

# SPIRITUALISM NOT DIVINE:

OR

A SYSTEM OF

Demonry, Imposture and Infidelity.

## EXAMINED

IN THE LIGHT OF PHILOSOPHY, HISTORY, MORALITY,  
AND THE BIBLE.

BY

JAMES H. SCOTT.

"And shall shew great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect."—Matt. xxiv. 24.

"After the working of Satan, with all power, and signs, and lying wonders."  
—2 Thess. ii, 9.

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## P R E F A C E .

No apology is offered for giving to the public the following chapters on Spiritualism. The wide-spread influence of this delusive system, and the diligence with which its abettors labor for its further extension are considerations which point clearly to duty, and we decline to apologize for being found in the line of duty.

It may be proper to state that although the subject matter contained in this little work was hastily prepared from time to time, yet nothing has been committed without due deliberation and an amount of investigation altogether commensurate, as we believe, with the importance of the subject.

In the preparation of each line we have sought obedience to the indications of a good conscience; and the more so, because our sense of obligation has been tempered with a certain feeling of sadness, inspired by the conviction that a sickly morality culminating in gross immorality and high crime is the legitimate fruit of the teachings of Spiritualism. This conviction is based upon a knowledge of its practical workings acquired by having been in immediate contact with it for the space of sixteen years, during which time our opportunities for careful observation have been ample, and not wholly unimproved.

In taking a public stand against this dangerous system of

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error we have been accused of not having given the subject due investigation. How far this charge can be sustained we leave our Spiritualistic friends to judge after having examined the following pages.

And if we have any shadow of desire that believers in the doctrines of Spiritualism read the work at all, such desire is cherished only that they may know that we have treated the subject understandingly and candidly. Our hope is to warn against danger, rather than to convert from error; for it is an admitted fact that once caught in the meshes of this fascinating system, reason becomes a dead letter. Those who have renounced Spiritualism have, in every case which has come under our observation, simply turned away from it with loathing and disgust after having become sated with its follies and fallacies, conceding the soundness of arguments brought against it only after having made good their escape from it.

We commenced writing up the subject particularly with reference to what seemed a local necessity. But it soon became apparent that in order to do justice to the subject we must take a wider range.

For much valuable matter we are indebted to J. W. Daniels, W. M. McDonald, Richard Watson, Edmonds and Dexter, Smith's Dictionary of the Bible, Wicken's Scripture Prophecy, Watson's Biblical Dictionary, Watson's Institutes, and others, while we have sought to make available much that has never before been brought before the public. Propositions have also been advanced for which the author alone is responsible, although speculation has been scrupulously avoided, and nothing has been advanced which has not, in his opinion, been well sustained.



PREFACE.

It will also be seen that we have quoted largely from Spiritualistic authors.

Should this humble effort be instrumental in opening the eyes of any to the danger of becoming committed to this most delusive form of Infidelity, the object of the writer will have been accomplished.

JAMES H. SCOTT.

NEW BOSTON, ILL., August, 1867.



# SPIRITUALISM NOT DIVINE.

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## CHAPTER I.

### SPIRITUALISM FOUNDED IN DEMONRY.

Spiritualism is compounded of demonry, imposture and infidelity.

By demonry we mean the interposition and co-operation of evil spirits, at the instigation of Satan, and by permission, only, of the Almighty; and within prescribed limits.

Spiritualism is an *intelligent reality*; making disclosures and giving revelations beyond the ordinary or legitimate sphere of the human intellect. Spiritualistic lecturers and "mediums" often merely pretend to make such revelations, when they really intend to deceive the people, and do deceive them. But this circumstance does not lie against the admitted fact that spirit mediums do make disclosures to which the unassisted human intellect is utterly incompetent.

To those who join issue with us here, we quote the following, which is an authentic account of the inauguration of Spiritualism in the particular character in which it is known in this age. It is from the pen of J. W. Daniels, of New York:

"The spirits commenced their manifestations in this country by knocking on the door of a house occupied by Mr. Michael Weekman, in Hydesville, in the town of Acadia, Wayne County, N. Y., in 1847. Mr. Weekman says, that one evening, about the time of retiring, he heard a rapping on the outside door. On opening it, he found no one there. He went in, for the purpose of retiring, and just before getting into bed, heard the rapping repeated. He quickly opened the door, went out and looked around but found no one. It being frequently repeated, he took hold of the door-latch, and as soon as the knocking was repeated, sprang out, went round the house, but no one could be found.

One night, a little girl about eight years old was heard to scream, the family ran to her, and as soon as she was able to relate facts, she said she felt something like a hand on the bed and all over her, but was not alarmed till it touched her face. It felt cold. It was some days before she recovered her equanimity.

The next family who resided in the house was that of Mr. J. D. Fox. Both Mr. and Mrs. Fox were members of the M. E. Church, well known, and of unimpeachable character. They moved into the house where Mr. Weekman had lived in December, 1847, and in March, 1848, first heard the noise. The knocking was so strong as to jar the floor. It was first heard one night, just after the family, except Mr. Fox, were in bed. It continued until they went to sleep, and they were unable to detect the cause. From that time it was continued each night. The 31st of March the family retired early, and soon heard the knocking. A little girl, twelve years old endeavored to imitate it by snapping her fingers, and a response was given by knocking as many times as she snapped. When she stopped, the sounds ceased. Another girl said, "Now do as I do," and began to strike one hand with the other; the knocks were repeated as before.

When intelligence was thus manifested Mrs. Fox requested it to count ten; it did so, by rapping ten times. It also, by request, counted the ages of the children correctly. Mrs. Fox questioned it as to its identity. When asked if it was a human being, it was silent. "Are you a spirit?" Two raps were given. "Are you an injured spirit?" Two raps as before, were given. It was finally ascertained that it purported to be the spirit of a pedlar, who had been murdered in that house for his money—five hundred dollars—at the age of thirty-one; and that he had left a wife and five children, and his wife had been dead about two years."

This was the beginning of Spirit Rappings, as a popular feature of modern Spiritualism; although the phenomenon of spirit-rapping, or spirit knocking, is known to have existed very far back in the history of the world.

We can cite instances in this city of the most convincing character, in support of the doctrine of intelligent revelation through mediums, as well as strange wonders performed by them. There is a medium in

this neighborhood who can, by a mere effort of his will, stop a certain man on the street and hold him thus spell bound, for aught we know, during his pleasure.

Three years ago there resided with a prominent family in New Boston, a girl who startled the lady of the house by entering her own room in a clairvoyant state imitating and reproducing the voice and manner, even the infirmity—a deformed hand—of her sister, then dead some fifteen years, and wholly unknown to the medium, who addressed the awe-stricken one as her "sister."

It is not yet forgotten how this same clairvoyant, in the presence of a large mixed crowd, wrested from a prominent and intelligent citizen, a spiritualist of New Boston, by this same mysterious agency, a lachrymose confession, in very indelicate language, of certain "irregularities" in his former history, which, when controlling his own volition, he would not have even hinted to his most intimate associate, much less have given in minute detail in the presence of a number of respectable ladies.

A thousand incidents might be cited to prove that spiritualism involves a supernatural agency, an influence beyond the limits of human power. Spiritualists claim this and we grant it.

But granting spiritualism intelligent commerce with the supernatural, it does not follow that the system is virtuous, much less Divine.

We adduce evidence from the accepted conditions of spirit intercourse. Thus, nothing is more common than to hear Spiritualists complain of "lying spirits." So frequently, indeed, do these lying spirits trouble them that they can scarcely ever, if at all, rely upon the absolute correctness of any revelation made, until corroborated by outside testimony which appeals with equal force to the understanding of all, whether mediums or otherwise.

Spiritualists account for this phenomenon by claiming that the spirits of those who were not truthful when living in this world cannot, be expected to abide by the law of veracity when called back.

But we have inquired of them why they are sometimes dealt falsely with while consulting the spirits of men who were of known integrity and veracity while living. The solution they offer is that

lying spirits obtrude themselves upon the medium instead of other spirits which have been called for.

How much dependence can be placed in the accuracy of spirit revelations, then, will appear from the following synopsis, spiritualists being their own exponents:

- 1st. The "medium" himself may be a wilful impostor.
- 2nd. The spirit "called up" may be a lying spirit.
- 3rd. A lying spirit may, unrecognized, intrude upon the medium, instead of the one actually called.

No system inherently and instrumentally uncertain and fallacious as we have shown spiritualism to be, can claim the sanction of Divinity.

But we are told that the Christian ministry affords examples of imposture, and we should make allowance for spiritualism.

To which we reply, no Christian minister ever pretends to speak under inspiration. He may be an impostor, but inspiration vindicates itself. He may be sincere, inspiration can do no more. Pure gold coin remains genuine though in the hands of a counterfeiter. It can be no more than genuine in the hands of an honest man. Not so with a medium impostor. He corrupts the system—if it were not already corrupt—by erecting the superstructure upon the mere fabrication—"I see a spirit," or "the spirit of Daniel Webster tells me," &c., &c.

Again; we are confronted by the statement that the Lord sent forth a "lying spirit" with a message to 400 prophets, by whose instrumentality Ahab, King of Israel lost his life. This scrap of Bible history is a sweet morsel for spiritualists when put on the defensive for lying spirits. Let us examine the case.

Ahab had been a wicked king. He had rejected the prophets of God. He "served Baal and worshipped him." He married Jezebel, a wicked and idolatrous woman, a woman of bad character. He reared an idolatrous altar. He authorized Jezebel to have Naboth murdered that she might possess his vineyard. He committed other crimes; therefore "the Lord said who shall entice Ahab that he may go up and fall at Ramoth Gilead." "Who shall entice?" Why entice? Because Ahab had habitually sought counsel of these false prophets,

while his own confession is "I hate him of whom we may enquire of the Lord." But mark—God sends to Ahab this same prophet whom he hated, and by him warned Ahab saying "Now therefore behold, the Lord hath put a lying spirit in the mouths of these thy prophets, and the Lord hath spoken evil against thee." Could a more explicit warning have been given? Yet Ahab was blind to it.

It is claimed, however, that Ahab's doom was irreversibly sealed, and he had no alternative but to go contrary to the word of the Lord by his prophet, because the Lord had said, "Who shall entice Ahab, king of Israel that he may go up and fall," &c.?

As well might it be said that wicked Nineveh was irreversibly doomed because God had spoken by his prophet Jonah saying "Yet forty days and Nineveh shall be destroyed." But Nineveh repented and was spared. Ahab might have done the same with the same result. Was Jonah a false prophet for uttering a prophecy against Nineveh which was never fulfilled? Neither would Micaiah, whom Ahab hated have been a false prophet had his prophecy failed through Ahab's repentance, although he had predicted the death of Ahab by representing Israel without a king, as "sheep that have no shepherd."

We believe this view of Ahab's case conclusive. But if it be insisted that Ahab's fatal expedition was necessitated by the word of the Lord to the lying spirit "Thou shalt entice him and thou shalt prevail," we lose nothing by yielding the ground, for the cup of Ahab's iniquity was now full. His last great insult offered to the Almighty was to respond with a convocation of false prophets when Jehoshaphat requested of him, "Enquire, I pray thee, at the word of the Lord to-day." And to Jehoshaphat who insisted that they inquire of one who is not a false prophet, he replied "I hate him." Now in reference to all such, God has unmistakably declared his own prerogatives:

"Yea, they have chosen their own ways, and their soul delighteth in their abominations.

"I also will choose their delusions and will bring their fears upon them; because when I called, none did answer; when I spake they



did not hear; but they did evil before mine eyes, and chose that in which I delighted not."—Isaiah ch. lxvi, v 3, 4.

"And with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth that they might be saved.

"And for this cause God shall send them strong delusion that they should believe a lie:

"That they might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ch. ii, 10—12.

Where men hate truth and love delusion, God has the right to choose those delusions by which their destruction shall be accomplished. And one prominent feature of the Divine economy is to make sin its own avenger.

## CHAPTER II.

### FURTHER EVIDENCE OF THE SUPERNATURAL OF SPIRITUALISM.

We have seen in the preceeding chapter that spiritualism involves the aid of a power beyond the sphere of human agency, and inconsistent with the admitted perfections of Deity.

In the present chapter we propose to give further details of mysterious developments in connection with the system, with a view to strengthen the above position. We shall give nothing upon authority which has not been accepted by spiritualism as good; and by its opponents as satisfactory. We quote the following from Judge Edmonds.

"I have known a pine table, with four legs lifted up bodily from the floor in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet, then lifted up over heads, and put leaning against the back of the sofa on which we sat."

"I have seen a mahogany centre-table having only one ~~center~~ leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward



and forward as one would shake a goblet in his hand.

I have known a dinner bell taken from a shelf in a closet, rang over the heads of four or five persons in that closet, then rung over the heads of twelve or fifteen persons in the back parlor, and then borne through the folding doors to the further end of the front parlor, and then dropped on the floor.

"My most secret thoughts—those which I never uttered to mortal man or woman—have been freely uttered as if I had spoken them.

"I have known, Latin, French and Spanish words spelled through the rappings; and I have heard mediums who knew no tongue but their own, speak in those languages, and in Italian, German and Greek, and in other languages unknown to me, but which were represented to be Arabic, Chinese and Indian, and all done with the ease and rapidity of a native.

"I have seen a person who knew nothing of music except a little he had learned at a country singing school, go to the piano and play in perfect keeping as to time and concord, the several parts of an overture to an opera."

To these illustrations we might add many of like nature, such as blowing tin horns, singing, &c.

We have never heard the veracity of Judge Edmonds impeached either by spiritualists or others, and must accept the above in good faith from his pen.

We now give an extract from a letter addressed to Gov. Talmage, by Thomas Neibert, of Natches, Miss.

"We have had rapped out, 'Lay fifty pieces of paper in a locked cupboard, and we will write on them.' In less than half an hour there was a communication of at least ten lines on each piece, and each communication was perfectly characteristic of the individual professing to communicate.

We have the remains of a table all broken to pieces by a spirit professing to be Samson. No person was near it. The table being near the wall commenced moving as we came into the room to form a circle, and moved until it came about the middle, when the spirit commenced breaking it; and the floor when he got through

was a perfect sight to behold—all covered with splinters. The whole company, some ten or fifteen, all skeptics except myself, were perfectly convinced."—[*Epitome of Spirit Intercourse*, page 102.]

John Quincy Adams, of Ohio, was, by an invisible power, lifted from the ground and carried through the air over the path homeward with such astonishing rapidity that he was unable to count the panels of fence along which he was carried, and which he was ~~im~~pressed to number. He was transported thus nearly a mile. While he was being carried a handsaw and a square, which he held in his hand were beaten together and a delightful tune rang out. A brilliant light, apparently about four feet in circumference, shone out a short distance before him as he glided through the air."—[*Spiritual Telegraph*, July 19th, 1855.]

S. D. Page, of Purdy, Ohio, writing on June 19th, 1853, [concerning a challenged spirit which consented to wrestle with "one who denounced the whole thing," stated "as he (the unbeliever) passed out, the table was thrown at him, only missing him a little, striking the door facing about midway, denting and scarring the facing, bursting off the top of the table, breaking the legs, and leaving indentations as though bullets and shot had been fired into it.

"When the spirit-fighter reached the yard he began striking and jumping as though he was contending with flesh and blood, manifesting all the signs of determined bravery to fight it out to the last. He was several times thrown hard on the ground, then struggled and regained his feet and down he would come again. \*

\* \* He finally regained his foothold, made a hasty retreat into the house, up a flight of stairs and taking himself into a private room, closed the door after him, declaring he never wanted to fight spirits any more, and that if they would let him alone he would them."

Mr. Partridge of the *Spiritual Telegraph* says in speaking of "spirit band playing at the same time on the drums, triangle, harp, accordeon, harmonica, &c., &c.,—upon these the spirits perform scientifically in very quick and perfect time. They commence upon each instrument at one instant, and in full blast, and stop suddenly after sounding the full note, showing that they have some more perfect method than we have of notifying each performer of the in-

stant to start and stop \* \* \* \* I held up my hands and requested the spirits to beat time with the tamborine on my hands. They did so, and gave more than I asked for by striking my knees, hands and head in a similar manner."

These manifestations were given in a "spirit house," erected by Mr. Koons in Milfield, Athens Co., Ohio, at the instance of the spirits, July, 1855.

We knew personally of a young girl in Kenosha county, Wis. in 1851, who, when influenced by spirits, would take a pen in each hand, and write handsomely with both pens simultaneously, with the left hand to the left, and with the right hand in the opposite direction, giving spirit communications to the wondering crowd.

Many suppose that spirit commerce is known only in America. We give the following from the pen of Dr. McGowan, of Ningpoo, China, bearing date of date of July 6th, 1854, to show that the Pagan as well as the Christian world is cursed with the abominations of modern Spiritualism:

He says "they have had table tipplings, or rather whirlings, and spirit writings there for a long time. Writing is performed with a pencil or a chopstick, on a table which has been covered thinly with bran, flour dust, or any powder to receive the communication.

"In a great number of cases the characters thus traced will be found in perfect accordance with the best style of composition, actually communicating things altogether unknown to the operator.

"There is probably not a native living — Pagan or Christian, Jew or Mahomedan, or anything else, who does not religiously believe it to be by a supernatural agency; and in support of this belief, almost any of them will give narratives, which, to say the least, must be admitted to be extremely curious; for, say they, if you invoke the presence of a ghost by suitable religious ceremonies, you will almost invariably have characters traced on the table by a spirit, which generally reveals something occult and mysterious.

"Soon after our arrival in Ningpoo, in 1843, such wonderful impulse was given to the custom that it could only be compared to the prevalence of an epidemic. There was scarcely a house in which it was not practiced almost daily."

Hence it appears that spirit intercourse was practiced in China prior to the era of rappings in America.

Dr. McGowan declares that it is recognized by the intelligent and educated of the Pagans to be a system of "*demonaltry*," and consequently "the government commonly discourages the practice," even the *heathen government of China*.

We cannot forbear a reflection just here. What shall we say for the educated, intelligent, enlightened and refined infidelity of America, which exercises such unexampled diligence in disseminating, and such unbounded enthusiasm in practicing a system which all Christendom denounces as offensive to God and opposed to the best interests of man; and which even Paganism, which *knows no God but her idols* repudiates as "*demonaltry*," and against which, for that reason, she bends the genius of her civil government.

And we have thought of the spiritualistic rabble of New Boston, which meets each Sabbath morning in their large upper hall, fiddling and tinkling, and tramping and stamping to the confusion and distraction of the worshipers of the living God, assembled under the same roof at the same hour. We have full confidence that the morality of Paganism is so far in advance of that of Spiritualism, that they would blush to perpetrate such an outrage upon Christianity. And we venture the assertion that a Christian congregation might worship in California, separated from the occupants of a Pagan temple only by a thin brick wall, and have a perfect Paradise compared with the sacrilegious surroundings of the congregation worshipping stately in like contiguity to the Spiritualist hall in New Boston.

But suspending, for the present, this train of thought, let us push our inquiries in another direction.

We have given in this chapter an extended catalogue of spiritual developments with a view to establish more fully than we aimed to do in the former chapter, the implication of the supernatural. It is our purpose now to contemplate this feature of the system from another standpoint.

Spiritualism has its caste and character from the supernatural. Its disciples claim this, and we have adduced voluminous evidence in support of the fact, should they attempt to controvert it, which we

believe they have never done. Now if these developments be through a supernatural agency, that agency must be either divine or devilish; hence, morally, either good or evil. That it should be wholly indifferent would be a moral absurdity.

If divine, it must be absolutely divine, without any admixture of satanic, or, if the term be preferable, demoniacal, element. It could be known in connection with demonry, only in a relation of antagonism to it; never in combination or co-operation with it. To deny this, would be to annihilate all distinction between vice and virtue; and to accept, as the only alternative, the monstrous paradox of Polytheism.

If devilish—or demoniacal—it must, for the same reason, be purely so, with no redeeming quality.

Further: *If the agency involved in these manifestations be Divine, we should predicate upon its divinity an exemplification of the characteristics of the Divine Being; such as dignity, veracity, benevolence, consistency, wisdom, justice, holiness, goodness, &c.*

But if spiritual developments are attributable to the machinations of demonocracy, it must follow that in every essential particular the opposite of these virtues will be manifest.

Does it comport with the dignity of the Supreme Being to respond to idle curiosity by sending a spirit from the abode of bliss, to indicate, by rapping on a table, very unreliable answers to very silly and equally aimless questions? Does it not paralyze the moral sensibilities even to attempt to give credence to the doctrine that the Almighty would commission the spirit of saint or angel to mash up furniture, engage in a wrestling match, talk Latin and Spanish, ring a dinner bell, blow a tin horn, &c., all, and more, in the absence of any conceivable motive indicated either in history, philosophy or morality?

“But truthful revelations are sometimes actually given. So they are. But in what do these truthful revelations really consist?”

