anguish must they behold those who were once the objects of their solicitude and care, now satisfying their souls with lies and garbage. How must they now loathe those whom they once loved when they see them perverted, from the faith of Christ crucified and glorified, into apostates and blasphemers. And it is impossible for us to contemplate the prevalence of this delusion among

so many of our fellow-creatures, without feeling for them anxious care and distressing pity.

Would to God, however, that the individual sins of existing Spiritualists were the only or the worst consequences of Spiritualism.

Time was, when the vicious and the vile indulged their criminal propensities in secrecy and retirement. Time was, when a fall from virtue was not blazoned in the face of day. Time was, when plain things had plain names to be known by. Wantons and adulterers were called wantons and adulterers, and they were shunned by the good as being fit associates only for each other, and for those who were polluted like themselves; and the young and virtuous were not contaminated by their contact and example.

But this state of things has been changed by Spiritualism. Homage is no longer paid to virtue. Vice, with brazen face, confronts virtue in the sight of heaven. With shameless impudence, characters that are lost to virtue are palmed on society as equal with the best and the purest that are in it. Profligacy is no longer called profligacy, or treated as profligacy. Innocent names are used to cloak guilty actions. Adultery has ceased to be adultery; it has become affinity. For the peculiar institution we are now considering, the term Spiritualism is used. But this Spiritualism is not Spiritualism. It is anything but spiritual. It is carnal; and carnalism ought to be the name of it.

Under gentle mincing names, that imply no disgrace, immoral tendencies are inculcated, and im-

moral relations are formed and avowed without disguise.

Under this shallow but dangerous artifice, the minds of the young are made familiar with vice ; the principles of morality are corrupted at their source, and the distinction between virtue and vice is confounded and destroyed.

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