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SPIRITUALISM AS IT IS:

OR, THE

RESULTS OF A SCIENTIFIC INVESTIGATION

OF

SPIRIT MANIFESTATIONS,

CONTAINING

AN IMPARTIAL STATEMENT OF THE FACTS, THEORIES,
TEACHINGS AND TENDENCIES

OF

Modern Spiritualism;

WITH

A NEW EXPLANATION OF ANCIENT AND MODERN MYSTERIES.

BY

WM. BAILEY POTTER, M. D.

NEW YORK:

FRENCH & WHEAT, BOOK AND JOB PRINTERS, 18 ANN STREET.

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SPIRIT AND METHOD.

The true Spirit of scientific investigation is an earnest desire for Truth, regardless of favorite theories, sectarian dogmas, or selfish considerations of any kind.

The true Method consists in a careful, patient and systematic observation, and consideration of all the different facts, phenomena and principles pertaining to the subject.

Such a Spirit, and such a Method, were eminently characteristic of that great and good man Benjamin Franklin, who is said, in the language of a medium, to be my *Guardian Light*, a statement that I trust no reasonable person will blame me for doubting.

Brothers, sisters, seekers after truth, if we cannot have the personal assistance of the old printer, let us profit by the Spirit and Method of one of the greatest and best of Philosophers.

To the scientific investigators of all climes and colors, sect and sex, I humbly submit this brief statement of the results of *years* of careful investigation of Spiritualism by your friend and brother.

WM. B. POTTER, M. D.

NEW YORK, June 3, 1865.

SPIRITUALISM AS IT IS.



Spiritualism, the wonder and enigma of the nineteenth century, will be considered under four heads: Manifestations, Teachings, Tendencies and Explanation.

MANIFESTATIONS.

A methodical statement of the phenomena claimed to be caused by Spirits, presents to us the following classes of manifestations.

Manifestations by moving inanimate matter, with passive contact of media, in the light, not conveying intelligence.

Sliding of tables, stands, chairs, etc.

Tipping of tables, stoves, pianos, etc.

Raising of tables, stands, stoves, pianos, etc., and carrying them about the room.

Manifestations by moving inanimate matter, with passive contact of media, in the light, conveying intelligence.

Answering questions, giving names, ages, dates, etc., by moving tables, stands, chairs, etc.

Manifestations by moving inanimate matter, without contact of media, in the light, not conveying intelligence.

Moving tables, settees, bureaus, etc. Raising tables, stands, pianos, etc. Shaking tables, furniture, houses, etc. Opening doors, windows, drawers, etc. Throwing books, papers, clothes, etc. about the room.

Manifestations by moving inanimate matter, without contact of media, in the light, conveying intelligence.

Tipping tables, stands, stoves, etc., to answer questions.

Answering *mental* questions, by tips, shakes, or movements

of tables, stands, chairs, etc. Writing with pen, pencil, chalk, etc., in English, French, Latin, etc.

N. B. *All of the above manifestations also occur in dark rooms.*

Manifestations by moving inanimate matter, without contact of media, in the dark, showing intelligence.

Tuning violins, guitars, pianos, ringing bells, blowing horns, beating drums, playing on accordeons, dulcimers, banjos, tamborines, violins, guitars, pianos, etc. Drawing landscapes, pictures, portraits, etc. Writing with pen, in English, French, Greek, etc. Touching persons with musical instruments in answer to mental request. Writing on the walls with phosphorus, etc.

Manifestations in inanimate matter, by mysteriously presenting, without contact of media, things and substances of an unknown origin.

Letters written in various languages, with various colored inks. Papers covered with printed communications, figures, drawings, etc. Filling the air with the odor of phosphorous, camphor, sulphur, flowers, etc.

Manifestations by presentations of organized matter.

Flowers, hair, beard, fingers, hands, feet, head, face, etc.

Manifestations of lights on media, in dark, or dimly lighted rooms.

Various colored, luminous clouds, stars, balls on hands, face, head and clothes of media.

Manifestations by lights, in the air, beyond the reach of media, in dark or dimly lighted rooms.

Rockets, stars, fire-flies, balls, rings, letters, clouds, etc. of various colors and intensity.

Manifestations by sound, in the light, without contact of media, not conveying intelligence.

Raps, crackling, splashing, creaking, like the rigging of a vessel; flapping like a bird; sounds like the winding of a watch, etc.

Manifestations by sounds, in the light, showing intelligence.

Answering questions by raps, keeping time by raps, strains of instrumental music, singing, talking.

Manifestations by sounds, in the dark, not conveying intelligence.

Falling, rolling, striking, rushing, scratching, pounding, sawing, planing, whistling, screeching, groaning.

Manifestations by sounds, in the dark, conveying intelligence.

Singing, answering questions, and conversing in various languages.

Manifestations in animate matter, by acting on muscles of media.

Convulsions, spasms, jerks; moving head, feet, hands; writing, speaking, etc.

Manifestations in animate matter, through the fine senses of media.