Judge Edmonds has told us that mediums have spoken his most secret thoughts which he had never uttered. Granted. But as he is



writing in vindication of spirit intercourse, why did he fail to give us some hint of the purposes served by such a disclosure? Were those thoughts such as would benefit the world when uttered? Or was he personally benefitted by their utterance?

We hold that the secret thoughts of Balaam's ass when uttered were profitable, at least to the rider; and the utility of their utterance was apparent in the connection. But there are secret thoughts entertained by the most profound philosopher or rigid moralist which were better concealed than uttered. How was it in the case of Judge Edmonds? What a pity he has not guarded this point, and thus vindicated spirit commerce.

It is asserted upon credible authority that certain mediums have, with their unprotected fingers, deliberately taken from the grate live coals of fire, and manipulated them in such a manner as to render it quite impossible to escape injury except on the hypothesis of the presence of a supernatural preservative power.

But has this power ever been made manifest among spiritualists on any great practical occasion, when sin was thereby rebuked, the cause of humanity served, the economy or character of God vindicated, and the divine origin of this mysterious preservative energy thus established? Give us a test ordeal approximating to that of the three Hebrew children, in which the violence of fire is arrested, not as a meaningless trick of ledgerdmain, which merely excites curiosity, but as a great divine truth which carries with it a terrible significance, and in an hour revolutionizes the religion of a mighty empire? While the divine element is thus wanting, it is utterly impossible to eliminate this so-called "fire test" from the unequivocal conditions of demonry.

"Mrs. Sitts, of Allegan, Michigan, had the hair all shorn from her head by an invisible agency, May 5, 1868. During the process, she experienced very distinctly a sensation like that of shears passing through her hair, as if in the hands of a skillful barber."—*Religio-Philosophical Journal*.

In the room of Peter West, 127 Clark street, Chicago, may be seen a pencil writing upon a slate, quite independently of the propulsion of any visible power.

What then? Is there aught in the latter which compares with the "Hand writing on the wall?" or in the former a single feature bearing the impress of Deity? \*

\* See Appendix

We challenge the logic of a learned world to extort from the entire catalogue of the marvelous table-tipping, furniture-mashing, bell-ringing, tin-horn-tooting, tamborine-thumping, secret-divulging feats, and argument in support of the presence of a solitary element of Divinity, independently of the fascinating and intoxicating influence of spirit-intercourse, or the prejudice of deep-dyed infidelity.

It may be inquired whether there is not as much dignity and Divinity in a tin horn as in a ram's horn, Jehovah's chosen instrument for the overthrow of Jericho. Certainly. And as spiritualists claim that the age of miracles is *not past*, had they, during the late war, marshalled a few thousands of the six millions they claim of their own persuasion in the United States, marched upon Southern cities, passed seven times round blowing their tin horns, then with a united shout have brought to the ground their walls and fortifications, the doctrines of Spiritualism would have been vindicated.

For certain it is that, leaving out of the question—as Spiritualism most emphatically does—the economy of redemption by Jesus Christ, there was more involved in the recent stupendous struggle, than in the contest between Israel and the Canaanites. And if the Lord is a God of nations he would, if this be an age of miracles, not have withheld Omnipotent power when its exercise was necessary to the overthrow of the enemies of human liberty. We press this proposition because, as we shall hereafter show, they claim that bible miracles, so far as they admit them at all, were wrought solely by spirits. The same as the feats of modern Spiritualism.

It is, we believe, a universally admitted maxim that if God's work appear in detail at all, they appear with reference to a motive. Now as a Divine motive cannot be degraded below the Divine attributes, if these attributes are not manifest "in the things that do appear," then God is not there.

Upon these conclusions we predicate the doctrine that Spiritualism is not of God. It is not of man, as previously demonstrated. It is not of angels, for they do only the will Divine, and their instrumentality must harmonize with the Divine nature. Hence it must be the work of the devil. But as Satan is not invested with the attributes

of Omnipresence, it must be his work by proxy; and hence, a system of demerity

### CHAPTER III.

#### SPIRITUALISM IDENTICAL WITH THE SALEM WITCHCRAFT.

In the previous chapters we have shown Spiritualism to be a system of demerity *per se*. We now propose to demonstrate its identity with the Salem witchcraft which cursed the land of our Pilgrim Fathers in the latter part of the 17th century.

In speaking of the Salem witchcraft, however, it may be well to state that the use of the name "Salem" is technical rather than otherwise; as Salem was only one of several places known in connection with the bloody history of this terrible infatuation.

Charles A. Goodrich, in his "History of the United States," says, "The first suspicion of witchcraft in New England, and in the United States, began at Springfield, Massachusetts as early as 1645. Several persons, about that time, were accused, tried, and executed in Massachusetts; one at Charlestown, one at Dorchester, one at Cambridge, and one at Boston. For almost thirty years the subject rested. But in 1687 or 1688 it was revived in Boston; four children of John Goodwin uniting in accusing a poor Irish woman with bewitching them. Unhappily the accusation was regarded with attention, and the woman was tried and executed."

"Near the close of February, 1692, the subject was again revived in consequence of several children in Danvers, Salem, beginning to act in a peculiar and unaccountable manner. Their strange conduct continuing for several days, their friends betook themselves to fasting and prayer. During religious exercises it was found that the children were generally decent and still; but after service was ended, they renewed their former inexplicable conduct. \* \* \* From this date the awful mania rapidly spread into the neighboring country, and soon appeared in various parts of Essex, Middlesex, and Suffolk. Persons at Andover, Ipswich, Gloucester, Boston, and several other places were accused by their neighbors and others."



Cotton Mather, in his "Magnalia," thus describes the manner in which the victims of the malady were exercised.

"Sometimes they were deaf, sometimes dumb, sometimes blind, and often all these at once. Their tongues would be drawn down their throats, and then pulled out upon their chins to a prodigious length. Their mouths were forced open to such a wideness that their jaws went out of joint; and anon would clap together again with a force like that of a spring lock; and the like would happen to their shoulder blades, and their elbows, and their hand wrists, and several of their joints. Sometimes they would be benumbed, and be drawn violently together, and presently stretched out and drawn back. They complained that they were cut with knives and struck with blows and the prints of the wounds were seen upon them."

Ann Cole, of Hartford figures as a regular modern trance medium. Her tongue was improved to express things unknown to herself. Several eminent ministers wrote the speeches of spirits thus heard in the mouth of Ann Cole."

Of the children of John Goodwin it is said, "They would pass for some distance through the air as though they were flying. They told of some silver plate in a well, which they had no natural means of knowing. They could understand conversation in Latin, Greek and Hebrew, of which languages they had no knowledge. One of the girls paraphrased the 31st Psalm in strains that perfectly amazed those who listened to her. She also foretold the horrible Indian tragedies that would be enacted in the land."

They "would cry out much against godly men and women. Those who were the most fluent are said to have been the most wicked. Their [clairvoyant] condition is represented as 'a preternatural dream.'"—[Magnalia.

Of others it is said: "their hands were tied close together with cords, and they lifted from the earth in the presence of a crowd of people. An iron spindle was wrested from a demon and secured by a lock and key, and subsequently removed by the demon. Good creditable people gave oath that they saw the corner of a sheet torn from a specter or a demon, by a person assaulted, and that a man had his hand nearly wrung off by a demon, in an attempt to get possession

of it. Money was taken by demons and then dropped from the air into the hands of the afflicted.

In the house of William Morse, Newbury, pieces of wood moved by an unseen hand. A long staff moved up and down the chimney and it was as much as two persons could do to hold it. An iron crook was violently hurled about by an invisible hand. A chair flew about the room and lit upon the table. A chest was carried from one place in the house to another. Keys flew about the house. What resembled a large stone would be thrown upon the bed at night. A box, a board, and a bag of hops were thrown upon the bed. The man of the house was knocked down by an unseen hand. An ink-horn was violently snatched away, and afterwards dropped from the air. A cap was pulled from the head of one. A lady going down cellar, the trap door was immediately closed after her, and for some time secured against her egress. Bed-clothes were pulled from the bed and the bed shaken; chairs danced about the room, and what seemed to be human hand was felt upon the members of the family. A distinct rapping was heard on the bedstead, on boards, &c."

In the house of Mr. G. Walter, of Portsmouth, "Many articles hurled about the room; stones would even fly upon the table. A spit was carried up the chimney and returned, and on being touched flew out of the window."

Of Mr. Philip Smith, of Hadley, it is said—"Knockings were heard about his bed at night. He spoke with great fluency, and in several languages of which he had no knowledge."

One "was drawn up to the ceiling,"—[Caleb]

Another was "raised entirely from the floor, and held in a suspended position by the same kind of invisible power."—[Rev. H. Snow.]

Now suppose we should expunge from this chapter, so far as we have written, every name, date, and historic reference which would point to the Salem witchcraft, would not the reader, knowing the phenomena of modern Spiritualism, naturally suppose this to be a continuation of the subject of spirit manifestations as contained in the two former chapters? So absolutely fixed, indeed, is the identity of modern Spiritualism with the Salem witchcraft that it would

be utterly impossible to abstract from either, any essential feature without rendering it, so far, unlike the other.

Yet Spiritualists claim to be the conservators and promulgators of a "*new dispensation*." The following is, in part, the testimony upon which we make this assertion:

"All existing religious formulas must go back, and mingle with the elements of dissolved and forgotten things. The old theological forms and organisms have well nigh answered the end of their being, and their existence must soon terminate."—[Brittain.

"Praise be to God that he has sent us a new way of religious light."—Dr. Hare, *Spiritualism*, &c.

"This is the commencement of the millenium, and it will be established on the ruins of the churches."—[Spir. Telegraph.

"So, now, under this *new dispensation* it is being revealed," &c. —[Judge Edmonds.

"Orthodoxy is played out. It must give place to the superior light. These churches all over the land will soon cease to be used for the promotion of sectarianism. These preachers, the vilest of all deceivers, will be driven from their pulpits and their places occupied by others, who shall dispense to the world of humanity the true light."—Lecture in Roberts' Hall, New Boston.

They have the "New Testament as corrected by the spirits." To this corrected New Testament they have added a new Book called the "*New Dispensation*," of which the following is the introductory paragraph.

"I, Jesus, appeared in spirit in 1861 and do say and declare unto the world that the new era or dispensation has commenced, called the coming of Christ. It commenced about the year 1547, and is represented and spoken of by the prophet Daniel and others by my coming as a cloud in the heavens to overshadow the earth with my glory."

It may be proper here to say that they declare Daniel and all other prophets to have spoken at the instigation of the spirits. So they deny the Divinity and office of Christ, regarding him as a medium only; and teach that "thousands of better men than Jesus Christ have lived in the world."

How far Spiritualism is entitled to recognition as a "new dispensation," ushered in 'about the year 1847,' will appear from the following synopsis of select parallel passages exhibiting it in connection with the Salem Witchcraft.

SALEM WITCHCRAFT.  
17TH CENTURY.

SPIRITUALISM.  
19TH CENTURY.

"The persons who are said to have been afflicted were horribly distorted and convulsed."

"The agonizing distress, the clenched fist and contracted muscle gave me alarm for my own safety."

"A distinct rapping was heard on the bedsteads, on boards, &c."

"The spirits commenced \* \* knocking on the door of a house occupied by Mr. Michael Weekman."

"Knockings were heard about his bed at night."

"The family retired and soon heard the knocking."

"A chair flew about the room and lit upon the table."

"I have known a mahogany chair thrown on its side, and moved swiftly back and forth on the floor, no one touching it."

"A chest of drawers was carried from one place in the house to another."

"I have known a pine table \* \* lifted up bodily from the floor \* \* and put leaning with its back against the sofa."

"An iron crook was violently hurled about by an invisible hand."

"I have known a dinner bell taken from a shelf \* \* borne through the folding doors to the further end of the front parlor, and then dropped on the floor."

"The man of the house was knocked down by an unseen hand."

"One had her feet shoved from under her so that she nearly fell."

"A human hand was felt upon the members of the family."

"She said she felt something like a hand on the bed all over her, but was not alarmed till it touched her face."

"They would pass for a distance through the air as though they were flying."

"He was, by an invisible power, lifted from the ground and carried through the air over the path, homeward."

"They could understand conversation in Latin, Greek and Hebrew, of which languages they had no knowledge."

"I have heard mediums who knew no language but their own speak in \* \* Italian, German and Greek."

"A cap was pulled from the head of one."

"A boot was drawn from the foot of one."

"Bed clothes were pulled from the bed."

"A shawl was snatched from a lady's shoulders."

Her tongue was improved to express things unknown to herself. Several eminent ministers wrote the speeches of the spirits thus heard in the mouth of Ann Cole.

"Mediums have pronounced such discourses as it is known they never did nor could pronounce in a normal state."

"The witches, as they were called, would cry out much against godly men and women."

"Shame on the man who expects to get to heaven on the merits of Christ.—Mrs. Warner."

"He was one of those superstitious men who think they must pray to God."

"The greatest obstacle to virtue is the existing priesthood."

"Many persons brought their sick friends and relatives to these afflicted children, to learn the nature of the disease with which they were afflicted, because of a supernatural knowledge; a knowledge which they obtain by their holding correspondence with specters or evil spirits, as they themselves grant."

"Healing mediums, who claim to cure most obstinate diseases by prescriptions furnished by the departed."

"I put my hand on him and he was made whole."



"The devil does inform and tell the afflicted the names of those persons that are thus unknown to them.

"She soon learned \* \* something of the spirit which communicated with her. His name was Charles B. Rosma. \* \* He had been murdered by John C. Bell.

Believing that we have now broken the spell of the "new dispensation of 1847" theory, by demonstrating the system to be more than two hundred years old—how much older will remain to be seen—we can, in our further investigation, afford to be less prolix. If the ample illustrations we have given do not prove our proposition beyond a doubt, we may safely deny, in the face of every known law of our being, the identity of the human race from one generation to another.

We cannot forbear a few words of comment on the present status of an ostensibly *progressive* system, of which spirit commerce is the great fundamental doctrine—the acknowledged "basic fact."

Progression! *Progression!!!* PROGRESSION!!! is the watchword of their councils; the motto emblazoned on their banners. You read it in the "dark circle" where etherealized sublimities melt all the terrestrial elements of our crude abnebulated atmospheric materiality into a placid sea of liquid symphony, inviting terpsichorean elves to don phosphorescent habiliments of cognizant materialization, and peradventure, thrust through an aperture in a cotton screen a veritable hand of *flesh and blood*, with one of its digital appendages decorated with a gold ring, previously familiar to the eyes of the astonished (!) beholders. "Only this, and nothing more."

Seriously; give us, in the light of history a single feat performed by spirits and mediums now, that has not its faithful counterpart in the salem witchcraft; and that, of an equally marvelous type, exhibiting as much of the supernatural as Spiritualists dare to lay claim to.

Has spiritualism lent a ray of light to any of the natural sciences? We ask again; has it developed one truth by which mankind has been benefitted? Has it? Who will point it out? Has it economized a drop of national blood, or a pennyweight of national treasure? Who will dare to affirm?

Where then are we to look for the inevitably "progressive" element of Spiritualism, seeing that it has not for two centuries, directly nor indirectly, developed a single feature which has eased the burdens or softened the miseries of our toiling and suffering humanity? Do we find the finger-prints of Spiritualism upon the pages where the good, the wise, and the great have recorded the bold achievements of Christian philosophy and sanctified science? Does Spiritualism claim a progressive morality? Pray, then, what must have been the moral status of the sect before it had progressed? We shall speak of their morality again.

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## CHAPTER IV.

### SPIRITUALISM AMONG THE INDIANS.

We propose to devote a short chapter to the purpose of demonstrating that the aborigines of the American continent and natives of Iceland have long been in possession of every essential principle of modern Spiritualism, modern infidelity excepted; and that they had, or pretended to have, intercourse with the disembodied spirits of mortals.

Colonel James Smith was taken prisoner by the Indians at the time of Braddock's defeat in 1755. He was adopted with due ceremony into the Caughnewauga tribe, and by them detained for five years. Most of this time he spent in scouring with them the then wilderness country now constituting the State of Ohio.

He states that a young squaw, one night, raised the alarm that she had seen two men passing along the hill-side in front of the wigwam, with guns in their hands. All in the wigwam were fully persuaded that they were about to be assailed by a band from a hostile tribe; and accordingly the men were thrown out as pickets, and the women posted as spies. In the meantime the patriarch of the tribe, Tecaughretanego, was carried from his bed to the fire, and immediately sat himself to work that he might ascertain by conjuration what tribe they had to contend with, and in what numbers.

Presently he called aloud for all to come in. He then informed them that on completing the ceremony, instead of discovering, as he expected, many Indians with guns, he saw only the figures of two wolves. He further instructed them to retire to rest and dismiss all fears, as there were no Indians about. They did so. In the morning they visited the spot where the two men were supposed to have been seen, and saw distinctly the tracks of two wolves, but no traces of Indians. Colonel Smith is a reliable historian, and he states that the old conjuror was a zealous *worshipper of the devil*, and thus accounts for his wonderful powers as a "wizard."

Cotton Mather also informs us of certain Indian "powahs who could precisely inform such who desired their assistance, from whence goods were stolen, from them were gone, and whither carried;" and that such knowledge was conceded to be from an inferior, or "subservient god"—demon, of course.

In the middle ages occurred the following, which we find among the collections of Sir Walter Scott, and which goes to prove that the professed manner of spirit intercourse among the ignorant Icelanders was essentially the same as that claimed now by Spiritualists—through the agency of the spirits of departed mortals.

But the death of those persons was attended with the singular consequences that their spectres were seen to wander in the neighborhood and in the mansion house of the living family, producing their aerial forms and wasted physiognomy. The proprietor assembled a "jury"—called a seance, we suppose—and began to cite, *individually*, the various phantoms and resemblances of the deceased members of the family. The spectres of the dead by name, and in order as summoned, *appeared on their being called*, and muttered some regrets, &c.

*The Banner of Light*, Dec. 28, 1861, says: "The basic fact of Spiritualism is the belief that certain phenomena, occurring in a way that renders them impossible to be the result of human action, are produced by an intelligent though invisible agency. That the intelligence communicated is identical with deceased persons; hence, that the agency is human spiritual, and actually proceeds from the disembodied souls of deceased mortals."



Now we submit whether, even in this brief chapter, we have not demonstrated that the savages of North America and natives of Iceland were many centuries ago, in full possession of every principle recognized by Spiritualists themselves as entering into and constituting the acknowledged "basic fact" of the system.

Not that we would by any means underrate New Boston spiritualism, which however will be found greatly, wanting when weighed in the balance against the rude, unlettered sons of the forest. Old Tecaughbretanego would sit down in his wigwam and commune alone with the spirits, and in a few minutes proclaim the presence or proximity of wolves instead of Indians; but the imposing ceremony in *seance*, performed by all the skilled and profound in a populous neighborhood committed to the "new dispensation," failed a few weeks ago, in every attempt to locate the remains of Mr. Davidson, who was drowned in Edwards River, a few miles from New Boston.

So, Cotton Mather's 'mediums' more than two centuries ago could designate the manner of abstraction and place of concealment of stolen goods; yet all the demons which run rampant in Roberts' Hall, New Boston, and all the mediums who exult in the superior light of the 'New Dispensation' fail signally to point out the spot where Mrs. Beckett buried her gold only half a dozen years ago; or whether she buried any at all. Oh! Progression!

Yet we do owe concessions to New Boston Spiritualists. They are in advance of the savages in that they excel them in aggressive infidelity, defiant blasphemy, Sabbath desecration, and we may add, unmitigated humbuggery. Witness the remarkable E. V. Wilson and the notorious Dr. Fishback, and his fair accomplice, who wept herself into a fit of illness from the public exposure of her silly trickery in this city. Such impostors as these among the savages would be condemned at their council fires, and burned at the stake.

The merits of the "new dispensation" theory will be better understood by consulting the following parallel extracts:

WITCHCRAFT OF THE INDIANS  
AND ICELANDERS.

## MODERN SPIRITUALISM.

"He informed them that on completing the ceremony \* he saw only the figures of two wolves, that there were no Indians about.

"We went the next morning to the spot and saw distinctly the tracks of two wolves, and where they had scratched like dogs; but no moccasin tracks — [Col. Smith.

"The Indians in their idol-worship were favored by the demons with a direct intercourse.—[Walter Scott.

"After many of the Indians of Martha's Vineyard were converted to Christ, they testified that before their conversion they really had intercourse with demons.—[Daniels.

"And proceeded to cite individually the various phantoms and resemblances of the deceased members of the family.—[Eyrbiggia Saga, 9th century.

"The spectres of the dead by name, and in order, as summoned appeared on their being called, and muttered some regrets.—[Ibid.

"Facts unknown to parties at the time, and many facts regarded as false at the time have subsequently proved to be as stated by the mediums.—[McDonald.

N. L. Godfrey;—"Are you one of those seducing spirits spoken of by Paul?"

Spirit;—"Yes."

July 4th, 1853.