Feeling thrills, shocks, heat, cold, touches, pains—general and local. Tasting food, fluids, medicines, disease, etc. Smelling flowers, medicine, disease, etc. Seeing lights, clouds, things near, distant, past, present, future, heaven, hell, disease, spirits, etc. Hearing ringing, rumbling, buzzing, noises; raps, music, singing, words and sentences in various languages.

Manifestations in animate matter, by magnetizing the brains of media.

Dreams, trance, impressions, inspiration, ecstasy, insanity, etc.

TEACHINGS.

The teachings and theories given through the different manifestations, are as various as it is possible to conceive. Indeed, few of the most devoted "seekers after truth under difficulties" are aware of the endless contradictions and absurdities that are mixed up with the most exalted Truths and the most profound Philosophies. We have room for only a tithe of them, for we have not yet found the first question or subject about which they do not contradict each other. We have spent hours in reading and listening to long and very ingenious communications, through unconcious media, to prove that it is all the effects of mundane causes, and that there is no concious identity of the spirit after the death of the body. That the spirit, like the body, decomposes after death and enters into new combinations.

We are taught that God is a person; that He is impersonal;

that He is omnipotent ; that He is governed by nature's laws ; that every thing is God ; that there is no God ; that we are gods. We are taught that the soul is eternal ; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal, that some are immortal, that none are immortal. That the soul is a winged monad in the centre of the brain, that it gets tired, and goes down into the stomach to rest ; that it is material, that it is immaterial ; that is unchangeable ; that it changes like the body, that it dies with the body, that it develops the body, that it is developed by the body, that it is human in form, that it is without form, that it is in but one place at a time, that it is in all places at the same time.

We are taught that the spirit world is on earth—just above the air—beyond the milky way. That it has but one sphere—three spheres—six spheres—seven spheres—thirty-six spheres—an infinite number of spheres. That it is a real, tangible world, that it is all a creation of the mind of the beholder, and appears different to different spirits. That it is inhabited by animals, birds, etc., that they do not inhabit it. That it is a sea of ether, that it is a plain, that it has mountains, lakes and valleys, that it is a belt around the earth. We are taught that spirits eat food—live by absorption—live on magnetism—thoughts—love. That they control media by will power, by magnetism, by entering media, by standing by their side, by an influence beyond our atmosphere, by permission of the Lord.

That spirits converse by thought reading, by oral language. That their music is harmony of soul, that it is instrumental and vocal. That they live single ; in groups of nine. That they marry without having offspring ; that they have offspring by mortals ; that they have offspring by each other. That their marriage is temporary ; that it is eternal. That spirits never live again in the flesh ; that they do return, and enter infant bodies, and live many lives in the flesh. That some are born first in the spheres, and afterwards are born on earth in the flesh. That the true affinity is born in the spirit world at the same time that the counterpart is born on earth. That all spirits are good ; that some are bad ; that all progress, that some progress ; that none progress ; that some retrogress and become devils.

We are taught that those that act the worst progress the fastest ; that we must go through hell to get to heaven ; that a

drunkard "will become more noble than *she* otherwise could." That sin is a lesser degree of righteousness. That there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. *That whatever is, is right.*

That nothing we can do, can injure the soul, or retard its progress. That it is wrong to blame any; that none should be punished; that man is a machine, and not to blame for his conduct. That we must have charity; that we must not expose iniquity, because it will harden the guilty.

We are also taught that there are high and low spheres, right and wrong, vice and virtue; and that cultivating charity, purity and goodness, will fit us for a happy existence in the higher spheres of ineffable beauty and holy joy. That cultivating passion, lust and avarice, will fit us for the low spheres of darkness, degradation and misery, from which we can progress only by much time and effort, to a condition of purity, holiness and happiness.

We are taught that suicides cannot progress until the time they would have died a natural death, that in this respect they are worse off than murderers. That flowers of earth live again in the spirit world. That Spiritualists are apt to be worse than others. That time is not known in the spirit world. That new planets are peopled by spirits, taking on natural bodies, and propagating. That atoms of matter are in the form of men, and once had tails. That the race of men, on earth, will become so spiritual, as to cease to propagate, and that then, the earth will be peopled with a lower race of beings. That images of all things float in the air, and sometimes lodge on windows in frost. That images of all future events now exist, and that some can see them, and prophecy. That all things constantly give off images that are immortal. That the spirit of the tree exists in perfect form after the tree is burnt. That monads are God's thoughts and go through all forms of rocks, trees, animals, and at last become men. That we see by a positive radiation, that goes out from the eyes, and touches things. That thoughts are living entities, and may flow down the arm, on to the paper, if that is burnt, they float around. That spirit is substance, in absolute condensation; that matter is substance, whose particles never touch. That sexual union is necessary to health and development, that it is a great help to media to get spiritual elements, but, if the parties are not adapted,

it is a great injury and an awful wrong. That as people develop they become unadapted, and poison each other. That affinities will be perfectly satisfied with each other. That to live together without perfect love, is worse than prostitution. That all earthly marriage is of the flesh, and must end; and, that the true affinity is a spirit mate, born at the same time in spirit life that the counterpart is born on earth.

N. B.—*All the above teachings we have heard given by media, or read in communications.*

TENDENCIES.

The tendencies of Spiritualism, like its teachings, are too numerous to mention. We will but glance at a few of the most prominent: Free-Love, Progression, Individualism, etc.

Under the Free-Love tendency, we include all that tends to variety in sexual intercourse, such as teaching, that variety is more productive of mental and physical development. That those once adapted, may develop out of each other's sphere. That true love will prevent all doubts, distrusts and inharmonies. That it is worse than prostitution, for those to cohabit who are not *perfectly* affinitised. That somewhere there is an *exact* counterpart, and that all love for any other must end. That the true affinity is born in the spirit world, when we are born on earth, and, that all other love must be earthly, sensual and temporary. And much more of the like tendency, which has been so conspicuous in spiritual literature. Indeed, so strong has been the Free-Love tendency, and so numerous and influential media, speakers, and Spiritualists of Free-Love proclivities and *practice*, that we do not know of a single spiritual paper that has paid expenses, that has not had their assistance, and promulgated their doctrines.

One of the oldest, if not the most influential spiritual paper, has several noted Free-Lovers, and libertines, as special and honored correspondents.

Parting husbands and wives, is one of the notorious tendencies of Spiritualism. The oldest and most influential teacher of Spiritualism, has had two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out, and stated that he knew of sixty cases of media leaving companions. We heard one of the most popular impressional speakers say to a large audience, that she was compelled by spirits to secede from a husband, with whom she

was living very happily. We lately heard a very intellectual, eloquent and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that "he would to God that it had parted twenty, where it had parted one." In short, wherever we go, we find this tendency in Spiritualism.

Progression is another characteristic tendency of Spiritualism. Everywhere, and through all media, regardless of early creeds, education, or inclinations, with few and trifling exceptions, we are taught Progression. Taught it, as a fact as broad as the universe, and as enduring as Deity. Taught it as a principle, as profound and minute, and all embracing as the wisdom of the infinite Father. Taught it as an object of the most transcendent importance, worthy of the greatest efforts, the strongest faith, and the highest aspiration of immortal beings.

Spiritualism tends to Individualism. With some, to the various extremes of Credulity, Eccentricity, Immorality, Egotism, Skepticism, or Fanaticism. With others, to Truth, Purity, Justice, Charity, Wisdom and Harmony.

EXPLANATION.

A true explanation, will consistantly account for all the manifestations. Amid the ignorance and unreasoning prejudice of skeptics, the partizan zeal and fanatical credulity of believers, and the selfishness, deceptions and delusions of media and their friends, it is not always possible to distinguish the spurious from the genuine manifestations. We say genuine, because we have witnessed hundreds of manifestations not caused by mortal means, which have not been consistantly accounted for by any explanation brought prominently before the public, by either friends or opponents of Spiritualism.

The manifestations on which the more reasonable Spiritualist founds his faith, are such as render collusion, deception or chance, impossible, such as the following: answering mental questions, by moving tables, stands, chairs, and other inanimate matter, without contact of media, or other visible agent. Usual signals agreed upon, are three tips for yes, and one for no. Communicating information not known to any mortal, by tipping tables, etc., without contact of media, or others, tipping at the right letter, when the alphabet is called, and thus spelling out communications. Playing tunes on pianos, melodeons, etc., in the light, without visible agency.

Writing with pen, without visible aid, in the light, in a language unknown to any *mortal* present. Tipping tables, etc., to tell the number of beans, shot, etc., just placed by themselves, no mortal knowing the number, until indicated by the table.

Controlling the hands of media, to write in French, Spanish, Italian, German, Greek and Latin, when no *mortal* present understands the language. Writing out talented sermons by the score, full of novel doctrines, through the hands of media who have never learned the alphabet even. In short the intelligent Spiritualist founds his faith on manifestations, that in various ways show human intelligence, and love outside of, and beyond that possessed by mortals at the time they are given. Every person of sense, must admit, that such manifestations cannot be explained by toe or knee joints, electric or magnetic fluids, clairvoyance, or thought-reading, deception or legerdemain.

But, we are equally certain, that none of the explanations given by Spirits, or Spiritualists, will consistantly account for all the facts of Spiritualism. The most consistant, and generally received opinion among Spiritualists, is, that man, by nature, has an immortal spirit body, that grows up with the physical body, and is in all essential particulars like unto it. That at death, the invisible spirit body, passes into the spirit world. That the spirit world is all around us, but divided into spheres, that are more refined, ethereal and delightful as we ascend. That all spirits can come to earth, but, that the spirit's home proper is in a sphere, high or low, as the spirit is good and pure, or gross and selfish. That spirits can pass on to higher spheres, only as they progress in truth and purity. That mankind are not changed by death, but have the same moral, intellectual, social and selfish character, that they had on earth. That in the spirit world, they are governed by natural laws, and are as free to consult their own inclinations, and follow their own desires, as when on earth. That spirits can move from place to place, with great rapidity; a hundred, or a thousand miles a minute. That they can read our thoughts; and are often with their friends and relatives on earth. That all have spirit guardians, some one of whom is always near us, and, that they, unconsciously to us, impress us with their thoughts and feelings. That they have the same love for us that they had while in mortal bodies, and are equally anxious for our welfare, and especially desire to