"We have never entertained the idea, even for a moment, that all spirits are Divine in thought and godlike in action.—[S. B. Brittain, Spir. Telegraph.

"An evil spirit took possession of Mrs. S. the Medium."—J. W. Edmonds.

"She summoned the whole of them from the land shadows and made them all, one after another, testify to the fact.

"He manifested his spirit presence in a remarkable manner to different individuals an especially to his widow, the latter being controlled to speak his words, and one or two instances seeing him

## CHAPTER V.

### SPIRITUALISM IN EUROPE DURING THE LAST 500 YEARS.

We now transfer our investigations from the American Continent to the old world. History furnishes ample evidence of the prevalence of Spiritualism in Great Britain and on European Continent during the fourteenth, and the three or four succeeding centuries, to an extent compared with which the spiritual manifestations of America sink into comparative insignificance.

Our narrow limits forbid a detailed account of the professions and operations of spirits and mediums from the year 1317 down to the present. We might weary our readers with 'rings,' 'circles,' 'prophecies,' 'miracles of healing,' unusual discourses under the influence of a supernatural power,' 'unusual postures,' the burning of bibles and substituting this 'new faith,' (15th century,) 'conversing with spirits of the dead,' 'insensibility to external objects,' 'dancing witches,' the superiority of the 'inner vision,' 'ecstasies,' 'spirits passing before them,' 'evil and good spirits,' 'published volumes containing revelations from the spirit land,' 'The Revelation of Revelations,' 'The Laws of Paradise,' 'communion with spirits by night and by day,' 'talking Latin though ignorant of the language,' 'relating matters at a distance of which they had no previous knowledge,' 'spirits playing all kinds of beautiful pieces on the harp,' 'writing miraculously,' 'telling of coming illness,' &c., &c.

We trust the reader will not forget himself and fancy we are here using terms selected from the literary productions of the spiritualistic writers of the 19th century. The above phraseological quotations are solely from impartial history written up and given to the world as it transpired; and, moreover, nearly all the incidents above referred to, date prior, even to the settling of the American Continent from the Old World.

The wide-spread influence of this direful evil will be inferred from the fact that France, Spain, Italy, Portugal, Germany, Sweden, Ireland, Scotland and England all passed through the ordeal through which we, as a nation, are now passing.

And were it not for the progress of civilization, consequent and dependent upon the triumphant career of our holy Christianity during the last two centuries, dispelling the dark clouds of ignorance and superstition, and teaching legislators that the victories of the cross are to be won rather by tolerance than intolerance, ours would be an era of witch tests, witch trials, witch sentences, executions, blood and death, such as filled all Germany with mourning when a hundred thousand perished at the hands of the executioner, or England when thirty thousand heads rolled from the block into the basket, to say nothing of the multiplied thousands slaughtered in other parts of Europe.

We glean from the valuable work of Rev. W. McDonald the following account of spirit manifestations in the house of Rev. Mr. Perreaud, minister of the Reformed Church, in Mascom, Burgundy, first noticed Sept. 14th, 1612, while Mr. Perreaud was absent for several days on Church business.

His wife asserts that 'being in bed asleep, she was aroused by something which drew her curtain with great noise and violence. The maid sleeping in the same room, being awakened by the noise, hastily ran to her mistress to inquire the cause. All being quiet, she retired. No sooner were they comfortably in bed than they felt something draw off the blankets, \* \* \* Lighting a candle she found the pewter and brass thrown about the kitchen.'

Mr. Perreaud says, on his return, after retiring to bed, having set bolts and barricades to all the doors and windows, "I heard a great noise in the kitchen, as the rolling of a billet thrown with great strength. I heard also a knocking against a partition of wainscot in the same kitchen, sometimes as with the knocking of the fingers, sometimes as with the nails; sometimes as with the fist, and then the blows did redouble. Many things were thrown against the wainscot, such as plates, trenchers and ladles; music was made with brass colander,' &c.

Mr. Perreaud arose from his bed and searched twice, narrowly, but finding no one, declared 'all this could not proceed but from a wicked spirit.'

The next day Mr. Perreaud informed the elders of his church and some other worthy men of the town, of the strange occurrences at his house. They subsequently visited his house every evening during the continuance of the noises.

'On the 20th of September, in the presence of many witnesses, the spirit appeared, and three or four times whistled with a very loud, shrill tone. It soon framed an articulate voice. \* \* The spirit would repeat the Lord's prayer, the creed, the ten commandments, and even sing the 81st Psalm. It informed Mr. Perreaud that his father had been poisoned, and gave the place, time and manner in which it was done.

'Another night,' says Mr. Perreaud, 'the demon speaking to one of our company told him such secret things that the man who affirmed never to have told them to any person, came to believe that the devil knew his thoughts.

'He then began to mock God and all religion.

'We heard,' says Mr. Perreaud, 'for a long time, a harmony not unpleasant, of two bells tied together. These were heard in other houses in town.'

We might greatly extend this account, which is well authenticated and of which John Wesley in 1782 declares, 'I do not think any unprejudiced men can doubt the truth of this narrative. The truth of it was in the last century acknowledged by all Europe; against which the unaccountableness of it is no objection to those who are convinced of the littleness of their own knowledge.

To the above we shall add the following details of spirit manifestations in the Wesley family, first indicated 104 years later. The truthfulness of this account is amply sustained by evidence derived from several channels of Methodist literature, and from other reliable sources. For more minute details than can here be offered we refer the reader to the *Arminian Magazine*, *Wesley Family*, or *Southey's Life of Wesley*.

These manifestations were in the house of Rev. Samuel, father of John and Charles Wesley, and began Dec. 2d, 1716. Samuel Wesley was then rector of Epworth Parish, England; and his sons John and Charles are well known as the founders of Methodism.

Late in the evening on the day referred to a violent knocking was heard on one of the outside doors. The door was promptly opened, but no person was seen. Soon after another knock was heard, and with it a groan, as of a person in distress. This occurred persistently, the door being repeatedly opened to learn the cause, failing to do which the family retired for the night in a state of alarm. But on ascending the stairs a hand-mill was revolving at a high rate of speed. Other 'mysterious noises continued to be heard' during the night.

The Epworth rappings now being fairly inaugurated, they were heard on the doors, bedsteads, &c., frequently in all parts of the house, day and night.

These knockings were heard overhead when it was known that no one was in the chamber; and again below, when it was known that no one was below to produce the phenomenon. To give it in Mr. Wesley's own language: 'Knocking' at the foot of the bed and behind it.' 'We heard several loud knocks in our chamber on my side of the bed.' 'I was waked a little before one by nine distinct, very loud knocks which seemed to be in the next room to ours, with a sort of a pause at every third stroke.' 'The next night I heard six knocks.' 'Emily heard the knocks on the bedstead and under the bed. She knocked and they answered her.' 'I knocked with my stick against the joists of the kitchen. It answered me as often and as loud as I knocked.'

Other strange phenomena occurred; such as the rattling of door latches when approached; the sound of a cradle rocking on the floor; pushing members of the family about the house; thrusting the doors violently against them; knocking around the room when prayer was offered for the king, and gracing the amen with a 'thundering knock. A vessel of silver seemed poured upon the breast of Mrs. Wesley, and ran jingling to her feet; the sound of a large iron bell was heard under the stairs; footsteps were heard which caused the house to



tremble; groans, as if of a dying person were heard repeatedly; a rustling noise, as of the trailing of a loose gown would 'sweep through the halls and along the stairs;' a trencher danced upon the table, &c. &c.

These manifestations very much disturbed the equanimity of the family dog, who would on their appearance seek shelter between his master and mistress. He seemed to anticipate the onset of the demons, and would snap and snarl before any member of the family would be cognizant of their approach. More latterly he would skulk away and hide before the noise began, and this finally became a signal to the family of the near approach of the disturbances.

Further evidence that the phenomena was connected with a causation of intelligence is furnished by the following incident. We quote from McDonald:

Mr. Hoole, vicar of Haxey, an eminently pious and sensible man was sent for to spend a few evenings with the family. The knocking commenced about ten o'clock in the evening. Mr. Wesley and his friend went into the nursery where the knockings were heard and found them to proceed from the head of the bed in which the children were sleeping. Mr. Wesley observed that the children, though asleep, were very much affected; they trembled exceedingly and sweat profusely; and becoming very angry he pulled out a pistol and was about to fire at the place from whence the sound came. Mr. Hoole caught him by the arm and said, Sir, you are convinced that this is something preternatural. If so, you cannot hurt it, but you give it power to hurt you. Then going to the place, Mr. Wesley said sternly, Thou deaf and dumb devil, why dost thou fright these children that cannot answer for themselves? Come into my study that am a man. Instantly it knocked the rector's knock, (a particular knock which he always used at the gate) as if it would shiver the boards to pieces.

Nothing more was heard that night. Up to this time there had been no noises heard in the study. 'But the next evening as he attempted to go into his study, (of which none had any key but himself,) when he opened the door it was thrust back with such violence

as had like to have thrown him down. Presently there was knocking, first on one side, then on the other.'

From the subject matter of this chapter it must be evident to the most casual reader that this 'new dispensation' is NOW FIVE HUNDRED AND FIFTY YEARS OLD. It will in the future be seen how much older.

We offer the following parallel passages and leave the reader to exercise his judgment as to what has been the progress of Spiritualism during the eventful history of all the generations whose record has been made during that period of time.

EUROPEAN WITCHCRAFT DATING  
AS FAR BACK AS A. D. 1317,

MODERN SPIRITUALISM SINCE  
1847.

'And had conjured evil spirits into rings, circles, &c—[Pope John, A. D. 1317.

'An evil spirit visited one of circles, took possession of Mrs. S. the medium, &c.

'And demanded of the demons speech and answer.—Ibid, 1327.

'N. L. Godfrey.—Do you go back to hell?

Spirit.—Yes.

'Here old split-foot, do as I do.'

The knockings immediately responded.

'Roger Bullingbrook was executed in 1441 for informing the Duchess Gloucester how long the king would live.

'It was in evidence before the jury that the death of the child was predicted by rapping.

'The maid of Kent, it is said fell into strange trances and uttered unusual discourses. 1441.

'Mediums have pronounced such discourses as it is known they never did nor could pronounce in a normal state.



'Gibb was transported to America where he was long venerated by the natives for his familiar intercourse with the devil.

[15th century.]

The "Surrey demoniac" said he had given his soul to the devil that he might be the best dancer in Lancashire.

'O Lucifer, thou son of the morning, who fell from thy high estate—we come up and stand before the throne of the Ancient of Days, hand in hand with thee.—

[Prayer of Lizzie Doten, medium, at Lyceum Hall, Boston, December 8, 1861 and published in the Banner of Light.

'They burn their bibles in the morelands, as an act of solemn adherence to the new faith.

15th century.

'We insist that Moses was probably no more inspired than Louis Kossuth.

'The Jehovah of the Bible was an unprogressed ferocious human spirit who deceived ancient media.

'Pordage, of Cromwell's time, claimed to have intercourse with spirits. They went in and out of his chamber, seen, not only by himself, but his wife.

'I saw near me the spirit of an acquaintance who had died in this city six or eight years ago.

'They (the spirits) spoke to us.

He established a society. In their meeting they said spirits passed before them—evil and good spirits everywhere mixed up together.

'Association of Spiritualists just formed, with Ex-Gov. Talmadge as President.

'The use of the instrument is as free to bad spirits as to good ones. The aroamal electricity will be the servant of *any spirit what-soever*.—[A, Putnam.

Jane Lead, a member of Pordage's society, (in Cromwell's time) published a number of volumes containing revelations from the spirit land.

Witness two large volumes Jo Edmonds & Dexter containing also 'revelations from the spirit land'

The followers of N. J. Gibb "professed to work miracles. They claimed to foretell future events and cure diseases.

15th Century.

'I put my hand on him and he was made whole.

'Agnes Sympson, in 1599 confessed to King James that she was a healing medium.

'In twenty minutes I will lay my hand on her head and she will recover.

In 1576 Bessie Dulap, of Dalry, was accused of sorcery, witchcraft and abuse of the people. She professed to tell of coming illness, and where lost goods could be found.

See '*Basic Fact*' of *Spiritualism*, page 28, quoted from the *Banner of Light*.

Her judges inquired of her by what art she could make such disclosures. She said, of herself, she had no knowledge or science of such matters, but that when questioned concerning such matters she was in the habit of applying to one Thomas Reid, who had been killed in the battle of Pinkie, Nov. 10, as he himself affirmed, and that he resolved her any questions which she might ask him.—[McDonald.

They felt something draw off the blanket. 1649.

Bedclothes were frequently pulled from the bed.

'She found the pewter and brass thrown about the kitchen.

The chairs and other movables were thrown about.

'I heard a great noise in the kitchen as the rolling of a billet of wood.

'The covers of the wood-box and wash-boiler were constantly slamming.

'I heard also a knocking against a partition of wainscot.

'Frequent loud and startling raps were heard, which seemed to be on the walls, doors and windows.

'Many things were thrown against the wainscot, such as plates, trenchers, and ladles.

'Various kitchen utensils were hurled about the room.

'Music was made with a brass colander.

'A hand-saw and square were beaten together, and a delightful tune rang out.

'The spirit informed Mr. Perreaud that his father had been poisoned, and gave the place, time and manner in which it was done.

'It was finally ascertained that it purported to be the spirit of a pedlar who had been murdered.

'The demon told him such secret things that the man who affirmed never to have told them to any person, came to believe that the devil knew his thoughts.

'My most secret thoughts—those which I never uttered to mortal man or woman, have been freely spoken.—[Judge Edmonds.

'Then he began to mock God and all religion.

'The cruel and capricious God generally worshipped by Bible Christians.

'God, \* \* the old man who seduced Mary and begat Christ the bastard.—[Hatch.

'A brass candlestick was snatched out of the maid's hand.

'The bell was taken out of M.'s hand.

Sometimes he would hang at those posts a great starching plate, with cords tied with such a number of knots that it was impossible to unloose them, and yet himself would untie them in a moment.

Witness Dr. Fishback's "test conditions" in Roberts' Hall, May, 1868, where the knot untying feat was performed in the highest style of the art.

'We heard a harmony not unpleasant, of two bells tied together.

'House bells have been lifted from their places and rung over the heads of numerous spectators.

'Throwing stones about the house 1649.

'The stone would also often be thrown up violently when Mary was at work at the sink near it.

'A strong knocking on the outside of the door.

'A second knock was heard.

'He heard a rapping on the outside door.—He heard the rappings repeated.

'Knockings were heard on the bedsteads.—[Mr. Wesley, 1716.

'The noises seemed to be on the footboard of the bedstead.

'She knocked and it answered her. It answered me as loud and as often as I knocked.

[Mr. Wesley, 1716.

'When he shook the sashes, the noises responded.

'Kate, striking one hand with the other, said, 'Now do as I do,' and the knocks were repeated.

'Knockings were heard under the table.

'The cherry table was nearly always agitated when she sat down to eat;—also the rappings were very loud and frequent.

'I have thrice been pushed by an invisible power.

[Mr. Wesley, 1716.

'One of the party was forcibly torn by an invisible power, from my grasp. [Judge Edmonds.

'His trencher danced on the table a pretty while without anybody stirring the table.

—[Mrs. Susannah Wesley, 1716.

'Crockery ware was thrown down, tables lifted and moved, &c., &c.

For the further information and edification of the reader we now give one or two examples of spiritualistic invocation; not garbled nor distorted, but simon pure, from the unsullied pages of their own accepted literature. It will appear quite evident that Spiritualists are not numbered with "those superstitious men who think they must pray to God;" but are scrupulously careful not to rob their

father, the devil, of one of the laurels which deck the spoiler's brow:  
We quote from the 'Banner of Light,' March 1, 1862:

## INVOCATION.

"O thou prince of darkness and king of light, god and devil, greater and lesser good, perfect and imperfect being! we ask and demand of thee that we know thee, for to know thee is to know more of ourselves. And if to do this it be necessary to wander in hell, yea and amen, we will wander there with the spirits of darkness. The Church and the world tell us that the devil goeth about as a roaring lion, seeking whom he may devour, but we know thee only as God's vicegerent, to stand at his left hand, the regenerator of mankind, the means of bringing up all things, intellectually and morally, to perfection."

Lizzie Doten offered the following prayer at Lyceum Hall, Boston, Dec. 8, 1861. Reported for the 'Banner of Light,' and published in that paper, December 21, 1861:

## INVOCATION.

"O Lucifer, thou son of the morning, who fell from thy high estate, and whom mortals are prone to call the embodiment of evil, we lift our voices unto thee. We know that thou canst not harm us unless by the will of the Almighty, of whom thou art a part and portion, and in whose economy thou playest thy part; and we cannot presume to sit in judgement over Deity. From the depths of thine infamy streams forth divine truth. Why should we turn from thee? Does not the same inspiration rule us all? Is one in God's sight better than another? We know that thou art yet to come up in his expanded creation, purified by the influence of God's love, for his love is not perfected while one of his children writhes in misery. So, O Lucifer, we come up and stand before the throne of the Ancient of Days, hand in hand with thee. As thou has been the star of

the morning, thou wilt again become an angel of light. O, Satan, we will subdue thee with our love, and thou wilt yet kneel humbly with us at the throne of God."

In the month of June, 1868, conspicuously displayed on one of the banners borne at the popular spiritualistic Jubilee in Boston, Mass., was the following: "The fear of the Lord is the beginning of folly."

From this and the preceding chapters the following deductions are conclusive:

1. The North American Indian 'mediums' confessedly held direct intercourse with demons, and practiced devil worship.

2. That the Salem witches, who 'cried out much against godly men and women,' should derive their preternatural gifts from the author of the religion they denounced, would be a moral absurdity; hence, *demonry alone* will account for the [genuine supernatural developments of that era.

3. From the 13th to the 16th centuries spirit manifestations were credited to 'evil spirits.

4. The distinguishing feature of spiritanism in Europe during the 17th century was the 'mocking of God and all religion.' Hence, that it was not divine, is a fact established beyond the reach of argument.

5. That the Epworth spirit rappings of the 18th century were exhibitions of demonry is evident from the prompt and affirmative response of the obtrusive spirit to Mr. Wesley's salutation, 'Thou deaf and dumb devil.'

6. That the Spiritualism of the 19th century is founded in demonry is evident, (1st), In that the manifestations correspond to the letter with those of former periods, clearly demonstrated not to be Divine. (2d,) It also denounces "God and all religion," "The fear of the Lord is the beginning of folly." (3rd,) It offers prayer to the devil. (4.) It claims moral equality with Satan and gives him a ledge of unity, sympathy, co-operation and love. "O Satan, why should we turn from thee?" "Is one in God's sight better than an-



other?" "We come up and stand \* \* hand in hand with thee."  
 "We will subdue thee with our love."

We have now traced the "new dispensation" back into the dark ages, giving it the benefit of an unbiassed and candid review of about a thousand years of its history, including Icelandic 'manifestations.' Our review has been synoptical; but we have omitted nothing which might appear to advantage in behalf of the system we oppose. We appeal again: *Can* such a system be Divine? *Is* it purely human? If it is *not* demonry, what is it?

## CHAPTER VI.

### SPIRITUALISM MORE THAN THREE THOUSAND YEARS OLD.

Delving through the rubbish of buried ages, until we have unearthed the recorded eventualities and obsolete nationalities of some three thousand three hundred years, we find a people known in profane history as the Phœnecians—the Canaanites of Scripture. To this age we are indebted for the invention of writing. Hence, outside of the Bible, the world has no written history dating far prior to that period. And thus remote, even in the early morning of the recorded nationality of the most ancient of all nations known independently of inspiration, we find Spiritualism incorporated into the manners and morals of the people.

We have taken a gigantic stride in chronology; but the pale phantom of the inevitable genius of Spiritualism stands by us in our researches, and utters her sibylline mummeries from beneath the ruins of the most ancient monuments of human enterprise.

Tytler informs us that Cadmus, about the year 1519 before Christ,

introduced alphabetic writing into Greece from Phœnicia. And we learn from various sources that it was about this period that the Phœnicians introduced amongst them also the art of divination by oracles. Of course they multiplied rapidly and increased in popularity; and, in process of time were found distributed throughout the Roman Empire, which, at this early period, had no existence.

These oracles represented heathen deities, inferior gods, or demons, generally personified by images through which they were held to be accessible to mortals by the incantations of an idolatrous priesthood. The signification of the term oracle is broad, as it may imply either the answer given, the demon answering, or the resident place of the deity consulted. "Seneca defines oracles to be enunciations by the mouths of men of the will of the gods; and Cicero simply calls them the language of the gods."

The whole system of heathen oracles had its origin doubtless in a diabolical imitation of the Jewish tabernacle service, where Jehovah vouchsafed to Israel such knowledge of the future, and such other information as Infinite Wisdom approved. For, as one has fitly observed, "all Paganism is a parody on the true religion;" and this truth is strikingly illustrated throughout the entire length and breadth of the history of Spiritualism, ancient and modern.