communicate to friends and relatives. That the great and good, of all ages and climes, are making great efforts to spread a knowledge of spirit communion, so as to be able to give us more correct views of our future existence, and the best means to fit us for a happy life in the higher spheres, to banish ignorance, bigotry and superstition, and aid and bless suffering humanity everywhere. That operating according to Psychological laws, spirits can magnetize certain susceptible persons, called media, so as to make them *move, feel, smell, taste, see, hear, think* and *speak*, as the spirit controlling may choose to have them, substantially in the same way and manner that magnetizers control their subjects. That operating in accordance with natural laws, on electricity, magnetism, or *something* obtained from certain persons, called physical media, spirits can move inanimate objects, such as tables, chairs, pianos, etc. That this can be done more frequently when the media have their hands on the article, but, under favorable conditions, it can be done without contact, and at many feet from any one. Finally, that spirits have already, several thousand media, through whom they convey messages to mortals. We have noticed the names and Post Office address of over three hundred public media, and judge there are ten times as many, that do not advertise. So there is no lack of media by whom our friends can send messages of love and cheer to sad, loving, desolate hearts; or the great and good words of truth and wisdom, to aid and bless suffering humanity everywhere. Now, if nearly all of our friends, and the great and good of all ages, are so very anxious to communicate, and there are thousands of media, by whose aid they can speak, write, tip, rap, and in various ways signal out messages, and order them sent to us, we all ought to get news from the spirit world, by spirit telegraph, as readily as we do by magnetic telegraph, when our earthly friends wish to communicate with us. Yea, far more readily and frequently, as there are far more weighty reasons for sending them, and as we are told our spirit friends know where we are, and of course, could tell where to send the message, so as to have it reach us.

What are the facts? Not one person in ten thousand ever receives such a message. If you go to media, not one communication in a hundred is so natural, prompt, minute and correct in detail, as a skeptic would expect from a friend trying to identify himself. There is almost always an exhibition of

artifice or evasion, conditions are not right, you are too skeptical or too anxious, or your friends are not present, or they are not used to controlling the medium, or you must write out names, ages, dates, etc., for the spirits to pick out, or you are treated to a lot of death scenes, or personations, that will be quite sure to apply to some of your friends, or symbolical visions are given that will apply to any one, or you are addressed in the most endearing words and tones, and given much good advice instead of tests. Often you will get tests of Clairvoyance, thought-reading, or perhaps of intelligence outside of any one present, but rarely will you get a communication that is all you could wish, or such as your friend could and ought to give, if present and communicating. Not one person in ten, that visit media, get fully convinced, yet most witness something that they cannot explain, and sometimes that which demonstrates a power and intelligence outside of any mortal on earth.

Although it is claimed that spirits can visit Europe, and return in a few minutes, yet when they undertake to give the news in advance of the steamers, they are almost invariably at fault. Of thousands that have promised to come back and communicate, if possible, not one in ten have done so, and then usually, in a very unsatisfactory manner. Spirits often tell us that they have been trying for five, ten, twenty, or hundreds of years to find a chance to communicate. Media get but little from their relatives, especially those that get the best test for others. Among thousands of communications that I have received within the last eleven years, I have not, with the greatest efforts, obtained one satisfactory message from my father, although I have had scores that claimed to be from him, but as he seemed to have forgotten his name, age, residence and character, I conclude that he had but little to do with them.

A calm, careful and critical consideration of the above facts must convince every logical mind that the theories commonly received by Spiritualists do not consistently explain the phenomena of Modern Spiritualism. Many of the superstitious and bigoted finding in the manifestations unmistakeable evidence of an invisible power and intelligence not of mortal origin, denounce it as the works of the devil, but as a devil, outside of selfish human passions, is unknown to science, and as we have not had a particle of proof of the existence of such a being, *we*, as *scientific* investigators, must look for some other explanation of the mystery.

It often happens in the progress of scientific investigation that the more extensive and minute our observations, the more confused and inexplicable the subject appears, until the fortunate discovery of some central fact revolutionizes many of our previous theories, and presents the whole subject in a new and consistent light. This fact is well illustrated by the change wrought in astronomical science by the discovery, that the sun is the centre of our solar system. The fact that we have had no consistent explanation of Spiritualism, has been from no lack of effort or ingenuity, but because a *vital, central, all-important fact* has been overlooked. A *fact*, like many others, very different from what appearances indicate, or we should naturally expect. Who would, from appearances, judge the sun to be larger than the earth, or the earth to be round, or the stars larger than the moon. In these, as well as many other things, appearances have for ages misled mankind.