Certain of the pagan deities had many oracles. Apollo, for example, had well nigh a score of them located in different places. Jupiter, Æsculapius, Mercury, Hercules, Mars, Isis, Osiris, Serapis, &c., all had their images, their priests or priestesses, and their ceremonial rites. All were resorted to and consulted by the people on various occasions, sometimes soliciting responses in reference to the most trivial affairs of life, but always on the issues of any important undertaking.

It is scarcely necessary to say that imposture then, as now, was the rule in giving oracular responses, and inspiration the exception—the rare exception. Not one in a thousand—perhaps not one in ten thousand of their answers was further removed from imposture than the same ratio of communications palmed off upon the credulous moonlings who patronize the circles of modern Spiritualism. Yet the credit of many of these oracles was sustained for a long time by

stragem. Communications were given in language of such ambiguity as to admit of almost any interpretation which might be necessary in view of future contingencies liable to impeach the soundness of the oracle.

"The spirits of dead men were supposed to speak in the images or idols worshipped by the heathen.—[Benson.

"Among heathen nations nothing was more common than for persons to profess to have intercourse with spirits, and to be under the influence of their inspiration.—[Barnes.

"It was the opinion of many that evil angels or spirits were allowed to visit the region of our air and this earth and to inflict diseases and other calamities upon them."—[Lardner.

"The oracle of Trophonius was held in high repute. The mediums, when in a trance state revealed much of futurity. Some are said to have been seeing mediums, and could describe by sight; while others were hearing mediums, and described what they heard. They became stupefied and out of their senses. These efforts, it is said, produced great physical prostration.—[McDonald.

The oracle of Claros could reveal the secret and unspoken thoughts of men. It foretold the death of the Roman general Germanicus. This oracle was as ignorant as some of the silly and unlettered country girl mediums of modern date.

The Delphic oracle, whose presiding deity was Apollo, occupied an exalted position in its day. The priestess was a regular trance medium. When going into the interior state we are told her "hair stood upright on her head; her look grew wild and furious; she foamed at the mouth, while a sudden and violent trembling seized her whole body, with all the symptoms of distraction and phrenzy.—[Virgil—Rollin.

History informs us that Cræsus, King of Lydia, sent a messenger to inquire of the Delphic oracle how he was at that moment occupied; at the same time engaging in a most far-fetched and improbable feat, the boiling together of a tortoise and a lamb in a brass vessel. The oracle accurately described his employment, and thus won his full confidence. Being about to engage in a hazardous military enter-

prise, he sent again, inquiring what would be his fortune in the undertaking. He received the reply:

"Cræsus crossing the Halys, a great army shall be destroyed."

He crossed the Halys and his own army was cut to pieces. He reproached the oracle for deceiving him; but was gravely informed that the fault was his own, as he should have sent again and inquired which army was designated. The difficulty of penetrating the future is probably the best explanation of the case; but the susceptibility of the response to opposite interpretations preserved the credit of the oracle.

Of course these oracles were a source of immense revenue, at least his is true of such as attained popularity.

Tacitus, in the time of our Savior, declared that there existed on the mountain between Judea and Syria an oracle which had no image and no temple. Basilides officiated as priest. Vespasian, the Roman General once made an offering here, and heard "very many discourses" which "foretold what he expected." The offering of so distinguished a patron so elevated the oracle that Vespasian was at once endowed as a "healing medium." This was the oracle of Serapis, an Egyptian deity.

Tertullian, in the 3rd century, challenged the votaries of spirit intercourse thus:—

"Hitherto, we have used words; we will now come to a demonstration of the very thing, that your gentile gods are no one of them greater than another. For a decision of the point let any one that is judged to be possessed by devils be brought into open court before your tribunals; when that spirit shall be commanded by Christians to speak, he shall as truly confess himself a devil there, as elsewhere he falsely claims to be a god. Or let one equally be produced who is among you, Gentiles, *judged to be inspired by God*, who waits at your altars and is esteemed a sacred person by you; nay, though he be actuated by one of your most sacred deities, be it Diana, the heavenly virgin, or Esculapius, who prescribes your medicines, and who pretends to relieve the dying. yet these, or any others, when they are summoned, if they dare lie to the Christian summoning, and

*'if they do not confess themselves openly to be devils, then let that reproachful Christian's blood be spilt upon the spot.'*

J. W. Daniels gives the following account of this identical test and its results in connection with modern spiritualism

'In 1853, Mr William B. Lanning, of Trenton, N J, an esteemed friend of the writer, not being fully satisfied of the real character of these spirits, held the following colloquy with one, through a writing medium. The spirit on being asked if it was right and beneficial for the human race to consult these spirits, replied, "yes, it will make them happier and better." He then testified in substance to the main doctrines of these spirits, and said, though he died an unconverted man he was happy—that departed Christians were among these spirits—all were happy—but there was to be no resurrection of the dead, no future punishment, nor day of judgment.

But on being cross-examined a little, the spirit became very angry and unwilling to answer and begged to depart—said he would go and get more spirits and return. Said my friend, "No. When you go away, I want you to stay away; but at present do you answer my question. *In the name of the Lord I demand it.*"

The "happy" spirit quailed, and Mr. L. proceeded.

Is the Bible true?

Yes.

The Bible forbids necromancy and the consulting of familiar spirits. Which shall I believe, you or the Bible?

The Bible.

Why then did you tell me that it was right and useful to consult the spirits?

Because I wanted to deceive you.

What is the business of these spirits with men?

What do you think it is?

I think it is to deceive.

Very well, you are correct.

Are you happy?

No. I am miserable

Is there a hell?

Yes.

Are you in hell?

No, not yet.

Do you expect to get there?

Yes?

When?

At the day of judgment.

Is there to be a day of judgment?

Yes?

Is there to be resurrection of the dead.

Yes.

Have you no prospect of happiness?

I HAVE NO HOPE.

Now the above spirit communication "in the name of the Lord," is, either true, or false.

If true, then the teachings of spiritualism are false by confession of their own accepted oracles.

If the communication be false, the whole fabric of spiritualism is, by hypothesis, based upon a system of lying oracles.

Which horn of the dilemma will the votaries of the "new dispensation" accept?

We have seen that it was commonly believed that the deified spirits of departed mortals resided in the images of these heathen deities and inspired the priests or priestesses who presided at their altars, speaking through them the same as it is claimed the spirits of the dead now speak through developed mediums. Moreover; veritable spirit communications have thus actually been received in response to idolatrous incantations.

Nor is this all. The whole paraphernalia of the 'inner vision,' 'trance mediums,' 'violent agitations of body,' 'pronouncing words which they do not understand,' 'foaming at the mouth,' 'growing wild and furious' in appearance, 'violent trembling seizing the whole body,' 'pleasing harmonies,' &c., which are so strikingly characteristic of the spiritualism of the 19th century is but a faithful reproduction, not on-



ly of the phenomena, but of the identical terms and phraseology used by ancient historians in writing up the character and history of the oracles of ancient paganism as they were cherished and perpetuated by the Egyptians, Chaldeans, Assyrians, Grecians and Romans, despite of the ever-varying revolutionary forces of ages.

We offer the following parallel extracts:

ANCIENT IDOLATRY AND DIVINATION.

'Some of the principal of which (rites) were most impure, cruel and sanguinary,—such as the prostitution of females.—(1600 to 800 years before Christ.

[Davidson.

Endurance of personal suffering, &c.—[Ibid

'It was the opinion of many that evil angels or spirits were allowed to visit the region of our air and this earth and to inflict diseases and other calamities upon men.—[Lardner.

MODERN SPIRITUALISM.

'All advanced spiritualists repudiate marriage in its legal sense, and believe in the doctrine of affinities.—[Progressive Union.

'We thank thee for the prostitute.—[Prayer of Lizzie Doten.

'Cursed be the marriage institution.—[J. M. Spear, Utica, N.Y.

'Samuel Cole,—from the workings of the spirit-rapping delusion,—accordingly proceeded to carry his object into execution by taking off one of his feet.

[Phil. Register, 1853.

'They held her at times to keep her from biting her own limbs. \* \* Much annoyed by raps.—[Genia.

'A man near Knightsville, Indiana, went to a spirit circle in good health. He was affected strangely from that period till his death, committing hostilities on himself, thrusting his hands into the fire, &c.—[Ibid

'He seized her just in time to save her life, when she exclaimed "O, Doctor, I am not to blame, the spirits made me do it."

[Daniels.

'These efforts, (divination by oracles,) it is said, produced great physical prostration.

[McDonald.

Intercourse with spirits is very exhausting to mediums, who frequently spend sleepless nights in consequence.—[Daniels.

'They (heathen oracles) multiplied with great rapidity and the people flocked from all quarters to inquire of them either by word of mouth or by writing, with regard to the secret things of the present and future.—Ibid.

'Speaking mediums, &c.

'Writing mediums, &c.

See '*Basic Fact*' of *Spiritualism*,

'And pronounced words which he did not understand, but words said to have foretold futurity.

[Ibid.

'Accurately communicating things altogether unknown to the operators.—[Macgowan

'Some' are agitated throughout the whole body; others in some of their members; others, again, are entirely quiet. Sometimes there are pleasing harmonies, dances, and according voices, and sometimes the reverse. Again, the body either appears taller, or larger, or is borne aloft through the air, or is affected by the opposite of these.—[*Spiritual Mysteries* among the Egyptians, Chaldeans, and Assyrians, by Jamblicus, of the 3rd century.

'My youngest daughter became visibly agitated all over.

[Dexter.

'My own arm would be moved while I was asleep.—[Ibid.

'Completely exhausted and unconscious.

Several pieces of quick music were performed by spirits.

[Partridge.

'Dancing mediums.

'A full choir of human voices singing most exquisitely.

[Partridge.

'Giving vent to the most hideous yells.—[Amherst.

'Lifted from the ground and carried through the air.

[*Spiritual Telegraph*.

'My mouth was suddenly closed.  
Hobbs.

It was customary to consult the oracles by sealed letters which were laid upon the altar unopened.

Rollin

Responses by rapping and writing have been received to mental questions known only to the inquirer.—[McDonald

Subsequently to the time of our Savior these oracles in a slightly modified form, furnish material for a distinct channel of history down through all those ages of the world which the discreet historian portrays with delicate touches of the pen.

Scandinavian literature is a valuable conservatory of knowledge on this, and conducts the reader faithfully to that period when, early in the fourteenth century, civilization began to tremble in view of the terrible and wide-spread influence of this revolting system. And, as we have shown in a former chapter, the events of the two succeeding centuries demonstrated their worst fears to be warranted by the coming storm which converted Europe into a vast slaughter-house.

## CHAPTER VII.

### SPIRITUALISM AGAINST THE BIBLE

It now devolves upon us to examine Spiritualism more particularly in the light of revealed Bible truth.

Every candid and careful reader of the Bible will find therein mentioned, and put under the ban of severe condemnation, certain principles and practices which coincide specifically with the teachings and tenets of spiritualism as exhibited in the foregoing chapters.

In order to a more perfect elucidation of this fact, we offer the following glossary of words, a clear understanding of the meaning of which is essential in our investigations. The names of the authors of the several definitions we present will be a sufficient voucher for their general soundness and authenticity.

**CHARMER.** One that uses or has the power of enchantment.

[Webster.

**DIVINATION.** Being in league and covenant with the devil, and doing many astounding things by his help.—[Dr. Stackhouse.

To find out and foretell secret or future things by some sinful and diabolical means.—[Brown.

**DIVINER.** One who pretends to predict events, or to reveal occult things, by the aid of superior beings, or supernatural means.

[Webster.

**ENCHANTER.** A person who practices incantation or conjuration; one who calls up spirits by magic formulas; one who brings into action the power of spirits. [Daniels.

One who has spirits or demons at his command. [Webster.

**FAMILIAR SPIRIT.** A demon or evil spirit, supposed to attend at call.

[Webster.

**MAGIC.** The art or science of putting into action the power of spirits; or the science of producing effect by the aid of departed spirits.

[Webster.

**MAGICIAN.** An enchanter; necromancer; a sorcerer or sorceress.—

[Webster.

**NECROMANCER.** From *nekros*, dead, and *mantis*, a diviner. One who pretends to foretell future events by holding converse with departed spirits.—[Webster.

**SOOTHSAYER.** One who undertakes to foretell future events without inspiration.—[Webster.

**SORCERERS.** Those who profess to call up the dead.—[Gesenius.—

**SORCERY.** Magic; witchcraft; or divination with assistance of evil spirits.—[Webster.

**WITCH.** A woman who, by compact with the devil, practices sorcery, or enchantment.—Webster.

**WITCHCRAFT.** All kinds of influence produced by collusion with Satan.—[Brown.

A devilish art.—[Burkett.

Intercourse with the devil:—[Webster.

**WIZARD.** A medium for evil spirits, or departed spirits; a conjurer or enchanter; a sorcerer.—[Webster.

Thus it is evident that unless spiritualists can overturn the entire fabric of ancient and modern literature, they must accept without controversy the following deductions made from a collation of their own system with sacred history, in general tenor and in detail.

1st. The enchanters, witches, charmers consultants with familiar spirits, soothsayers, diviners, magicians and sorcerers of the Old and New Testament Scriptures are identical with the spiritualists of all ages of the world.

2d Every recorded instance of these characters being arrayed against the prophets, Christ or the apostles is, in the strictest sense of the word, *spiritualism opposed to God*.

3d. Every curse pronounced against witchcraft sorcery, necromancy, familiar spirits &c. is a curse pronounced directly against spiritualists.

4th. Inasmuch as the Bible condemns the system, as such, the condemnation of spiritualism is unconditional and absolute.

Spiritualists being their own exponents, their system comes legitimately under the purview of every one of the above definitions; and hence, stands unqualifiedly committed for the consequences involved in the above deductions. To the force of this truth they have been compelled, in part to yield assent; although they do it not without an ill concealed wince.

Their acceptance of the above definitions is signified in the following quotations.

Speaking of the woman of Endor, Charles Partridge, Publisher of the spiritual *Telegraph* says; "Call her witch or what you will, she was a medium for the spirits."

"Simon Magus was of all men, Prince among the workers of spiritual miracles."—Mr. Brittan, *Editor Spiritual Telegraph*.

"The doctrine that the oracles, soothsaying, and witchcraft of past ages, were kindred to these (spiritual) manifestations of our day, I for one most fully believe.—[Allen Putman in *New Era*, Spiritualist.

If it be inquired why we have taken so much pains to prove a proposition, to the truth of which certain of their own authorities have assented, we reply.—because they often seek to evade consequences by pleading the absence of any fixed formula of religious belief, and thereby, many times do confound their opponents by demanding evidence that such and such doctrines are entertained by them; or that the exponents of their faith admit certain principles with certain modes of application. Our object, then, is to hold them to the indications of their own practical morality, the uttered sentiments of their public teachers, and the principles enunciated in their accepted literature; and, from these, to demonstrate that certain other principles, in the necessary order of sequence, belong to their system.

In doing this, the results reached will be more conclusive when confirmed by demonstration from authentic history than when claimed simply by concession of our opponents. For we much prefer to accept a theory, pro or con, as truth because substantiated by history, or sound logic, rather than because spiritualism assents to it. Still, we would make available such admissions as may be wrested from them when they no longer find it possible, to cling to both horns of a dilemma.

It is only when driven to extremity that they would accept the affirmative of the question of the identity of their system, with the necromancy of the Bible. The philological sense of the word, *nekros*, dead; and *mantis*, to prophesy,—to prophesy from the dead; excludes all cavil; and especially so when considered in connection with the professed intercourse of ancient witches—the woman of Endor, for example—with the dead.

But as the Bible places the entire system with all its abettors under condemnation, it only remains for them to deny the Divinity of its origin, and thus evade the force of Divine prohibition. This they have done.

They do not dare, however, to reject as false, the entire volume of scripture; because in so doing they would find themselves borne down by an overwhelming tide of collateral evidence the *materiality*



of which would set at defiance their most ingenious infidel philosophy, and fine-spun subtlety of sophism. We refer to the combined, testimony of profane history and monuments of antiquity, which not only confirms the truthfulness of much of Bible history, but of the implication of the supernatural with such history.

Spiritualists, having robbed God of his sacred character as revealed in Bible inspiration, now proceed with great pomp and parade to invest their own "mediums" with the stolen livery. Witness the following-

"The seers and prophets whose names are mentioned in the primitive history were mediums. \* \* \* It was in this manner that the writings of the bible which have been properly termed the scriptures were originated \* \* \* Therefore will the spirits assure the world that the bible is *not* the direct and infallible word of God." [Spirit speaking through K. P. Ambler, medium]

"The Bible when first written was nothing more than a book written through mediums as I am now writing through my medium." [Spirit of St. Paul through Mr. Hoar, Medium.]

Spiritualists thus claim the inspired penmen, prophets seers witch of Endor, Simon Magus &c., as concluded in one common class,—spirit mediums. This is their dernier resort that they may extricate themselves from a very serious difficulty. They are driven to confess their system identical with the sorcery of the prophetic and apostolic ages; and they comprehend the moral degradation of this identity.—Their only alternative is to bring down the prophets and inspired penmen to the same depths of degradation with their own mediums, and the work is done. An additional advantage gained is the weakening of the force of denunciatory scripture passages by reducing them to the same uncertainty of authority with their own common place spirit communications, which they confess may be true or false. They seek thus to deceive themselves in order to lull their own fears.

How they can accept, as their own representatives, with equal confidence and freedom, characters of such unqualified antagonism of morals and office can be comprehended only by the annihilation of all distinctions between good and evil; the breaking down of every separating barrier between vice and virtue. That they have done this

we boldly declare, and proceed to the proof of the assertion.

Vice is virtue in its unprogressed or germinal condition; sin is an impossible chimera." [Harris.

"There is no evil that can be avoided." [Dr. Hare.

"Whatever man does he but works out through the mediumship of Diety." [Lizzie Doten Feb. 8, 1863.

"There never was an individual that trespassed upon the smallest portion of God's law." [Banner of Light.

"What we call sin and evil in human actions is a necessity, and, being a necessity, it is lawful and right." [Dr. Child, Banner of Light Oct. 29, 1859.

[Here we have an authentic synopsis of the moral ethics of spiritualism. With such a code of morals to what being can they offer prayer with better grace than to the devil? And what prayer could be more appropriately offered than the following from the Banner of Light, Dec., 3, 1862?

"We thank thee for all conditions of men, for the drunkard, for the prostitute, for the dissolute of every description."

To understand then, how spiritualists can afford to acknowledge their identity with the witches and sorcerers of scripture, and yet hope to escape the damnation of hell, it is necessary only to keep in view this feature of their doctrinal system;—"the Bible was written through mediums and is not the direct infallible word of God;" hence, its threatened judgements have not the authority of God, and may be disregarded with impunity.

On the theory that the "Bible was written through mediums the same as mediums now write," Christians are usurpers in manifesting any interest, whatever, in its doctrines or morals, otherwise than as interpreted by "mediums." No man nor woman who rejects spiritualism has any conceded right in the interpretation of the scriptures. This is a foregone conclusion. Was not the Bible written by mediums? Are "mediums" not exclusively a spiritualistic institution? Are they not under the control of "spirits"? And don't the Spirits know "what's what" concerning all these things whereof the Bible treats? Why then should outside barbarians who are destitute of the tran-

cendental luminosity of the glorious ægis of the "new dispensation" persist in urging the claims of the doctrines and morality of a book written at the instigation of "spirits," since the guardianship and interpretation of this volume is still with the spirits through their mediums?

In what esteem spiritualists would naturally hold the sacred volume may be inferred from their own acknowledged views of the reliability of spirit communications, when hard pressed. Says E. W. Capron, it is a great error \* \* that because there is a medium of communication with spirits, that it is therefore an infallible source of information. There are, undoubtedly, spirits, who desire to be noticed, and to answer questions, who are too ignorant to give any instruction and who would be as likely to tell wrong as right.'

We suppose it was this class of spirits that dictated through "mediums" all those scripture passages which directly and indirectly bring spiritualism in to condemnation. How convenient to be identified with a system regulated by "spirits who desire to be noticed, who are too ignorant to give instruction, and as likely to tell wrong as right!"

A. Cridge, spiritualist, declares certain of the spirits to be "narrow minded;" "debased" "selfish" and "deceptive."

No marvel that spiritualists should load the Bible with contumely, derision and scorn, if it be written by mediums under the influence of such spirits as these. And that it is as likely to be so as under the influence of good spirits they themselves admit; for Allen Putman, spiritualist, Roxbury Mass. says: "the use of the instrument is as free to bad spirits as to good ones."

Judge Edmonds declares concerning this matter, "if the object was to show me the danger of spiritual intercourse, and how liable we are to be deceived by false or fabricated communications it was quite unnecessary, for I long ago learned that." [Correspondent Spiritual Telegraph.

What an exalted conception of the Bible, must those have who believe it to have been written by mediums, constantly "liable to be

deceived by false and fabricated communications," spiritualists themselves being judges!