So it has been in Spiritualism, some things are not what they seem and *claim* to be, and thus one vitally important fact has been kept out of sight, and confusion and inconsistent theories have been the result. But before our discovery, made over four years since, can be seen in its true light, the reader must understand that spirits cannot see or know anything of higher spheres, only as it is given them by manifestations through media, spirits in each sphere acting as media to get communications from higher spheres. That selfishness, grossness and sensuality render the spirit coarse and heavy and confine it to low spheres; that goodness, purity and refinement develop, etherialize and elevate the spirit to the higher spheres. That talents elevate or degrade, as they are used, for a good or bad purpose.

That the first sphere is occupied by the vilest and most degraded whites, and gross, undeveloped negroes, indians and savages. That the second sphere is occupied by selfish, brutal whites, and partly developed savages, and half-civilized people. That the third sphere is occupied by selfish whites, developed savage and civilized people. That the fourth sphere is occupied by enlightened whites and good of all races. That the fifth sphere is occupied by the pure and good of all races. That the sixth sphere is occupied by the pure, noble and God-like of all nations. That the seventh sphere is occupied by the purest and best of earth. The greater part of savages go to the first sphere, half civilized to the second, civilized to the third, enlightened to the fourth. Lastly, it must be distinctly

understood, that spirits of each sphere are one distinct, discreet degree, more refined than those of the next sphere below, and, of course, one degree more gross and dense than those of the next sphere above.

Now the central fact, that will enable us to understand Spiritualism, is that no spirit can, by any possibility, magnetize any one more than one sphere below himself. As *all* mortals, while in the flesh, are in the first sphere, it follows that no media on earth ever has been, or can be, magnetized by any spirit above the second sphere, and all claims of being, *directly* controlled by spirits of the higher spheres, will, in every case, be found to be a *mistake* or a *falsehood*.

Spirits of the higher spheres can give communications to those of the next sphere below, and they can communicate it to those next below, and so on down to earth. It is possible, by magnetism, for A to control B, to control C, but A's control of C will be imperfect and precarious. In like manner, a medium may be controlled by a spirit of the second sphere, who is controlled by one of the third, who is controlled by one of the fourth, and so on up, but it will be more and more imperfect in proportion to the number of intermediates. Either method of communicating with the higher spheres is very precarious and unsatisfactory,

Not one per cent. of the Manifestations have had a higher origin than the first and second spheres. These spheres being full of low, ignorant, deceptive, mischievous, selfish and egotistical spirits, fond of controlling media, they have, by reading the minds of mortals and picking up old poetry, essays and the floating notions of the times, with a few facts obtained from higher spheres, passed themselves off for our friends and relatives, and the great and good of all ages. As very few would seek media, except to communicate with friends or those in higher spheres, it has been allowed by those in higher spheres as a means to get people to investigate. We say allowed by those in higher spheres, for they can, in various ways, interfere and prevent those of lower spheres from controlling media, if they choose to do so.

Three fourths of the communications have been merely the reflection of the minds of those present, but this has not always been intentional deception, for few of the second sphere are intelligent enough to fully understand the laws of magnetic control; and often, when they are passive, waiting for something from our friends of higher spheres, it has been our own

positive ideas that have magnetized their brains, and they have given them to us as from our friends. It should be constantly borne in mind that spirits are finite in their knowledge, like mortals, and those of the first and second spheres are generally far less intelligent than well informed people of earth.

Our media are often influenced by some positive mind on earth, or in spirit life, who is not conscious of doing it, and spirits of the first and second spheres, not knowing by whom it is done, suppose it to be by some unseen spirit of higher spheres. Ignorant egotistical spirits often think that they are influenced by great personages and control media, and give messages purporting to be from Bacon, Washington, Tecumseh, Paul, Jesus, etc., but they almost invariably give unmistakeable signs of their origin. Among scores and hundreds of media, who have, under spirit influence, discoursed or written on scientific subjects, we know of but one through whom they have given truly scientific lectures, and we are gravely informed through this one, that the dog star is the nearest fixed star.

Spiritualists generally try to account for the imperfections of the communications, by saying that they are influenced by the mind of the medium, but this cannot be the case with communications by raps and tips, when neither questions nor answers are understood by the medium; nor with communications in Phonography, Greek, Latin, and other languages not understood by any mortal present, yet such communications are, generally, no better than others.

But are there no truthful spirits in the second sphere, whom we can trust to tell us what they know, and give us what they can get from our friends? Yes, thousands of them. If you will practically recognise the universal brotherhood of all mankind, and in a kind and brotherly manner call on your brothers of the forest, the red men, they will usually respond, and although crude, ignorant, gross and undeveloped, yet, if treated kindly, they will usually tell you the truth, and get what they can for you from your friends, and although it may be but little, yet, if you stick to the indians, the tips, raps, and humble manifestations, you will be sure to get enough, if your friends in spirit life desire it, to *demonstrate the infinitely important fact, that the spirit of man exists after the death of the body, and can come to earth, and under favorable conditions, communicate with mortals*