1st. Spiritualists claim the witch of Endor as a 'medium;' Simon the sorcerer as a 'Prince' of mediums; and "most fully believe" the witches and soothsayers, of the Bible to be of the same family with themselves. Granted.

2d. "The Bible was written through mediums the same as spirits now write through mediums;" that is, it was written through witches, sorcerers &c., Hence, Simon the sorcerer, and the witch of Endor are placed in the same category with the "prophets and seers."

3d. The Bible thus "written through mediums" says all scripture is given by inspiration of God." [2d Timothy, 13. 16.

This must have been written by a lying spirit, for spiritualism declares the scripture to have been inspired by the spirits of dead men, —"nothing more than a book written through mediums, as I am now writing through my medium." [Spirit of St. Paul, through Mr. Hoar, medium.

What suicidal beings the spirits must be to dictate through mediums the following, and many other similar passages of scripture.

"Thou shall not suffer a witch to live." [Exodus, 22, 18.

"There shall not be found among you \* any one that useth divination, \* or an enchanter; or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" [Deut. 18, 10 12.

"The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people. A man also or woman that hath a familiar spirit, or that is a wizard shall surely be put to death: they shall stone them with stones. Lev. 20: 6, 27.

"Now the works of the flesh, are manifest which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft" &c., of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." [Gal 5, 19-20.

"But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their portion in the lake which burneth with fire and brimstone.

[Rev. 21 8.]

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whoso loveth and maketh a lie.

[Rev. 22 15.]

Who shall reconcile these theological antagonisms?

The protean character of spiritualism, however, is good for any emergency; accordingly, the departed spirit of the poor, disquieted Apostle Paul is worried until it consents, through Mr. Hoar to exempt them from the obligations of Bible precept as per the following declaration.

"Your angelic fathers, by the wisdom of God, are allowed to come unto you, and do away with the wicked precepts of your Bible."

[Spirit of St. Paul, *Spirit Rapping Unveiled*, Page 94.]

This precious morsel of consolation from the departed spirit of the great Apostle is a poor compliment to the "mediums" who wrote the Bible, as well as the "spirits" who inspired them.

It cannot have escaped the notice of the attentive Bible reader that it was for the crime of sorcery that the Canaanites of old were driven out from their native land which was given to the Hebrews; and that it was for the same crime that the Hebrews in turn were dispossessed of the same land, and driven away into captivity.

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of these nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of the times, or an enchanter, or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out before thee.

[Deut. 18, 10-12.]

Of Manasseh it is said;—He observed times, and used enchantments,



and used witchcraft, and dealt with a familiar spirit and with a wizard;—so Manasseh made Judah and the inhabitants of Jerusalem to err and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake unto Manasseh and to his people; but they would not harken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns and bound him with fetters, and carried him to Babylon. [2 Chron. 33, 6—11.

See also Jeremiah, 27, 9, 10; and many other paragraphs of like import.

Another circumstance not to be lost sight of is the dark catalogue of crimes with which we find sorcery classified. It is in the old Testament constantly associated with all that is vile and abominable; and in the New Testament it is in every case set down as the companion crime of whoredom and murder; and stands inevitably cursed with the same curse.

It is an appalling thought that this offence is everywhere in the sacred writings treated as one of the highest crimes which man has power to perpetrate against his God. It is for this reason that Jehovah in the old Testament sentenced the offender to the severest penalty in the power of man to inflict. 'Thou shalt not suffer a witch to live.' 'He shall surely be cut off from his people.' A wizard shall surely be put to death.' For all that do these things are an abomination unto the Lord.'

If aught could possibly add to the terror of these denunciations, it would seem to be an injured and insulted God taking into his own hands the punishment of the guilty offender who thus defiantly challenges him on his own high and eternal prerogatives. And has not the Almighty done this? Verily! Reader, if you have escaped the snare which would entangle your feet in these ways of death, be moved by a fitting sense of gratitude while you consider the eternal weight of condemnation which retributive justice holds in reserve against a coming day of relentless wrath as the dread Jehovah's uncompromising sovereignty will vindicate itself in the execution of sentence already gone forth.



'They are an abomination unto the Lord.'

'They shall not inherit the kingdom of God.'

'They shall have their portion in the lake which burneth with fire and brimstone.'

The strongest sentence which has ever been pronounced against man or devil stands on record against the abettors of spiritualism.

## CHAPTER VIII.

### THE DEMONIACS OF SCRIPTURE

Our narrow limits forbid a full canvass of the subject of scripture demonianism. Nor is it at all necessary that we should go over the whole ground, as the conclusion sought will be legitimately attainable by an examination of those facts alone which can, by any possible means, affect the question at issue.

We affirm that the entire system of scripture demonianism was a unit with modern Spiritualism, differing from it only in the particular circumstances of the times,

The reader whose attention has not been given to this important feature of the sacred writings, will, upon a little close application of thought, be surprised to find the detailed principles of spiritualism so fully and unequivocally exemplified in the history of the demoniacs of the Old and New Testament. Instance the following:

'The spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.—[1 Sam. 16, 14.

'And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand. And David played (upon the harp) with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall.—19. 9, 10.

'And the king said unto the footmen that stood about him, Turn and slay the priests of the Lord.—22 17.

'Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her.—28 7.

'And he (Saul) said, Bring me up Samuel.—28 11.

Therefore Saul took the sword and fell upon it,—so Saul died.

Here we have a man from whom the Spirit of the Lord had departed; troubled with an evil spirit; making an unprovoked attempt upon the life of his particular friend; manifesting unrelenting hatred to the "priests of the Lord," and seeking their extermination; consulting a woman with a familiar spirit, and holding commerce with the dead; and, finally, committing suicide.

So much for the spiritualistic experience of a recreant Israelitish king, illustrating eight well defined characteristics of modern spiritualism, including every principle set forth in their "Basic fact," besides several others.

It will avail spiritualists nothing to seek for refuge under cover of the declaration, "an evil spirit from *the Lord* troubled him," as though the spirit of the Lord was an *evil spirit*. Every person courting this silly subterfuge will only expose his ignorance of the idiomatic peculiarities of the languages in which the Bible was originally written, and betrays his stupidity in overlooking the significant distinction between "*The Spirit of the Lord*" and "*An evil spirit from the Lord*." Compare the italicized particles, and mark the force of the capital S, in the first clause.

The argument against Saul's being a demoniac, should it be urged, because he *prophesied* in the meantime, is without weight, inasmuch as one of the New Testament demoniacs exclaimed, on an interview with Christ, 'We know thee who thou art, the Holy One of God.' Another following the Apostles many days cried out, 'These are the servants of the most high God, which show unto us the way of salvation.' The testimony uttered on these several occasions was simply the result of special interposition of Divine power, as in the case of Balaam's prophesy, that the enemies of God might be confounded, and his honor vindicated. 'Is Saul among the prophets?'

And it is preposterous to attempt to prove that 'the Bible was written by mediums,' because it is declared that one of them 'prophe-

sied.' To prophesy often means to teach, and whatever may have been the real character, or subject matter of Saul's prophecy, it is certain that neither this nor the utterances of other demoniacs referred to, forms any part of the grand prophetic scheme of which human redemption is the central idea. And as for Saul's prophecy, Spiritualists cannot claim it as any part of the Bible which was "written through mediums," for not a single word he then uttered is recorded on its pages.

Turning to the New Testament we read:

"And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her master much gain by soothsaying.

"The same followed Paul and us, and cried, saying, These men are servants of the most high God, which show unto us the way of salvation.

"And this she did many days, but Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour."

—[Acts. 16. 16—18.

That this damsel was what in this day would be by the Spiritualists denominated a medium is evident from the fact that she is designated as a *diviner* and a *soothsayer*. See Definitions, page 51.

That this spirit of divination was an evil spirit is evident inasmuch as it was opposed to the genius of the Christian Religion; otherwise Paul would not have arrayed himself "in the name of Jesus Christ," against it.

That this spirit was a veritable devil—or demon—is incontestably established by the following circumstances:

1st. It is addressed as an absolute personality,—"*I command thee in the name of Jesus Christ to come out of her.*"

2d. It is designated by the *masculine* pronoun,—"*And he came out of her.*"

Hence, how [ridiculously absurd any hypothesis which would reject the *intelligent individual personality* of the spirit of divination thus cast out by Paul, and by the same rule of reasoning, the whole devil tribe subject to Christ and the Apostles.

This admitted, we have at once the identity of modern spiritualism with the demonianism of scripture.

It will not be denied that the demoniacs of the time of Christ were of an unusually violent class.

This may be accounted for on the presumption that it would be reasonable to expect that Satan would now be permitted to approximate as nearly as would be morally possible [to a condition of incarnation.

This presumption would arise from a seeming fitness of a tangible counterpart to *Incarnate Deity*. The comparative equalization of the antagonistic moral forces, the superiority of which at this period of the world's history was to be forever determined, would seem to harmonize best with the general tenor of the Divine economy. *Comparative* equalization, we say, because *absolute* equalization would be a moral absurdity, destitute of sufficient tangibility to freight even the shadow of a thought.

An open, even-handed contest between Incarnate Deity and incarnate devil would not conflict with any principle of sound theology and would certainly be supported by the defiant attitude of spiritualism in all ages past.

We deem it possible—nay, highly probable, that immediately on the baptism of Christ, Jehovah removed from his satanic majesty every restraint which would prove a barrier to this self-incarnation, and that the offspring of Satan's aspiring ambition in seeking the consummation of that coveted coalition, was the medley of horror inspiring demoniacs of the New Testament.

Appropos to this is the organized satanic opposition to the Divine economy as exhibited by the magicians who with false, or magic-wrought miracles, contended with Moses at the throne of Pharaoh. The magicians doubtless sustained to Moses the same relation which the prophesying and divining demoniacs and sorcerers of the New Testament did to Christ and the Apostles. This view of the subject is strengthened by the reflection that the redemption of Israel by Moses was a prototype of the redemption of mankind by Jesus Christ; and both had to contend with organized moral opposition not equal-

ed in degree in the interval between these two distinguished periods of Bible history.

In confirmation of the truth that the wonders which were wrought in opposition to the miracles of Moses in the presence of Pharaoh, were through the same instrumentalities claimed by spiritualism, it is necessary only to remember that the specific names by which the workers of these wonders are designated are the same which spiritualism accepts as appropriate to their own clairvoyant mediums. For example:

"Then Pharaoh also called the wise men and the *sorcerers*: now the *magicians* of Egypt, they also did in like manner with their *enchantments*.—[Exodus 7, 11. See definitions.

Now that these sorcerers possessed on this occasion, a power not usually exercised by them, is quite evident; and that it was by special permit of the Almighty no one will dare to contradict. Hence, when Jehovah declares "I will harden Pharaoh's heart," the very reasonable interpretation is, "I will turn loose upon him the host of his own chosen counsellors, who are possessed of 'spirits of devils working miracles;' and they shall deceive him because he arrays these against the servants of the most high God, and would seek by false miracles to overthrow the system of truth which God would establish upon the merits of genuine miracles. Yet, as in the case of Ahab, Pharaoh had sufficient warning of the folly of his persistence, by the manifest superiority of the miracles of Moses; but Ahab-like, he sought ruin with open eyes.

It will thus be seen that Spiritualism afforded a supply of devil-power competent to work a series of miracles at the throne of Pharaoh in opposition to the revealed purposes of Jehovah. Is it any marvel then that it should come speedily to the relief of the devil when he would by proxy—not being gifted with the attribute of omnipresence—exhibit himself the incarnate contestant for the spiritual kingdom founded upon the perfections of an incarnate God.

Spiritualism may well blush to read its own record, and seek to cover with the dark pall of perpetual oblivion all that is entered up against the system in the annals of the world down to the dawning

of the "new dispensation" of 1847 the intense agony of glory of which so perturbed the spirits to which the momentous trust was committed that they forgot to make the proclamation until after the lapse of several years.

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## CHAPTER IX.

### SPIRITUALISM AND HUMAN SACRIFICE.

The darkest chapter of spiritualism remains unwritten. Would we could cherish the delusion that we have been dreaming instead of writing up the realities of a history which teems with foul moral monstrosities. The very contemplation of such a gross libel upon human virtue sinks man in his own estimation, and begets a mingled feeling of contempt and pity toward our own wayward race.

It is a fixed law of ethics that the morality of a people will never be in advance of their religious code. If a doctrinal structure be loose, the morality of its adherents will be still more so. The more of moral excellence indicated in any system of doctrine the purer and more exalted will be the morality of those who may embrace it; although few, comparatively, may come fully up to the standard of its teachings.

Again; the purer and more exalted the elements of our being to which any system of religion may appeal, the more elevating and purifying will be the influence of that system upon such as accept it.

And that practical moral retrogression will be in equal ratio with the earnestness of the appeal made to the baser elements of our nature is but the common experience of all mankind in all ages.

What then are we to expect will be the morality of those whose religious belief recognizes no distinction between right and wrong?



Which declares that "sin is an impossible chimera?" Which teaches that "sin is a necessity, and being a necessity, is lawful and right?" That "there never was an individual spirit that trespassed upon the smallest portion of God's law?" That pays its devotions to the devil in "thanks for all conditions of men, for the drunkard, for the prostitute, for the dissolute of every description?" in short, that denies the very existence of *positive evil*? All this has spiritualism done.—See Chapter 7.

It has done more. It has contravened the promptings of the finer instincts of our nature, and practically carried out these principles in the various ramifications of society. Spiritualism respects no barrier; shrinks from no inconsistency; and scorns the very idea of sanctity.

Its adherents set at naught the moral law in every essential feature. They proclaim themselves through their denominational publications as bold, outspoken idolaters—*devil-worshippers*. They cherish an abiding contempt for the sanctity of the Sabbath;—witness their Sunday Lyceum Programme. They scorn the commandment forbidding *adultery*;—"Cursed be the marriage institution." No man, who is "advanced in spiritualism" hesitates to covet his neighbor's wife," if he has an "affinity" for her; and the vile hearted seducer, after overriding every God-given principle of marital fidelity, turns and insults humanity, asking defiantly,

"What if a few tears are shed, or a few hearts broken?"—[J. M. Spear, Spiritualist Lecturer, Utica, New York.

How shall an intelligent child honor an uncertain paternal parent, or an adulterous mother?

But our soul is filled with loathing at the sickening portion. We fain would surrender the painful task to another, and turn our thoughts to the few redeeming traits of our poor, frail humanity under the benign influences of a gospel regime.

When nine out of ten commandments are plucked from the moral constellation and trampled beneath unholy feet, what remnant of hope have we for the observance of the only remaining one, "Thou shalt not kill?" Dare we venture that this alone of all the commandments would be respected? Alas, it were vain to hope! The destruction of

Human life was, three thousand five hundred years ago, a solemn rite entering into the ceremonial formula of their religious economy, and we boldly declare *upon authority* that the sacrifice of human life is a part of the system of modern Spiritualism. We assert that the spirits with which they hold commerce make this demand of them through their mediums, *and that the demand is acceded to under the "new dispensation" as it was in the ancient ages.* In confirmation we offer the following parallels:

HUMAN SACRIFICE AN INSTITUTION  
OF ANCIENT IDOLATRY.

Barbarous nations did a long time admit of the slaughter of children, as a holy practice, and *acceptable to the gods.*—[Philon.

'The human sacrifices that were enjoined by the Dodonean oracle, mentioned in Pausanias's *Archæologies*, &c. [Sauchoniatho.

'In suspense we send Eurypius to inquire of the oracle of Apollo; and he brings back these mournful words from the shrines: 'O Greeks, you have appeased the winds by blood and a virgin slain when you first came to the Trojan shores; your return must be sought by blood and atonement made by a Grecian life.—[Virgil.

'Long before the days of Abraham the demons, or heathen gods had required and received human sacrifices, and particularly that of the offerer's own children.

Josephus.—[Desert.

HUMAN SACRIFICE AN INSTITUTION OF  
MODERN SPIRITUALISM.

'Almira Bezely, a medium in Providence, R. I., predicted that her infant brother would die at a specified time, and then bought arsenic with which she poisoned him. \* \* B. Holliday testified "the death of the child was predicted by rappings—I do not think she could have committed the crime without this influence. —[Providence Journal, 1851.

'A man in Barre, Mass., who had been much given to rappings and other spiritual manifestations, was led to attempt the life of his family in obedience to a supposed revelation from the spirit world. [Puritan Recorder, 1852.

'Then the spirits told him (P. A. Edwards, Equinawk, Pa.,) he must kill his daughter, and an apprentice boy at his work-shop, and offer them up, May 12, 1855.

(This revelation was in response to a sacrifice of burnt cats which Mr. Edwards had just offered to the devil.)

A Mrs. Baker, spiritualist, residing near Ypsilanti, Mich., in 1868, poisoned two of her children to death. Her only plea was a command from the spirits to murder them.

We are met with the assertion that Abraham received a Divine command to offer up his son Isaac; and it is urged that the turpitude of human sacrifice can be no greater in connection with one system than another. How can the immolation of human beings be criminal, inquires the devotee of spiritualism, if God, being holy and just, has sanctioned it by command?

This is a very important question, and merits careful investigation; although the solution is neither difficult nor doubtful.

It is a fact well known to every student of religious history, that virtue in all ages has been estimated largely by the devotedness with which men have adhered to the teachings, and responded to the demands of the religion of their espousal. This truth grows out of another fact, viz: that a willingness to practice self-denial, and make personal sacrifices in behalf of any system is regarded as *prima facie* evidence of confidence in that system.

Now Herodotus informs us, that long before the time of Abraham, idolatrous nations offered up human beings, and especially *their own children*, in answer to the demands of their oracles through their recognized deities. This crucifying, so to speak, of the natural affection of parents, which affection we are compelled to accept as an inborn principle in all ages of the world, would be urged upon God's chosen people as evidence of the confidence of idolatrous nations in their oracles, and by consequence, as presumptive evidence of the claims of their religion to the respect and credence of all mankind; and the more so, because this test had never been applied to the religion of the patriarchs.

This condition would evidently prove a snare to all to whose consideration it might be presented. There was not to be found in all the history of God's Church at that period, a single instance of *supreme* fidelity to the will of God. Not that there was not, in the Church, sufficient faith to illustrate this supreme fidelity, but the opportunity for such illustration had never been afforded them, as it had been afforded the heathen world. Hence, it could not be asserted, upon example, that their faith in the true God was stronger than their love of the creature—their own children for example.

Therefore, to remove this stumbling block out of the way, Jehovah, as an act of mercy, not of severity, gave to Abraham this identical test, and suffered him to put his command into execution even to the drawing of the knife, when his hand was miraculously arrested, and Abraham's faith in the true God was acknowledged to be the most powerful motive which could prompt the human will or direct human actions. Most powerful motive, we say, because the superiority of Abraham's offering over that of the idolatrous parents will be obvious when we compare the dreary solitude of the surroundings of the former with the exciting and inciting ceremonies of the latter.

This transaction silenced forever any arguments drawn from this source in favor of idolatry and against the religion of the patriarchs or their successors. And the question was settled, too, without the shedding of a single drop of human blood. We repeat the assertion, this whole transaction was, on the part of the Almighty, an act of abounding mercy, not of severity.

With this example of the express disapprobation of the Almighty it is needless for us to quote any of the numerous scripture passages in which He explicitly condemns and forbids the offering up of human beings--of the sons and daughters of men.

If Jephtha's vow be urged as a case in point, it will be sufficient to answer that every relevant principal of Biblical Archæology goes to prove that it was not the life of his daughter, but her perpetual virginity that was involved in the confessedly rash vow of Jephtha; which vow has never, by any Christian Commentator, been urged as supported by Divine authority, much less associated with a specific Divine command, even though it should be admitted, against evidence, that her life was staked in the event.

As to the hackneyed impeachment that professed believers in the Christian Religion have burned each other at the stake, this proves nothing, pro or con, so far as the question at issue is concerned. For,

1st, That corrupt men, professing Christianity, have indulged in the persecution of their fellows even unto death, is no evidence that the Christian religion enjoins or even tolerates martyrdom. It is, on the contrary, a universally conceded fact that it does not; while it is equally well known,—and we have adduced the evidence,—that the oracles of spiritualism, ancient and modern, *do enjoin* human sacrifice

2nd, Martyrs, as such, have not, in any age of the world, been burnt nor slain as offerings to any real or pretended deity, while Spiritualism, both ancient and modern, has recognized the demand made by their oracles for such offerings.

## CHAPTER X.

### PRACTICAL IDOLATRY OF MODERN SPIRITUALISM—AN ADORABLE IMAGE WITH NO AFFINITY FOR A LIVING SOUL.

We reiterate the sentiment that all false religions are but a caricature of the true. Moreover, there is in man an innate principle which prompts a spontaneous recognition of, and casting about for, the benefits of *mediation*; and we propose in this chapter to exhibit some of the abominations of modern spiritualism in a monstrous attempt to compromise this inborn conviction with the vile absurdities of this nefarious system.