We say, if your friends desire it, because we are satisfied that the mass of mankind would be injured by Spiritualism in its present condition, with all its immoral and licentious tendencies and teachings, and spirits of the better class knowing this will hinder instead of help to convince those that would be injured by it. The very gross and undeveloped have little to fear, and the determinedly pure and good have much to hope from Spiritualism; but the mass, who are well disposed but easily influenced by bad example and immoral teachings, would be injured by the licentious and immoral example and teaching, so common, at present, in Spiritualism. All the gross and undeveloped heathen races have a great amount of spirit manifestations, because their relatives being mostly in the lower spheres, can readily control media, and being as low and gross as the spirits they communicate with, it is not as a whole, unprofitable, therefore, not interfered with by spirits of higher spheres. Under the Mosaic Dispensation, which was an effort by fear and force, the only effectual means with such a people as the Israelites, to elevate them above the heathen around them to a clearer conception of God's infinite *Justice* and *Power*, "seeking unto spirits that mutter and peep," (Deut., viii., 10-14; Isaiah, viii., 19; Leviticus, xix., 31), was wisely prohibited. Under the Christian Dispensation, which is an effort by purity and love to elevate us above the Mosaic plane, to a clearer conception of God's infinite *Holiness* and *Goodness* we are commended to "*try the Spirits*," (1st John, iv. 1; 1st Tim., iv. 1). But those professed Christians, who are really on the Mosaic plane, generally have not, and had better not follow this command given for the guidance of Christians.

The Spiritual or Angelic Dispensation, which is just commencing, (Joel, ii., 28,) is an effort by *knowledge* and experience, to elevate man to a clearer conception of God's infinite *Wisdom* and *Perfection*. As this dispensation will be one of *Science and Philosophy, and open communion with both bad and good spirits*, it will explain all that has been mysterious in the past, in Clairvoyance, Psychometry, Divining Rods, Signs, Visions, Dreams, Forewarnings, Magic, Soothsayers, Demonology, Witchcraft, Prophecy, Seership, Angels of the Lord, Word of the Lord, Inspiration, etc., in all of which it will be found that spirits have acted an important part. The low vicious spirits have been allowed to play a part in Fortune-Telling, Witchcraft, Demonology, etc., to warn mankind of an evil influence that all are liable to, if they do not resist

it. The belief in Devils, Demons, Evil Spirits, etc., so common in all ages, is substantially true, and will be fully understood and demonstrated in the future, when it will be known that *all* Devils are depraved human spirits, capable of being improved and ultimately reformed by the influence of *kindness, justice* and *wisdom*, but not by teaching that there is no high, no low, no right, no wrong, or that those that act the worst will develop the fastest.

The reason that Signs, Forewarnings, Psychometry, Clairvoyance, Dreams, Visions, Inspiration, the Angel of the Lord, and the Word of the Lord, have not been recognised by civilized people, in the past, as the doings of spirits, is because those in high spheres, having to control one of each sphere between themselves and those of earth, did not wish it to be known as spirit control, for that would induce people to seek to communicate with spirits, which would give the low and deceitful "spirits that mutter and peep" a better chance to impose on the innocent and credulous. It being the eternal law of nature or *God's Method*; all Visions, Inspiration and Prophecy from the Lord, as well as Clairvoyance and Messages from pure and holy spirits, have come by the high controlling the lower, to act on the inhabitants of earth. This is only incidentally mentioned in the Scriptures, because the time had not come for "all to know the Lord, from the least even unto the greatest." The angel that John saw was the spirit of one of the old prophets, (John, xxii., 8-9,) and Daniel heard a voice tell Gabriel to make him understand the vision (Dan., viii., 16). When the Lord speaks unto men, it is by his angel, though this fact is seldom stated in the Bible.

The angels that are higher than man are spirits of the superior planets, far in advance of men or spirits of earth. This whole matter is to be fully understood in the coming Spiritual Dispensation, when "all shall know the Lord," or receive communications from his angels. This is, pre-eminently, the age of *scientific* discoveries and practical knowledge, men are becoming tired of the endless theories and speculations of theologians and metaphysicians, and begin to demand positive facts and demonstrable principles. There is a rapidly increasing demand for positive knowledge of man's spiritual nature and destiny. *People are investigating, and will continue to investigate. Spirit Manifestations are increasing and will continue to increase.* The only question is, shall undeveloped spirits, Free-Lovers and libertines continue to take the lead and control

the spiritual movement, or shall we have a class of Spiritualists combining the *Order* and *Justice* of Mosaic Dispensation, the *Purity* and *Love* of the Christian Dispensation, with the *Knowledge* and *Wisdom* of the Angelic Dispensation. We say Angelic Dispensation to distinguish it from the Disorderly Dispensation of undeveloped spirits, which has, up to the present time (June, 1865), so greatly predominated, that Spiritualism is suggestive of *Free-Love Affinities, Disorder and Sensualism*.

After years of careful investigation, we are compelled, *much against our inclinations*, to admit that *more than half* of our travelling media, speakers and prominent Spiritualists, are guilty of immoral and licentious practices, that have justly provoked the abhorrence of all right thinking people. They have been so powerful and persistent that nearly every effort by organization, or otherwise, to reform, restrain, or exclude them, has proved a failure. At the National Spiritual Convention, at Chicago, called to consider the question of a National Organization, the only plan approved by the Committee, *especially* provided that *no charge* should ever be entertained against any member, and that *any* person, without *any* regard to his or her moral *character* might become a member.

And this is Spiritualism in its fifteenth year, says the skeptic? Yes, and it has accomplished, substantially, what was expected in the first stage, by those of higher spheres: *A Demonstration to thousands, of the possibility of communing with the Spirit-world, and the development of a determined spirit of investigation, that will never cease until Spirit Manifestations are understood.*

The next stage in Spiritualism is, *Organization and Separation*. As fast as the good, pure and wise fully understand the matter they will organize and separate from disorderly, immoral and licentious Spiritualists. Of course, this will be opposed by the disorderly spirits and Spiritualists with all the energy of desperation. Every objection that *ingenuity* and *sophistry*, *selfishness* and *deceit* can suggest, will be made use of to defeat *any* organization that excludes the immoral and licentious. Every prejudice and passion will be appealed to, in the most *eloquent* and *persuasive* manner. The evils of sectarianism, and the slavery of creeds will be constantly urged as a *means* to defeat an organization founded *mainly* on character. Orderly Spiritualists can avoid these objections and

successfully organize on the basis of *more character* and *less creed*. But Disorderly Spiritualists will ultimately fail, organized or unorganized, on the basis of *little creed* and **NO MORAL CHARACTER**.

Organized Orderly Spiritualists should have no test of fellowship, other than *good moral character*, and no test of membership, beyond a belief in Spirit Communion, Progression and Universal Brotherhood. All members should have an equal voice in all the transactions of the Society, and a majority of all the members should be required to admit or exclude members, or change the rules of the Society.

Licentiousness being a *predominant* and *notorious* evil in Spiritualism, *especial care* and the *utmost pains* should be taken to exclude it, and every appearance of it. For this purpose we would recommend the following *Protest* and *Pledge*, written by impression, and signed by the Orderly Spiritualists of ————, and now given to the public for the consideration of all Orderly Spiritualists :

We, the undersigned Spiritualists of ———— and vicinity, believing in Progression and the Universal Brotherhood of all mankind, are opposed to all sectarian creeds and rules of fellowship, founded on mere matters of opinion and belief, and will neither condemn nor disfellowship any for opinion's sake, but to clear ourselves and the glorious Truths and Heaven-born Principles of True Spiritualism, from the common charge of Free-Love, and from all complicity with, and responsibility for, the conduct of any Spiritualist guilty of licentiousness, or other immorality, do declare, that we are totally opposed to the principle and practice of Free-Love, that we believe in a marriage for life, of one husband to one wife, and are totally opposed to all sexual commerce, outside of such a marriage for life. And we pledge ourselves that we will not, knowingly, *sustain, countenance or fellowship*, any medium, speaker, or spiritualist, who advocates or practises Free-Love, such as having more than one husband or wife, or practising sexual commerce outside of a marriage for life. Finally, we pledge ourselves to live moral lives, and to oppose immorality in others.

Each Society should, as soon as organized, correspond with other societies, so as to learn what travelling media, speakers and Spiritualists to fellowship. The truly wise, orderly and charitable Spiritualist is not governed by selfishness, hatred or revenge, but by a *genuine desire* for the good of *all mankind*, and will not be swerved from doing his duty by the cry of exclusiveness, uncharitableness or selfishness. He who spares

vice not only wrongs virtue, but the viciously inclined, by removing a powerful motive to resist temptation. The good and wise cannot sustain, countenance or fellowship those who teach that there is no absolute truth or right, and in practice are infidel to all that is pure and holy, nor tempt the selfish and sensual by helping to make immorality and licentiousness *respectable* and *profitable*.

We earnestly beseech *virtuous Spiritualists* everywhere, by all that is *pure* and *holy*, to organize *at once*, and be ready to send delegates to the National Spiritual Convention, which will probably meet at Philadelphia in October, and, if possible, perfect a National Organization, that shall free Orderly Spiritualism from the *crushing* burden that Disorderly Spirits and Spiritualists have cast upon us.

In the name of God and his *Holy Angels*, we ask you for the sake of suffering humanity, to build the temples of Angelic Spiritualism with Science and Philosophy on the corner stones of *Order, Justice, Purity and Love*.

Strive earnestly, perseveringly, in all *meekness, kindness and love*, to elevate the immoral and degraded, but as you love the cause and their *own* souls, do not admit them to full membership until they are worthy. The most that Orderly Spiritualism has to fear is unworthy members, be *exceedingly* *circumspect* and *religiously* exclude such, not from any feeling of hate, scorn or unkindness, but from *pure love to them*, as membership would only encourage them to live on in evil, and be an injury to them both here and hereafter.