Mediation is the great centralizing doctrine of Christianity. This doctrine has, by spiritualistic lecturers and writers, been held up to the scorn of the infidel world. Within hearing of where we now write, their popular lecturers and public teachers have repeatedly urged that "if they went to heaven they wished to enter on their own personal merit, and not through the mediation of Christ,—that they had no desire to get to heaven if they must go as dead-heads," — [Miss Brown, Roberts' Hall, New Boston.

"Shame on the man who expects to get to heaven by the merits of Christ."—[Mrs. Warner, Roberts' Hall, New Boston.

The children are taught in their Progressive Lyceum that "there have been thousands of better men than Jesus Christ in the world;" and a stereotyped phrase of their itinerant lecturers, by way of reproach is that "Jesus Christ is a bastard."



From this stand-point the reader will be able to appreciate the following historic item taken from their own accepted records. We copy from the pen of J. W. Daniels: ■,

The devotees of demons in this country, if we except a few Chinese succeeded in dispensing with the use of *images* in their devotions and communion with their divinities for several years. But as the want of such an important and time-honored appendage to this anti-christian intercourse was deeply realized, and as ordinary patterns, such as are exhibited in the "Missionary Rooms" in Boston and New York, were unsuited to the "progressive age", of 1854, the spirits and their votaries applied their combined skill to supply the lamentable defect. The Spiritual brotherhood of Boston and vicinity headed by John M. Spear, the Boston seer, at the instigation and under the direction of the spirits, constructed a complicated *divining image in the shape of a man*, at an expense of about two thousand dollars, and set it up—not on "the plains of Dura"—but on High Rock, Lynn, Mass.

The constructors of the image claimed that it was to be the embodiment of principles and forces in nature, which had never been understood till divulged by the spirits, and that it was to be *semi-human*! Mr. Hewett, of Boston, in giving its history in the *New Era*, of June 21, 1854, says:

"The *Electric Motor* is an exact correspondence of the human body, at least, so far as *involuntary motion* is concerned."

The strange mechanism of this image obviously originated not only in a desire on the part of the demons to gain notoriety and influence, but in the purpose to palm off on the world as an "*Electrical Motor*," a machine to be propelled like Mr. Koons' "*electrical table*," by themselves, to represent it to be an *artificial wonder*, and a complete counterpart of the "*miraculous conception*" of the Redeemer; in order to throw contempt upon the Bible account of his origin and destroy the belief that he was the *Son of God*!

Mr. Davis, the seer, says of the image, "There has been an attempt to infuse human vitality into the *mineral* substances, on the religious



theory of the 'miraculous conception,' for which, however, the spirits have divulged what is considered a natural explanation."

'Concerning this most scandalous "attempt" respecting the birth of a soul to this idol, the *New Era* says:

"There has been such an attempt on the part of the spirits, and that it has been successful, we have abundant evidence, in both the principal involved, and in the results which have since followed.— Strange as it may seem, *neither* of the two distinct periods of motion arrived, till *after* a regular and ordinary arrangement of certain peculiar, mediumistic persons, in certain specific relations] to the mechanism of human vitality or living aura had taken place.

It was announced to Mrs. —, by spiritual intelligences, several months since, that she should become a mother in some new sense — *that she should be the Mary of a New Dispensation.*

Previously to this, Mrs. —, had for some time experienced certain sensations analogous to those attendant upon gestation. Subsequently these indications gradually increased, until they at length became very marked and inexplicable, and presented some very singular characteristics. At length a request came through the instrumentality of J. M. Spear, that on a certain day she should visit the tower at High Rock. None in the flesh—her self least of all—had any conception of the object of that visit. When there, however—suitable preparations having been carefully made by superior direction, though their purpose was incomprehensible—she began to experience the peculiar and agonizing sensations of parturition—differing somewhat from the ordinary experience, inasmuch as the throes were *internal* and of the *spirit*, rather than of the physical nature; but nevertheless quite as uncontrollable and not less severe than those pertaining to the latter. This extraordinary physiological phenomenon continued for the space of about two hours. Its purpose and results were wholly incomprehensible to all but herself; but her own perceptions, clear and distinct that in these agonizing throes, the most interior and refined elements of her spiritual being were imparted to, and absorbed by the appropriate portions of the mechanism—the minerals having been made peculiarly receptive by previous chemical processes.

" \* \* \* \* The result of this phenomenon was that indications of life or pulsation, became apparent in the mechanism—first, to her own keenly sensitive touch, and soon after to the eyes of all beholders. These pulsations continued to increase, under a process which she was impelled to continue for some weeks, precisely analogous to nursing—for which preparation had previously been made in her own organism, while she was in utter ignorance of any such design—until at times a very marked and surprising motion resulted.

\* \* \* \* \*

"Neither Mrs. — nor myself can profess to have, as yet, any definite conception as to what this 'new-born child'—the so-called 'Electrical Motor'—is to be. However 'enthusiastic' or 'extravagant' may be the expectations of others, we do not know that we yet at all comprehend the ultimate designs of the intelligences engaged in it."—*New Era*, June 28, 1854.

So it appears that when the machinery of this complicated idol—had been completed, it was found to be minus a soul—that Mrs. Somebody had spiritually conceived by the spirit of some dead man and had actually borne a soul to the image! and that she had been nursing the soul, or the image, we are not informed which, and that this offspring was likely to *live and grow!*

The most unbounded hopes were cherished and the most extravagant language was employed towards this blasphemously styled "*Physical Savior.*"

Says Mr. Hewett: *The deep satisfaction which we enjoy, that the world is by and by to be blessed beyond conception, by this physical Saviour, through whose instrumentality, a permanent material basis shall be laid for true spiritual salvation is beyond all price."*

Says Mr. Capron: "Quite a number of persons, of great intelligence, candor, and unimpeachable character, fully believed in this second edition of the miraculous conception and birth, and the most unbounded enthusiasm was manifested by many. It was denominated the 'New Motive Power, Physical Saviour, Heaven's Last Best Gift to Man, New Creation, The Great Spiritual Revelation of the

Age, The Philosopher's Stone, the Art of all Arts, the Science of all Sciences, and various other extravagant epithets were applied to this wonderful new birth.

The machine itself was constructed at High Rock, Lynn, Mass.; but several of the prominent *accouchers* were residents of Boston.— [Modern Spiritualism, p. 224.]

As we are not informed who was the father of this child, we are naturally desirous to know what he will become, whether he will be a giant, and what will be his progeny, and their mighty works. Fortunately we are not left in darkness on this subject.

"In the New Era of July 5, we find a vision had by J. Wolcott, in which he develops what is expected to be accomplished by this machine. It appeared to grow in size, and 'throw off from itself smaller machines of its own pattern,' and these, 'threw off a multitude of other little ones.'

Then he says:

"Next there appeared a movement among the machines; and the larger ones, which were now fully developed, moved away over the plain into the distance. In their path stood a great number of churches, of every size and variety, from the diminutive Methodist Chapel up to the stately Gothic Ministers and St. Paul's Cathedral. but the machines did not turn out of their course at all—running over; and through those temples completely demolishing them to heaps of worthless rubbish."

Thus it appears that this new race of beings, part wood, part steel, part loadstone, part demon, and part Mrs. Somebody, was to have been chiefly distinguished by a wholesale destruction of Meeting houses. Probably this was out of a justifiable resentment, for rejection and neglect of the spirits on the part of Christians! or, are the spirits determined to destroy all places of worship except those dedicated to themselves? This vision is certainly a very suggestive one.

But these genuine devotees of demons reckoned in the absence of their host; they were destined to be disappointed; a slight defect was discovered in the divining image. *The spirits could not make it move to any purpose!*

Mr. Davis accounted for this on the ground that the whole thing was a mere *experiment* on the part of the spirits who were incompetent to perfect it. He says: "That the progressive construction, the private history, so to speak, of this mechanism—the manner pursued, by which, from time to time, one part has been added after and to another—proves the whole work to be essentially experimental, conducted very honestly, and at friend Spear's expense, by several persons in the other world, who, doubtless, have the correct philosophy of the development of the New Motive Power, and who are deficient in the practical knowledge of the means to consummate its actualization."

To this, Mr. Hewett, of the *New Era*, replies: "We were very early informed that some things of a subordinate character about the motor, might, with propriety, be classed among the *experimentals*, but the thing itself was sure. From that moment among others, it became with us a question of morals, and is so still. Convince us that the main thing is an experiment, simply, and we will be very far from thinking that even the *spirits*, who communicate under such circumstance, are *honest*. Our reasons are then: In the first place, they plainly told us it was not an *experiment*. Now, if it were an experiment they falsified, and that was *immoral*. In the second place, they had *no right*, though immortal, any more than mortals here, to involve our reputation and our pecuniary means in mere *experiment* without telling us plainly it was such. If it were an experiment, therefore, it was *dishonest*, in this second particular, as well as the first. But our whole experience in relation to this matter has been such as wholly and forever to preclude the idea of dishonest and experimenting spirits."

Why then does not the thing work? The ready answer of Mr. Hewett is:

"The revelation, as well as the motive-power is only in its incipient stages of development. The child is born only. It does not yet claim to be a man. Would it not be wiser to wait a little and witness its growth, than to attempt the strangulation of the infant.

\* \* \* \* \*

"Did he expect that as soon as the child was born, he would be-

able to perform the feat of Hercules, or fulfill the dream of Archimedes, and 'move the world!' If so, he shows but little appreciation of the philosophy of this matter. We repeat, that although the child is born, he does not claim to be a man."

But Mr. Hewett was deceived, notwithstanding his strong confidence in the morality and veracity of the demons. The whole affair proved to be an unsuccessful and most mortifying "*experiment*," and according to the logic of Mr. Hewett, the spirits "*falsified*" and were "*immoral*." A large number of intelligent persons were sadly hoaxed, as they should ever expect to be by these heathen divinities.

*This wonderful child did not live!* What became of its soul we are not informed; or whether its 'mother', dressed in mourning doth not appear.

Mr. Spear has written its

#### OBITUARY.

"It was moved, as you know, to Randolph, N. Y., that it might have the advantages of that lofty electrical position. A temporary building was erected to shelter it. Into that, under the cover of the night, the mob entered, tore out the heart of the mechanism, trampled it beneath their feet, and scattered it to the four winds. I know the friends who were engaged in constructing this mechanism, and those who cheerfully gave of their means to promote the work, will mourn that the world has not yet arrived at a condition when it could welcome a philanthropic effort of the kind; but thus it is. It did not wish the effort to succeed, and it determined it should not."

\* \* \* \* \*

"From that hour the electricizers expressed a desire to unfold to the inhabitants of this earth more perfectly a knowledge of the electrical, magnetical and ethereal laws that a new motive power might be exhibited. I said to them, 'Friends, my time, my means, my influence to aid a work so important and so beneficent are at your disposal.' Aided by several philanthropic and highly intelligent gentlemen, to whom the plan was unfolded and the model exhibited, labors were commenced, some two hundred highly scientific and very philosophic discourses were communicated: and at precisely the time designated, and at the point expected, *motion appeared corresponding to embryotic life*,



"But the mob has done its work. The little mechanism has been assailed, torn asunder, and trampled beneath the feet of man.—[Telegraph, Oct., 1854.

Alas for the fate of the idol! Let not its devotees mourn as though some strange thing had happened.

A similar calamity befel one of its noted predecessors by a more potent hand:

"And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him."—1 Sam. 5: 4.

"And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth," Isa. 2: 18, 19.

## CHAPTER XI.

### MORE OF THE MORALITY OF SPIRITUALISM.

When any sect of people refuses to set forth to the world an embodiment of their own doctrines and tenets, these must be gathered from the utterances of their public teachers, the emanations of their press, and the communications of their own recognized oracles. In the preparation of the foregoing chapters we have been governed by a rigid adherence to this rule. Spiritualists offer to the world no embodiment of the articles of their faith, and we have therefore a legitimate right to challenge them on the basis of their oracular indications and public teachings. They are very grave charges which we bring against their system, and it is of the greatest importance that they be well sustained. If, therefore, Spiritualists repudiate the



the testimony of their own acknowledged oracles, teachers and records, by what rule do they wish to be measured? For no religious or social organization has any conceded right of exemption from public investigation and public criticism.

The following extracts rest exclusively upon the authority of spiritualistic writers, public speakers and mediums. If spiritualists are ashamed to father their own uttered moral monstrosities, we are not responsible. We quote from McDonald:

"We must go through hell to reach heaven. We cannot leave earth without going to hell first, for that is the ante-chamber to heaven.—Lizzie Doten.

"Legal marriage, practically, is selfish, worldly-minded and belongs to mammon.—[Sentiment uttered at a wedding, Charles ton Mass, Nov. 20, 1861.

"If our social or affectional relations are wrong, we must seek to right them. \* \* It is worse than nonsense for us to falter for the sake of reputation, popularity, or false public opinion. These are shams. \* \* Millions of hearts are now breaking, bursting, or rising in rebellion. \* \* All false unions are being fearfully shaken and sundered. \* \* But hells must have an airing and the sunlight of the spheres be let in. Many sad, unfortunate social disruptions may ensue, but all these things are essential.

"Spiritualism will become the living gospel of the age only so far as its believers begin to practice its principles, regardless of policy or reputation. \* \* let the cost, the sacrifice be what it may. Come brothers and sisters, who dare begin?"—Cor. Banner of Light.

"Cursed be the marriage institution; cursed be the relation of husband and wife; cursed be all who would sustain legal marriage! What if there are a few tears shed, or a few hearts broken? They only go to build up a great principle, and all great truths have their martyrs.—[Lecture of J. M. Spear, Utica, N. Y.

"It is reserved for this our day, under the inspiration of the spirit world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a growling world, 'I will be free! God helping me though I stand alone, penniless, friendless, homeless forsaken by all, I will exercise

that dearest of all rights, the holiest and most sacred of all heaven's gifts, the right [of maternity—in the way which] to me [seemeth right; and no man nor set of men; no Church, no State shall withhold from me the realization of that purest of all aspirations inherent in every true woman, the right to re-beget myself when, and by whom, and under such circumstances, as to me seem fit and best.—Cor. Spiritual Telegraph, concerning] an [unmarried woman who had recently become a] mother.

Mrs. Cora J. V. Hatch, the very guardian angel of spiritualism wherever known, makes the following confession in a lecture in New York City, Jan. 19, 1862. We presume Spiritualists will accept her as good authority on any question.

Mrs. Hatch says:

"There is no doubt that the shaft which spiritualism has sunk has struck the vein of that floating population in the United States and other countries, of which we have spoken in terms which are no less applicable to their mental than to their spiritual status. They form a class who have never believed anything, but are ready to adopt any form of belief as occasion may require, from orthodox Christianity down to the latest 'ism.

They are the aids and reliance of the radical reformers, the destructives, who, tear down the old edifices indiscriminately and put up nothing in their stead. They considered themselves commissioned to reform the world. They decry Christianity, and all other supports of law and order recognized by society. They have been ready to seize upon any new doctrine, and it is not at all surprising that spiritualism, which presents such an admirable cover for their designs should have attracted many of these characters, and that in their hand it has become one of the most preposterous systems both as to theory and practice, ever brought before the community.

"Thus it happens that we have, as advocates of spiritualism all the off scourings of society in a new shape. We have the *ci devant* apostles of Mormonism, Fourierism, and every other reform movement which nobody has cared to adopt; and when the world recognizes these as leaders in our ranks it stands aghast and says, 'Why, these are the old nuisances revived. This spiritualism is but another name for that which leads to immorality, and the tearing down of all

that is sacred in our institutions. It opposes Christianity, and even seeks to violate the sanctity of our fireside, and we are sorry to state that the conduct of those in general who profess to be spiritualists confirms this judgment, and society has too good ground for complaint and apprehension. It must be so from what we have stated. The general tendencies of spiritualism have been not to elevate but to degrade its disciples in the moral and social scale, to break down all barriers which have been considered essential to a well-ordered community, and destroy every altar and shrine to which their rites and sacrifices could not be admitted. Each member of this class to which we refer seizes hold of spiritualism with the same idea—that he or she is to be made the savior of humanity by its means. Every broken down politician or expelled church member seeks to engraft upon it his own audacious speculations, and to make spirits responsible for what he dare not openly advocate in his own person, \* \* If you have any doubt of this you have but to look abroad over the land.

“Spiritualists have generally the reputation of being impure, atheistical, everything, in short, that is improper and unsafe. There is usually some ground for opinions so wide spread. \* \* With sorrow we say it, many are the families which have been desolated by it. \* \* Many thousands are the hearts and minds which have been broken and overthrown through this fatal delusion. \* \* Farther than this, we might dwell on the practices of professed spiritualists, but we have said enough.”

On Jan. 26, 1862, Mrs. Hatch continues:

“The Church and Society are turned against Spiritualism \* \* because of the unholy, debasing effects to which it has been led. Cut where it may, the truth is that it is the character of too many of its prominent advocates which rendered Spiritualism unpopular. It has become a cloak for all debasing acts; a vehicle for all the dangerous theories that the brain of man, prompted by an evil spirit has ever invented; we have become responsible for them all. And at last we are made to incite or justify every crime in the decalogue, and have become the confederates in every scheme of imposture which can lead to notoriety or gain. Thousands have been led to do what they

knew to be wrong because they have been assured that the spirits desired it. \* \* Broken-down physicians, briefless lawyers, placeless politicians, who have always been dependent on their wives' relations or their own friends, go about the country as mediums, spiritual doctors, lecturers, &c. literally sponging their substance out of honest, hard-working people. Go to the smallest country town, and if you take interest enough to stay there a few days, some person of this sort comes around, who seeks in some form to cause the people to believe that he is not the veriest impostor and scoundrel out of jail."

This sounds to our ear very much like the constrained prophecy of wicked Baalam; especially when we remember that Mrs. Hatch was at the time, a living example of the very vices she deprecated; having been led by spiritualism to violate her own marriage vow, and to separate from her husband. As a certain writer states, "here is a portrait of Spiritualism by one who is not supposed to represent it worse than it is."

"All advanced spiritualists—though few may have the courage to confess it—repudiate marriage in its legal sense, and believe in the doctrine of affinities,"—[T. L. Nichols.

"I cannot think that libertinism injures the immortal soul of man.—(Banner of Light, Feb. 8, 1862.

Dr. T. L. Nichols and Mary S. Gove, both Spiritualists—the latter a medium, in a Magazine, published and edited by them jointly, in New York, give us the following as their sentiments:

"In advocating what is called Free Love, I ask only that every one be left free to find the satisfaction of his truest, and highest, and therefore the most satisfying attraction. If this is monogamy—the single and eternal union, very well—well for those who are fortunate enough to find it; or who keep trying and experimenting until they do or do not. If it is variety, either a succession of loves, or several various in kind or degree at the same time, it is nothing to me. It is difficult to see on what ground bigamy or polygamy is made a crime

"Of that system of superstition, bigotry, oppression and plunder—which we call civilization, the monogamic (one wife) indissoluble marriage is the center and soul. It represents all the elements of wrong

which make up the mean and barren present; it presents a stern barrier to any progress towards a happier future.

"Marriage controls education; is the fountain of selfishness; is the cause of the causes of intemperance and debauchery; the source and aggravation of poverty; the prolific mother of disease and crime. We charge all these crimes and brutalities upon the marriage institution; the same as we charge revolutions, imprisonments, banishments, and political executions upon despotisms. \* \*

"The moralism of civilization is obscene, impious, partial, discordant, and produces everywhere disease of body and misery of soul, plunging man into a hideous concatenation of discord and crime. The society we want is men and women living in *freedom* \* \* and governed by their attractions.

Has the State any more right to decide for me how many I may love, than how much I may eat or what clothes I shall wear? The very mischievous error that Free Love will only do for pure and elevated beings must be exploded. The low and the vile most need its elevating and purifying influence. \* \* The poor wretches who are controlled by circumstances, and liable to be carried hither and thither by the power of passion, are, in marriage, helpless under its relentless sway.

"The slave must show his pass—and the civilized his marriage certificate."

Let this suffice on spiritualistic libertinism, while we glance at certain other features of their morality.

"The seventh circle is so perfectly one with him that they (the inhabitants) know all that God knows."—[Spirit of Jesus of Nazareth through M. L. Arnold, medium.

Spirit of J. P. Graves, through Wm. North, says:

"There is no supreme spirit—each spirit is a God—man is his own maker and his own judge.

Divinity commences with the first degree of developed human spirits, from which degree of Divine intelligence the Divine minds become successively involved in higher generated elementary conditions, and connecting influences, which give rise to a chain of higher degrees of divine intelligences and deifications, until all flow



together in a positive *Divine* unanimity of mind; into a *joint ruling god-head*. And, as many drops of water compose a lake, so, also, many personal spirit individualities compose a joint ruling principle in the highest spheres of intelligence.'

In reply to this philosophy of the Divinity, an able writer very fitly observes—"Then Jehovah is only a council of dead men!"

"Whatever man does he but works out through the mediumship of Deity."—Lizzie Doten.

"Every curse escaping the lips of the profane one is a blessing to him; it is casting off evil in the spirit—sparks from the fire which will purify the spirit."—[Banner of Light, Apr. 28, 1860.

There is not an act done, not a sentiment entertained, not a freak of free love nor a frozen blast of atheism \* \* that does not help on the grand and glorious superstructure.—[Banner of Light, Jan. 18, 1862.

"The world ought to feel and know the necessity, the blessing of sin. Jesus and Judas both had the experience they needed and neither were made better nor worse by the simple acts they were compelled to do by their innate condition.—[Mr. Wilson, N. Y. Oct. 29 1859.

"God produced everything good at first, and God has never changed his mind; everything is good still."—[Lizzie Doten, entranced.

"Once mankind clung to the cross, and adored the form of Him who was crucified on Calvary, as a God. But reason has asserted its supremacy and the world has declared it would not have this man to reign over it any longer.—[Banner of Light, Dec. 8, 1861.

"Evil is evil only by comparison, \* \* why does he (pointing to Dr. Childs) present such views? It is because the philanthropy of his large heart wants to take all humanity to heaven, the wicked and the suffering as well as the good and the happy. He would take even, the devil himself to heaven; and it may be that the devil will have a seat in heaven; that God will say, Take, Lucifer, thy place. This day thou art redeemed to archangelic state."—[Lizzie Doten, entranced.



We will conclude this Chapter with some what of spirit manifestation through mediums.

"The writer has seen mediums rolling on the floor uttering grunts like swine; giving vent to the most hideous yells; and at times beating their bodies and tearing their hair like lunatics."—[Amherst, Spiritual Tel.

A N. Y. medical journal records a case of insanity produced by rappings which proclaimed the loss of the steam ship Atlantic with all on board 'subsequently all landed safely, one of them to find his wife a confirmed maniac from having confided in the "knockings."

The same journal speaks of another female just sent to the asylum by reason of mesmeric operations on her nervous system, avowedly for the purpose of rendering her clairvoyant but with the effect of dooming her to lunacy. "And these recent instances are not merely isolated cases. for in several of the asylums, the victims of these kindred impostures are hopelessly insane."

Daniels speaks of an intimate friend living in New Jersey, who indulged in a varied and ample experience, to satisfy himself of the character of these intelligences. In some instances they would discourse morality and religion marvellously; but when cross examined they would become angry, dash the medium's hand along at a terrible rate, contradict themselves and swear most bitterly. Once they begged him to consent that the Lord should submit him to their charge.

They were very anxious to become his guardians, but he recollected the afflicted Gadarene and the fate of the swine, and declined their proposals."

The New York Times relates the case of a printer of that city, 38 years of age, who "followed the circles and consulted the spirits, out of anxiety to become a seeing medium, till he was instigated to cut his throat, which ultimately caused his death." He testified to Dr. Elliot that he had been "influenced by spiritual manifestations to commit suicide."

Samuel Cole, of Washington County, Ohio, was influenced by the spirit rapping delusion to cut off one of his feet as an offering to the author of his faith.

Philip Jarrett's daughter, aged 15 years, of Belmont county, Ohio, had paroxysms of extreme profanity and obscenity, though uniformly decent when in health. They held her at times to keep her from biting her own limbs. During her illness the dwelling house was much annoyed by raps from invisible powers."—[T. H. Genin.

A correspondent of the Boston Investigator writes:

"The spiritualists are now spending \$80 per week digging a hole in the ground for the discovery of the fossil remains of an ancient race of beings that lived 18,000 years ago! The most elevated and reliable spirits have informed Mr. Spear that the above race was wealthy and that they made it a business to accumulate property, and their wealth was barried with them,' &c.

A similar case, with less expenditure came under the author's notice in New Boston, Ill., during the summer of 1868.

A Mrs. Beckett had died some five years previously, and as it was claimed, her reputed treasure, which she had for years been hoarding up, was nowhere to be found. Recourse was now had to the spirits who were implored to communicate through a 'select' 'medium' the whereabouts of the treasure. A spot near her late residence in the city was designated, laborers were employed, and a hole in the sand to the depth of nine feet was promptly executed under the direction of the presiding spirit, with no other result than the exciting of the curiosity of a few as to how a lone woman could, in so public a place, deposit her gold nine feet below the surface of the ground and the subsiding of this curiosity, when it became evident there was *no gold there!*

Such astonishing credality only betrays the folly and weakness of those who are apparently given over to error by the Almighty because they have turned away from the oracles Divine; and it affords a fearful comment on the ways of Infinite Justice.

Take another instance. A Mrs. Mettler, of Hartford, received from the lips of J. M. Spear, the following inspired benediction:—"Thou shalt say to the dead Arise! and it shall come to pass!"—[Fowler's Essay.

Accordingly, we find near Paw Paw, Mich., a family retaining in their house the corpse of a child, three days or more, seeking by spiritualistic incantation to restore animation, even long after decomposition had taken place, rendering the subject so offensive that the neighbors were compelled to take charge of the putrid body per force, and give it interment.

Let one more horror suffice:

A Mrs. Baker, residing near Ypsilanti, Michigan, in 1868, being a confirmed spiritualist, was instructed by the spirits that she must sacrifice the lives of her three children. True to her spiritualistic faith, she obtained and administered poison to the three, two of whom died, while the life of the third was saved with great difficulty. She was placed under arrest, and her only defence on trial was, a command from the spirits to commit the awful crime.

But why should we extend the catalogue? We forbear from motives of compassion to the reader.

## CHAPTER XII.

### SPIRITUALISTIC TRAINING OF YOUTH.

Spiritualism deprecates] everything that looks toward a well defined religious training of children and youth; cries out lustily against 'religious bias,' and yet imposes upon the undeveloped faculties of the young the most absolute and arbitrary system of moral discipline of which we have a knowledge; all, however, IMMORAL.

We have before us a small volume of 157 pages bearing the title of the "Children's Lyceum Manual, with directions for Children's Progressive Lyceum; adapted to the bodies and minds of the young; containing rules, marches, lessons, invocations, silver-chain recitations hymns and songs, by Andrew Jackson Davis." This work was first published in 1865, and is in habitual use throughout the country.

In Article 1, of the Constitution of the "Children's Progressive Lyceum" occurs the following passage:

"The liberal and spiritually minded portion of every community take vital interest in a new and more harmonious system of education, and they have come to feel its demands more imperatively, because everywhere under the influence of believers in the doctrines of past ages, children are drawn into the popular current of false theology. [which means Bible theology of course] and thus receive a religious bias in the direction of error and baseless superstitions, wholly at variance with the principles of harmonial culture and growth in science, philosophy, truth, justice, liberty and spirituality. In after years when these erroneously-taught children are men and women, and become

fathers and mothers, the opinions and prejudices they have acquired in the Sunday Schools, Bible-classes, and by attendance at sectarian institutions of common education, cling to them and appear in their families in the form of bigotry, uncharitableness, and unprogressive conservatism."

Here we have an authoritative manifesto, setting forth in unmistakable terms what spiritualism proposes to do, and why, as well as how. It simply stands committed to counteract the influence of "Sunday Schools, Bible Classes," &c., by substituting a system which, as we quote from the same Article, "by its completeness, attractiveness and thoroughness," shall wholly pre-occupy the minds of the children and youth to the exclusion of Bible teachings afforded by 'Sunday-Schools and Bible Classes;' and this *because* these Sunday-School and Bible Class children, "in after years," "become fathers and mothers" and their early Bible teachings, in turn "appear in their families" to the detriment of Infidelity. Truly such a motive is well worthy of the debauched soul of the great seer and his unhallowed compurgators.

Such an avowal of purpose and motive leaves nothing to be taken for granted concerning the "Children's Progressive Lyceum" as an institution of spiritualism. It may not be amiss however to favor the uninitiated reader with a few hints as to the *modus operandi* of this great moral machine.

The time appointed for the meeting of this Lyceum is invariably the Sabbath day, generally in the morning. Not that they entertain an iota of religious regard for that day by virtue of any sacredness attached to it, for they do not. The only respect in which the Sabbath day is held by them is on the ground of *expediency* affording an opportunity of rest to man and brute, which, they admit, is indicated in the animal constitution. Thus the day and its institutions are far removed from all idea of sanctity, or moral obligation.

It is fitting, then, that the rules for conducting the exercises should embrace the following:

*Marching.* "Assume erect positions, shoulders back; feet together; right hand and arm free," &c. "The piano, with triangle accom-

paniment, is adapted to marches,' "*Raise flags!* Seize the flag staff with the left hand, carry it up, grasp the lower end, &c. *Parting words.* The lines by counter-marchings, will now gather closely in open space in front of the conductor's stand. \* \* All repeat \* \* a passage of *devotional* prose or poetry. It should be free from theological taint." Of course it should!

The above is varied with recitations, singing &c, including a series of classified subjects to be proposed for the consideration of children of various ages, and graduated on a scale commencing with those under four years, and extending to those over fifteen,

Excerpta from this department affords us the following sentiments which we offer with comments.

To those under four years we have this sentiment assigned. "The most beautiful form of love is wisdom." Lucid, isn't it? especially so to a child under four years of age!

Under five years,—"*Bathing; cleansing the mouth and teeth.*"

"*The beauty and healthfulness of dancing.*" Think of the inculcation of such a lesson to a child between the ages of four and five.

Under six years,—"*Bodily chastity.*" Shades of Diana! Approach a child of five years on the subject of chastity! and that in a public institution!

Under seven years,—"*What odor do you most love to smell?*" Significant.

Eight years of age.—"*Do angels in the Summer Land ever answer the prayer of true hearts?*"

It is remarkable that of the entire catalogue of over one hundred and fifty subjects presented for the consideration of children of all ages from four to fifteen, this is the only lesson offered inculcating prayer; and this prayer is addressed not to God, but to angels, creatures like themselves! Is it any marvel that spiritualists of mature years pray to the devil?

"*Justice to Woman; Her Divinity and Maternity.*"

"*Mother, intuition, duties and responsibilities.*"

Smart child of eight years or under to comprehend the meaning of 'Woman's divinity,' and 'Mother's intuition.'



Nine years of age.—“The unity of God and Nature with mankind; The paternity of God and maternity of Nature.

“Incarnation of divine ideas and principles in men and angels.”—Reader, make your own comment.

Ten years. “What is the brain, and how does it act? Where are Locke, and Bacon?

Eleven years. “You know that nature never falsifies or misleads. Her tides and sunshine and seasons are certain, like her laws. Will you not correctly inform your reason what is, and what is not true in the doctrines and creeds of men?

Now mark the following sophism. “Did not Jesus and other good teachers point mankind to God through nature?”

This ingenious innuendo is designed to elicit the respect and confidence of those who respect the name of Jesus; while, in truth, the whole evangelical system, founded upon his holy life and meritorious death, is, as we have shown in former chapters, and also in the present, unqualifiedly rejected; and we shall hereafter show, the names, Jesus, and salvation, are contemptuously expunged from sacred poetry in order to fit it for the unsullied pages of the “Lyceum Manual.”

It is on the same principle that they have incorporated the Lord’s Prayer, and a portion of his sermon on the Mount, neither of which, abstractly considered, arbitrarily presents the doctrine of the atonement. These, and a part of the 19th Psalm, with one or two mixed verses are the only extracts made from the Bible, and they are given without any reference to authorship or authority. Lest the reader might suspect us of injustice we give a quotation from a hymn on page 30, which shows in what esteem they hold the duty of prayer:

“No tearful eye, no bended knee,  
No servile speech we bring to thee.”

Again: Question to children of twelve years.—“Which is the best form of prayer: to *wish* to be good and true and beautiful, or to *live* every day as well as you can?”

Fourteen years of age, ‘Intercourse with the inhabitants of the summer-land.’

The age of fourteen, then, appears to be the most appropriate for becoming professional “mediums.”

Fifteen years and upwards, "The true marriage relation."

So it seems that five years is a suitable age for considering the duty of chastity; and fifteen for comprehending the principles of "*the true marriage relation*," by which, we all know, is signified the doctrine of affinities, no more nor less.

It is needless for us to say that the Bible has no place in their Lyceum, nor is the name of Jesus revered any more than the name of Thomas Paine. Within hearing of where we write this, the children are publicly taught in their Progressive Lyceum that "there have been thousands of better men than Jesus Christ."

A few extracts from the Hymnology of the Lyceum Manual may not be without interest to the reader

On page 103, (TUNE—John Brown.

Error's teachings shall molder in the grave,  
Error's teachings shall molder in the grave,  
Error's teachings, &c.

While truth is marching on.  
Glory, glory hallelujah,  
Glory, &c.

Page 115—TUNE "The Promised Land."

Where now are the friends of Freedom?  
Where now, &c.  
Where now, &c.

Safe in the summer land,  
They went up from the fields of battle,  
They went up, &c.  
They went up, &c.  
Safe in the summer land.

Truly these 'inspired' luminaries must be hard pressed for material when they stoop to steal such stuff from the illiterate religious negroes of the South, and strip it of what little literary merit really belongs to it,

On page 90.

"Onward, onward! band victorious,  
Bear the Lyceum banner high."

What a contemptible caricature of those beautiful lines:

Onward, onward! men of heaven;  
Bear the Gospel banner high."

Take another on page 128, where, no creeds are found.

Our Lyceum, 'tis of thee  
Sweet Band of Liberty,  
Of thee we sing;  
Band where our songs resound,  
Band where no creeds are found,  
But deeds of love abound  
And pleasures bring.

Was ever 'God Save the King' prostituted to so vile a purpose?  
or a piece of patriotic poetry so absolutely dishonored?

On page 126.

"My heavenly home is bright and fair,  
No pain nor death can enter there,  
Its glittering towers the sun outshine.  
That heavenly mansion shall be mine;"

*Chorus.*—I'm going home, &c."

The chorus properly belonging to the above stanza reads thus:

"We'll wait till Jesus comes,"

But the coming of Jesus implies his present mediatorial office;  
hence they reject the unsavory chorus and substitute one which is  
silent on the question.

On page 125. Behold how they have mutilated the third stanza  
of that good old missionary hymn, "From Greenland's icy moun-  
tains:

"Shall we, whose souls are lighted,  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?  
Progression! O Progression!  
The joyful sound Proclaim,  
Till earth's remotest nation  
Has learned Progression's name."

What a pitiful, cowardly resort, that they may keep the subject  
matter of their 'Lyceum Manual' innocent of two of the dearest and  
most cherished words in Christian theology, Messiah and Salvation.

We might greatly extend our illustrations of their pilfering pro-  
pensities, but we forbear. We only add, that while their Lyceum  
'programme is after two years of inspiration and varied experience,  
adopted the most practical and complete,"—see page 42—it is pass-  
ing strange that their 'inspiration' endowments, did not embrace their  
hymn and song departments. This would have relieved them of the  
necessity of ransacking Methodist hymn books, political campaign  
song books, &c, for material wherewith to fill up their hymnological  
department.

Indeed, upon reflection, we have little fear of permanent evil from any form of Infidelity; which, for want of inherent literary ability, is driven to the dishonorable subterfuge of drawing upon our evangelical writers, in order to give character to their institutions, and efficiency to their own religious and educational manuals. Every reasonable and intelligent person will pass justly upon the trick of emasculating our evangelical hymns of every essential characteristic, and substituting their unmeaning, namby pamby trash.

The Lyceum Manual, like every other dangerous book, is not without certain unobjectionable features; but when we reflect upon the following as the public avowal of doctrine and belief, entertained and taught by the author of the book, we should be at no loss to determine its true character, even though we had not seen it.

Speaking of the New Testament doctrine of social relations—of marriage &c. —he designates it as the '*dismal howl of a barbarous age.*' He asserts that "so long as the churches remain true to biblical authority, they will favor oriental and *semi-barbarous* customs." He styles the scriptures, *the paper and ink relicts of Christianity*,—not adapted to the wants or requirements of the nineteenth century." He refers to Jehovah, as "the cruel and capricious God generally worshipped by Bible Christians." He declares "the Jewish God cruel, and capricious and tyrannical." That the Scriptures are "a pagan relic, which should command no more attention than the ancient doctrines of Fetichism.

And this is the man who has prepared a 'Manual' for the moral and religious training of our children! Parents, will you countenance such teachers and such teaching, either by your presence, or the presence of your children? God forbid!

## CHAPTER XIV.

## SPIRITUALISTIC JOURNALISM.

We have in former chapters drawn largely upon the books and periodicals published by the Spiritualists. They are so profuse in their literary productions that it is far more difficult to determine the proper limits of quotations from their publications than to find in any one of them abundant material to convict the sect of having incorporated into their system principles pleading the justification of every crime forbidden in the Decalogue, and giving sanction to every conceivable phase of immorality and vice.

In this chapter we shall limit our investigations to the *Religio-Philosophical Journal*, the Spiritualistic organ of the great Northwest, published at Chicago.

Such is the character of this paper, and such the position it occupies in the arena of infidelity, that, in behalf of Western readers, it deserves more than an incidental notice. We shall make it the theme of the present chapter.

The *Journal* has an extensive circulation; and, to a certain class of mind, it appeals with great force; although not the least apprehension need be entertained that it will ever bring into reproach, much less supercede, the literature of the Christian Church, on account of either its moral teachings or literary merit.

It is capable, nevertheless, of doing a vast amount of mischief by giving the mind of youth a bias in favor of error, and familiarizing the irreligious with a literature the whole tenor of which is derision of the Bible and contumely upon Christianity.

The uninitiated reader might regard this as a bold assertion when told that they lead the *spirit-communication* columns with a devout invocation (in which they "would not ask for special blessing to rest upon any immortal soul," but "would thank thee for any infoldment in the past,") and that they publish Henry Ward Beecher's sermons and prate loudly about "love," "our beautiful Philosophy," "God is love," "the God element in man," &c., &c., &c. This is the sugar coating of a most nauseating death portion, thus rendered palatable to thousands who received their education under religious influences, but who lack the inherent virtue of careful religious investigation.

Thus did the rebels, in arms against our Government, frequently conceal the star-barred confederate rag, and unfurl upon the battlefield the "old flag of our Union," thus disarming the Union forces of suspicion until they had gained vantage ground, enabling them to destroy much precious life. Spiritualists, in flooding the country with their contemptible literary (?) effusions, pursue the same dishonorable and cowardly policy. The *Religio-Philosophical Journal* gives one-third of a column to invocations, four columns to a sermon from a Christian minister, and another column or more to extracts from orthodox ministers, and another column or more to extracts from orthodox religious journals, all with an air of approval! would you believe it, reader? and then fills up the sheet with such abominable stuff as will be found in the following pages. The object of this chapter is to warn the reader against this dangerous device. The necessity of such warning will appear as well from the character of the paper itself, as from the following note which illustrates hundreds of similar cases:—

MR. EDITOR:—I became a subscriber for your *Religio-Philosophical Journal* for three months. When I subscribed for it, I had the impression it was a paper containing Beecher's sermons, but instead, I find it to be a Spiritual paper, advocating the doctrine of Spiritualism in its worst form, and which I utterly condemn and despise. You will, therefore, please discontinue your paper, as I do not want my name on one again. Respectfully,

A. B. WHEELLESS.

WASHINGTON, Iowa, Feb. 1, 1869.

In this journal we find a certain department under the following heading: "Communications from the Inner Life. 'He shall give His angels charge concerning thee.' All communications under this head are given through Mrs. A. H. Robinson, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world."

#### QUESTIONS BY MR. MERKINS.

Q. Do we answer the true ends of our earthly life by obedience to all the impulses of our earthly being?

A. I shall say most certainly we do.

Q. Do you mean that it is right for a man to follow the inclination of his appetite when it leads him to excessive intoxication?

A. We would answer that by simply saying, yes. As we understand that everything that is is right, so a man that drinks is right. So all things which seem evil are right.

Q. Does Jesus of Nazareth occupy a place or position, higher than other men, in the spiritual world?



A. Higher, so far as intelligence is concerned, than many spirits upon the spiritual plane, but not higher, that we know of, than a great many others. Bear in mind, that when upon the material plane of life, he was a medium, and inspired to do as he did. Then, of necessity, he is not higher in the spiritual plane than those that inspired him to those acts of kindness and great miracles that he performed.

Q. By whom and by what was he inspired?

A. By spirits upon the spiritual plane of life who wished to complete the work they had begun while upon the earth; who passed the same as spirits must of necessity pass, from material to spiritual things. The names, individually, we could not give.

Q. Was Jesus of Nazareth a better man than Socrates, Pythagoras, Confucius, and the long list of others that are called heathen philosophers?

A. We believe he was a better medium, more susceptible to the power of spirits; but as far as the individual man was concerned, we do not know that he was better.

#### QUESTION BY MICHAEL.

Q. Are spirits in the spirit land subject to the influence and control of a Supreme Being, or do they each do and act just accordingly as they feel?