Men of Science, we appeal to you to investigate this matter, Spiritualism is having a vast influence for good or evil. Editors, Ministers, Lawyers, Judges, Governors, Senators, Generals and Statesmen are, many of them, either secret believers, or largely influenced by Spiritual teachings. The people are looking, and have a right to look to you to explain these things. To your disciplined intellects and careful methodical talents of investigation, they look for aid to separate truth from error. *Shall they look in vain?* When tables, chairs and other articles are moved without visible aid, when pens write, pianos play and drums beat without mortal aid, when uneducated children write Greek and Latin, when illiterate men discourse in foreign language, and timid stammering women discourse in the most eloquent manner on subjects entirely beyond their capacity—if you fail to investigate and explain these phenomena, you will justly forfeit the confidence of the people.

Clergymen of all denominations, we appeal to you as men especially set apart to look after the Spiritual welfare of the people, to give Spirit *Manifestations* a full and careful investigation, as many have thus entertained angels unawares.

In conclusion, we exhort all who would know the truth, to investigate for themselves ; but do not expect too much. At first seek only a demonstration of a spirit influence ; for this purpose the raps and table-tippings are the most likely to prove satisfactory. Try to get the assistance of some indian spirits of the second sphere, who desire to progress, and are willing to give tests and tell the truth. Cautiously guard against imposition by *egotistical* or *deceitful* spirits. First *fully* satisfy yourself that some spirit can and *does* communicate, afterwards you can "try the spirits." *Believe no spirit to be your friend or relative, without ample tests, such as name, age, residence, business, etc.* Recollect that no spirit higher than the second sphere, *ever has, or ever can, personally control mortals*, millions of claims to the contrary, notwithstanding. Be cool and cautious, critical and skeptical, *kind* and *patient* with media and spirits, and you will, if prepared for the Spiritual Dispensation, become convinced of the Beauty, Truth and Use of Orderly Spiritualism. The investigator may be a medium : to test this sit at a table with the palms of the hands resting on it, keeping passive for one hour, or several may form a circle by resting the palms of the hands on the table, each person touching the fingers of those to the right and left around the table. Twelve honest investigators, by sitting passive one hour each night, for one week, would be *almost* sure to have some manifestation. *Try it.*

Firmly believing that as soon as Orderly Spiritualists understand the true method of getting communications from higher spheres, and separate themselves from Disorderly Spiritualists, the manifestations will *increase* in frequency and *improve* in character, and become the greatest of all aids to *Mental, Moral, Social, Physical, Artistic and Mechanical Progress*, and aid and bless suffering humanity more than all preceding dispensations, we offer our services in lecturing organizing societies, or introducing them to each other, working without pay, when we cannot do better.

SPHERES.

As there have been so many nonsensical and contradictory communications about spheres, I will state, in brief, my impres-

sions: "There is a natural body and there is a spiritual body." There is a natural astronomy and there is a spiritual astronomy, and one is a type of the other. There are seven spirit spheres, having the earth as a centre, the first at the surface of the earth. The grossest spirits and *all* mortals, while in the flesh, are, by the laws of gravity, confined to this sphere. The second sphere is similar to the rings of Saturn, some two or three thousand miles broad, and less than one hundred thick, with its edge towards the earth, about five thousand miles from the surface, and nine from the centre of the earth, around which it revolves, in a little more than twenty-four hours, material and tangible to its inhabitants, and governed by the laws of gravity and motion, but so refined and etherial as to be invisible to mortals and the gross spirits of the first sphere. The third, fourth, fifth, sixth and seventh spheres are all similar to the second, but each about twice as distant and refined as the preceding one. The seventh and outer is about three hundred thousand miles from the earth, extending beyond the moon. Each of the planets have spheres, some more, some less, some larger, some smaller, than those of earth. There are twelve similar, but much larger, spheres around the sun, one at its surface, and one exterior to each of the planets, counting the asteroids as one broken planet. There is a planet interior to Mercury, and one undiscovered exterior to Neptune. There are twenty similar, but *much* larger spheres around the great central sun, around which our sun, and eighteen other solar systems revolve. Thus, earth is included in the seven spheres, the seven earth spheres are included in the twelve solar spheres, the twelve solar spheres are included in twenty still larger, and those in still larger, and so on, *ad infinitum*.

All may, by *goodness* and *purity*, progress eternally, continually passing through spheres, each *larger, higher, holier* and *happier* than the preceding.

If any think that I charge too much for this pamphlet, I answer that owing to the indifference of skeptics and the opposition of Disorderly Spiritualists, *to get a hearing, WHICH I AM DETERMINED TO HAVE*, I am compelled to advertise so largely, that I do not expect it will pay expenses. If it should pay, I intend to publish a much larger work, fully explaining all connected with Spiritualism.

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SPIRITUALISM AS IT IS:

OR, THE

RESULTS OF A SCIENTIFIC INVESTIGATION

OF

SPIRIT MANIFESTATIONS,

CONTAINING

AN IMPARTIAL STATEMENT OF THE FACTS, THEORIES,
TEACHINGS AND TENDENCIES

OF

Modern Spiritualism;

WITH

A NEW EXPLANATION OF ANCIENT AND MODERN MYSTERIES.

BY

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