A. Spirits, on the spiritual plane, are governed by a Supreme Being—you choose to use the term, Supreme Being—precisely the same as they are upon the material plane of life. They worship the beautiful. They do not have that reverence for a God in heaven, as many have upon the material plane of life, because, feeling that they have gained that heaven, and not seeing, as many have expected to see, that being, God, they are led to believe that God is a living, ever-present, and to them a Divine Spirit of life and beauty. It is not strange that one who has been brought up to believe in God, should ask that question. We believe in what you call God, but not an individualized being, like unto man, as is stated in the scripture. It is there stated that he made man after his own image; and that being the case, he certainly would differ very much in his appearance, for you can hardly find two men that look alike, or act alike.

The above will illustrate the weekly contents of two or three columns. The following from the *Journal* of Feb. 27th, 1869, are a few specimens exhibiting the character of a revelation filling two or three columns and purporting to come from the spirit of Lemuel Elliott through the same "well-developed trance medium." It will appear that the institutions of the spirit land afford very meager facilities for the acquisition of a thorough knowledge of English literature and refine-

ment of style ; else Lemuel has been playing truant. He has evidently progressed but very little during his eleven years life on the "spiritual plane."

"I never was a Christian, I never belonged to any church except God's church ; and anybody belongs to God's church, whether they make any great professions of religion or not. \* \* I will say that nine-tenths of all these christians are christians because it is popular.

"Belong to church ! Come into my church and you will be all right." No, I won't do it. Everybody says it is my church ; it is my God, but it's your devil sure, always. You never find a good christian that has any sort of idea that it is his devil ; but it is your devil if you do not like our church. 'Our church' is a great institution. I heard the preacher when he said, 'His spirit has gone ; and it has gone to God who gave it ; and we leave it in the hands of a just God ; and by taking this one away from your family, it will lead you to think and to be better christians' The devil it would ! If God would take a person away from his family when he is needed by that family, just for the sake of making them better christians, I would call him a very unreasonable God. \* \* I know very well the preacher said, 'he lived a good, moral life.' A good, moral life ! You sat and swallowed it all. It is just as well. It don't make one particle of difference to me whether you do or donot believe it. It wasn't a very great consolation to me, after all. \* \* Now, I didn'trepent, after all, and I am just as near right as though I did. \* \* I will tell you another thing : all of your prayers, all of your long faces, all of your strict obedience to the Sabbath—and, by the way, this is Sunday, and here I am a great sinner—I say, all that won't make one particle of difference. It won't make you any happier or better after you get here."

And this silly, sickening twaddle is called "*truth*;" "*communications from the inner life*;" "our beautiful philosophy !" O, "Progression !" thy name is Spiritualism !

In the *Journal* of February 20th, 1869, is an editorial article from which we make the following extracts :

"In all ages of the world, the idea has been entertained that there is no harmony in the works of God, especially among his children, and instead of attributing the cause thereof, to God himself, his children have been arraigned before the tribunal of public opinion, and pronounced guilty of being an element of discord. What ! blame the effect, instead of the cause that produced it ! Curse the edifice that tumbles down, instead of the incompetent architect ! Abuse man for his inherent meanness, instead of the First Cause that produced him ! Blame the cause, if anything, instead of the effect. This is one fault of the

children of earth ; they look at the effect, instead of the cause ; at the result, instead of the agencies that produced it. and in their amazement at the seeming discord that prevails in the human family, they are led to deplore the condition of man ; to utter words of sympathy for him ; to breathe forth in tremulous tones, regrets at his inherent depravity, and the tendency of his nature to sin, and at the same time they praise God for his wisdom, his manifold goodness, attributing all power to him, and they will entreat him to so use his influence as to bring every human being to a "knowledge of the truth "

Bosh ! Supreme foolishness ! Ridiculous ideas ! Reason, where art thou ?

Virtue, serene and happy, one of God's most beautiful flowers, blushes when she hears her Father traduced and vilified ; and though her eyes are brilliant and her countenance all aglow with innocence, she has sense enough to know that Vice, traduced, vilified, scorned, looked at with supreme contempt, spat upon, is her sister, and she loves her, recognizing that she, too, is a jewel in that beautiful casket which God himself created. She does not scorn her—no, she would not—she dare not. She loves her. Pure affection, unsullied innocence, a part of the GREAT I AM, loving her sister, Vice. Strange, bewildering conclusion ! Within, without, all around, we feel the presence of angelic influence. Virtue, pure, angelic, noble ; Vice, diseased, unclean, and repulsive—they meet and caress ; they love each other, and why ? Because both contain Deific elements. Both are elements of harmony, in the universe of God. But man, seemingly, knows more than God. He would blame the effect, and honor the cause. But those whose interior perceptions have been opened, see the encircling arms of affection around all humanity—Vice as well as Virtue.

Beautiful idea, a gem of gold in the store-house of mind ; a flower of transcendent beauty in the garden of the soul !

But would you say that vice is as noble and attractive as virtue ? No, we would not, any more than we would declare that the Indian in his birchen canoe, skimming along on some crystal river is as wise as Andrew Jackson Davis. We do say, however, that virtue is one condition ; vice another, both equally commendable in the sight of God \* \* \* There is a cause for everything ; and is that cause man or God ? Who formed the little dew drop that nestles in the cup of some tender flower ? Who breathed into the little seed the elements of life ? Who gave the tiny flower its variegated colors ? Who made the tall mountain, the beautiful valley—everything ? The God-element, the Unseen, of course. What, then, is vice, but virtue ; what discord, but harmony ?

Speaking of the marriage relation, the editor says of woman :

"By all means give her, by law, the right to control her own person. To say when and under what circumstances she will exercise the func-

tions of maternity, unless you prefer to go on propagating little fiends incarnate in these domestic hells."

Apropos we find the following in the same number :

"In licentiousness we find an out-cropping of the God-element of man,—the God-element in man will constantly work for conditions suitable for its nature, whether in the field of virtue or vice."

Hence, the editor concludes, "matrimony and settled speaking is death to our societies and speakers. Mattie Hulett, Emma Jay, Miss Bebee, Bell Scangal, Emma Houston, and many others, have married, and now are lost to the cause.(!)"

With such a record, is it any marvel that a man, with as much sound sense as Horace Greeley possesses, should declare that "Men and women have not been made better by Spiritualism; on the contrary, they have grown lax in their notions of marriage, divorce and moral purity?"

In the *Journal* of February 27th, 1869, occurs the following editorial passage. Speaking of Theologians, the editor asserts: "They commanded that we should lay aside our reason as incompatible with religious subjects, and 'believe or be damned.'" Without stooping to contradiction we cite the reader to an editorial notice in the same number, which speaks in glowing terms of a Spiritualistic book recently published by A. B. Childs, declaring that Mr. Childs has "adduced a fund of information rarely to be met with in one volume." He then concludes his encomium by asserting of Mr. Childs that, "*Feeling the truth of his statements, he gives expression to them, not deeming it necessary to sustain them by a thorough course of reasoning.*"

What if a "Theologian" should throw upon the market a bookselling at \$1,00, destitute of argumentation? The question is specially pertinent in this connection, inasmuch as the author, as the editor declares, gives "some startling maxims,"—"starting out with the thought that every religion is divine; every faith true, and that no creed is false to the invisible cause of its production," &c. Truly a man must have much confidence in his own personal skill in stating a proposition, who would expect an intelligent public to accept such propositions as these without any effort on the part of the author "to sustain them by a thorough course of reasoning."

The reader is left to form his own opinion of the editorial expression, "Our glorious religion, the grandest and most perfect culmination of all that elevates men and women to angels, *and makes them equal to the Gods,*" occurring in the same number. Also :—

"God is love. He is everywhere present ; therefore He rules our every act." And again :—

"The idea of an all-wise, all-powerful and all-good Deity, creating and controlling the Universe, to my sense of reason, is contradicted by stern facts."—*Cor.*

Without adding further to this list of contemptible absurdities, we shall conclude with an extract from a published report of the January, 1869, operations of "Mrs. A. F. Logan, agent for the Spiritual Association of Minnesota." Mrs. L. reasons well when she admits that the legitimate moral effect of an orthodox protracted meeting is to render the efforts of spiritualistic lecturers very "like beating against the wall." The "beauty" of the "*Harmonial Philosophy*" is indicated in the absence of that womanly courtesy which would forbid the breaking up of a Free-Will Baptist protracted meeting—which had the right of precedence—to make room for her insane ranting :

"I lectured in Pool's school house, two evenings, to an orthodox audience ; also at Verona school house, where they had just closed a protracted meeting, and it was like beating against the wall to speak to their benighted minds. Brother Colton brought me to Fairmount, to the pleasant home of Mr. Andrews. The only place of meeting is in a large school house, in which the Free-Will Baptists were holding a series of meetings ; but the Elder said when the Infidels asked him for the house for lectures, that if the district voted that evening, after the close of their meeting, to let us have the house, they, of course, would have to give way ; whereupon they marshaled all their forces, and the Free Thinkers theirs, and we had the majority. I lectured on Spiritualism two evenings.

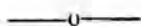
I proposed to lecture on Temperance and to establish a Star Army, on the third evening, but they much preferred a lecture on Woman's Rights. The house was crowded and much applause given. The Lyceum desired me to stay and aid them in the affirmative of their question, the next evening, which was, "Whatever is, is right."

Mrs. Logan should have taken the "affirmative" of the question "Might is right," supporting her argument by citing the dishonorable



and arbitrary means by which she obtained the use of the "large school-house." The illustration would have been quite forcible.

Contemplating the subject matter of this chapter as a part of the gleanings from two chance numbers of the *Religio-Philosophical Journal*, who will deny that spiritualism has given unbridled license to vice elevated folly to the dignity of a science, and reduced blasphemy to a trade?



## CHAPTER XV.

### CREDIBILITY OF COMMERCE WITH THE SPIRITS OF THE DEAD CONSIDERED.

It will be seen, that while we have admitted the doctrine of spirit commerce, we have not accepted the teachings of Spiritualism as to the order of beings represented by these communicative spirits.

Men of profound learning and good sense have attributed these communications solely to the spirit of such as have led a life of wickedness and died impenitent. We respect the opinions of such, and acknowledge obligations to certain of them for valuable information which could have been obtained only by diligent and patient investigation. But they, and all others, have failed to furnish evidence upon which we would feel warranted in believing that the agency of the spirits of the dead is in any way involved in spiritualistic phenomena.

It will follow, of course, that we repudiate the theory that *demons* are departed spirits of mortals. We simply hold that demons are subordinate devils; subordinate, we mean, to Satan, the prince of evil, himself a finite being. And we further believe that these demons impersonate the departed spirits called for through spiritualistic incantations, answering in their stead all questions which are thus answered, and furnishing all communications placed to the credit of the spirits of dead men and women.

The only exception we admit, is the case of Samuel appearing at the call of Saul through the incantations of the woman of Endor. And as the Almighty took special charge of this affair, we insist that the most reasonable view of the case is that Jehovah, in order to make more effectual his reproof of Saul, really did send forth the spirit of Samuel



or an angel representing him, that Saul, like Pharaoh, might be punished in the very channel of iniquity which, in the hour of his extremity, he had chosen.

If the communication purporting to have come from Samuel had been with reference to the age or number of somebody's children, the locality of some one's stolen iron wedge, or such other silly and unmeaning affair as usually occupies the attention of spirit mediums, we should conclude otherwise.

If it be urged that we stand thus arrayed against the Bible, which by implication admits the existence of "necromancers," it will be sufficient to reply, this is simply the *professional name* by which they were known; and the appropriation of the name to those professing intercourse with the dead, no more necessarily implies the truth of the doctrine, than does the word "spiritualist" arbitrarily signify intercourse with the spirits of the dead to-day; for it is well known that the suitability of the name "spiritualist" is practically recognized by those who deny both the existence of demons and the possibility of commerce with departed spirits.

In taking the position that these spirit communications are exclusively through demonial instrumentality, Spiritualists themselves have furnished us one probable motive by which demons may be prompted in obtruding their communications upon living humanity, viz: "There are, undoubtedly, spirits who desire to be noticed, and to answer questions."—*E. W. Capron*. The well established fact that demons love power would rather tend to the confirmation of the theory that they also "desire to be noticed;" and by no possible means could the object of this desire be more successfully reached than by putting themselves between the living and the dead.

But the great end sought by these spirits of darkness is doubtless to mislead and deceive mankind.

In this nefarious calling they fully comprehend that there is no avenue through which access may be had to the human heart so easily and so certainly as by appealing to the respect, tenderness and affection entertained for the dead. These evil spirits are active intelligences, and they understand full well that no message would be listened to with

such profound interest as a message believed to have come directly from the spirits of the departed, and especially from the deceased ones we have loved. Not even a message from an angel of light would be as likely to absorb the human mind as would a word believed to have been spoken or a sentiment communicated by a loved one of our own mortal humanity who lives in that mysterious realm of which we are so soon and so certain to be inhabitants. And angels of darkness in their true character would command still less respect, and no confidence.

In carrying out successfully the fruitful works of darkness, Satan never wrought so grand an achievement as when he commissioned and sent forth, in the guise of the disembodied spirits of tenderly loved ones, his legions of puny devils to deceive the nations, contravene the economy of human redemption, and stock perdition with myriads of irretrievably damned souls.

We might offer further testimony drawn from various sources, not the least important of which is the contradiction by analogy of any theory which would refer these spirit communications to the spirits of the departed. We stake this assertion upon reliable conclusions drawn from confirmed matter of fact in the elaborations of the system. Now observe,—

Spiritualists claim, justly, that in the revelations purporting to come from spirits, there is manifest intelligence. It is also incontrovertibly true that this intelligence is by them attributed to the deceased of our own race. This, indeed, is the central idea of the "Basic fact" of their system, and leads every other doctrine or dogma in their teachings. But the following incidents show that certain recreant disciples of the "new dispensation" have transcended the prescribed limits of Spiritualistic Jurisprudence, and demonstrated to their own astonishment, and to the confusion of the "Harmonial System," that the departed "spirits" of dumb brutes do as truly indicate their presence and identity at their "seances" and "circles," when called for, as do the departed spirits of human beings; in proof of which we offer the following from the *Boston Bee* :

"Six ladies and gentlemen assembled around a usually sized mahogany table. The spirit of some animal was called for. The raps gave it by the alphabet to be, in the first place, that of a pet dog. Several

satisfactory answers were given relative to its name and that of its late master, the time of its decease, &c. Not fully persuaded that they were dealing with the spirit of a dog, one of the mediums requested that the dog would scratch upon the table, when, to the utter astonishment of all present, scratching as audible and as loud as ever came from the claw of the canine race, was heard upon the table. This was repeated several times. The next "spirit" was that of a cat who revealed the secret that it had been drowned while at a very tender age, in a cistern, by a young lady who was present. The answers in this instance were correct and satisfactory. After this, a gentleman (who was a medium) asked if the spirit of a favorite horse was present. The raps then gave the name of the horse by the alphabet, its age, the number of years it had been dead, the name of the place where it had been struck by lightning, &c."

We need add but one other instance, and we give it on the authority of the *Spiritual Telegraph*.

"Abies Cowles, in Austinburg, called up the ghost of a horse—'Old Pomp'—and he tramped like a horse on the table."

The Harmonial Philosophy of Spiritualism, then, while it claims to elevate humanity to the "spheres" of angelic purity, actually degrades us to the level of brute beasts, and recognizes the departed spirits of men, women, and children as consociates with those of cats, dogs and horses. A "harmonial" system, truly!

Now the "spirits" purporting to be those of the horses, cat and dog above mentioned must have been either human, brute, or devil.

If human, it is as reasonable that a demon spirit should impersonate a human being, as that a human spirit should impersonate a brute; and hence the practicability of our theory is confirmed.

If brute, it necessarily confounds the whole "Harmonial" system and deprives Spiritualism of every principle of truth, beauty and morality which its votaries claim in its behalf.

If devil, it is all we claim in behalf of the whole paraphernalia of spirit commerce.

Apropos, we have some recollection of an indicated affinity of demon spirits for the lower animals; but such an affinity of human spirits for brutes—never. What spirits were they who in the days of our

Savior, *at their own request*, took possession of a herd of swine, to the number of two thousand? What spirits manifested an affinity for the serpent in Eden?

Again; we argue from the Spiritualistic doctrine of lying spirits—

1st. If the departed spirits of false-dealing men *will* to deceive, as Spiritualists claim, still more would devils *will* to practice deception. The great arch ruler of the tribe being "a liar from the beginning," "the father of lies," &c.

2d. If human spirits possess a degree of subtlety sufficient to secure to them free access to and certain influence over the minds of living "mediums," then demons, being purely spiritual existences, and still more excelling in subtlety, will still more easily control and more absolutely monopolize the conditions of mediumship.

3d. Admitting, as all will, the additional superiority of demons to human spirits, considered with reference to knowledge and power, we conclude,

4th. Demons, therefore, possessing every qualification, natural and moral requisite for the monopolizing of all the conditions of mediumship, to the entire exclusion of the spirits of deceased mortals, the inquiry naturally follows: will they do it? We answer, unless they possess the inherent virtue which will prevent them they certainly will. But as virtue is an element which enters not at all into the character of demons, we hold, unqualifiedly, that they do monopolize all the conditions of mediumship.

And from what we comprehend to be the love of power cherished by the "Powers of Darkness," we feel warranted in the belief that, should any approaches be made, were such an event possible, by departed human spirits, to obtain control of mediums, the whole demon tribe would at once rise up and sweep from the arena of spirit commerce the entire race of their puny competitors. We can well imagine with what jealousy they would guard the very outposts of a system so exclusively Satanic in its origin and design.

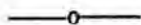
We believe, indeed, that should it please the Almighty to remove every other barrier to communication between the spirits of the dead and the living, the unwillingness of Satan to yield any portion of his realm would render it utterly impossible for a departed human spirit ever to obtain control of a medium.

The disconsolate Widow Snipes would soothe the anguish of her broken heart by availing herself of the prolific resources of Spiritualism. She calls for the spirit of her own dear departed John. Instantly, up pops a little devil, and, impersonating John, takes full possession of the medium, exclaiming in honeyed accents, "Lo! here am I, my own, my beloved Mary; I am ever near thee! I love thee still; I behold all the tears of sorrow you shed because of my absence; but do not mourn; I am happy!"

And thus poor Mary Snipes is diddled into the conviction that she has really received a communication from her dear departed husband, while poor John Snipes has—if the Lord permitted him—peradventure been lingering just near enough to know that his wife yet in the flesh is outwitted by the devil in this characteristic act of "deceivableness of unrighteousness."

We repeat, that in the great work of deceiving the nations, it would be simply impossible that the terrible powers of demonry should be employed so successfully otherwise than by thrusting these "lying spirits" between the living and the dead, in the guise of dear departed friends, speaking again to our hearts sweet words of affection and tenderness. Nor does the human mind, once ensnared, easily abandon the delusion. There is something in the system strangely infatuating, despite its hideous deformities, its disgusting monstrosities, and the imprint of perdition standing out in bold relief upon its very face.

We look in vain throughout the joint realm of History, Philosophy, Morality, and Theology, for a single fixed argument supporting the doctrine of spirit commerce as claimed by Spiritualists; while arguments against it accumulate at each succeeding step as we gather material and proceed with our investigations.



## CHAPTER XVI.

### UNTYING, *alias* CUTTING ROPES.

On the evening of August 29, 1868, the celebrated "**Miss Eugenie Barrack**, the most gifted and eminent spiritual medium now living upon the globe," under the auspices of Dr. Fishback, appeared before a large



audience in Roberts' Hall, New Boston, Ill., in the advertised character of a "test medium." This audience was brought together by a promise on the part of the performers that the presence of the spirits should be sensible, appealing to the natural vision of the mixed audience. Who would not go to Roberts' Hall and pay twenty-five cents to *see* a spirit? The performance is thus described by J. W. Merrill, an attache of the New Boston *Herald*, himself an eye-witness :

"She was tied in such a manner as, in the judgment of those who tied her, would render it impossible for her to extricate herself without assistance. She then entered a plain wooden cabinet, and was locked in by the Doctor, who explained that the condition of darkness was necessary to the materialization of the spirits."

"After sufficient time had elapsed for the 'materializing' process to take place, hands and fingers so wonderfully 'materialized' as to bear unmistakable evidence of flesh and blood, began whisking through the dark curtains covering an aperture in the door of the cabinet. She then came out tied as when she went in, and procured a tack and assistance for the better securing of the curtain, as there was evident danger of its not falling to its place soon enough, thus exposing the fraud. She then re-entered the cabinet, and after several exhibitions of her hand, an occasional glimpse of a false face and some white muslin, she called out that the spirits were untying her, and in a few minutes she appeared, free from her ropes

"Captain Wilson, one of the committee who tied her, stood and denounced the whole thing as a humbug, as he had noticed a ring on her finger when he tied her, and when she came out the first time; and that the identical ring appeared when her hand came through the curtains. She denied having a ring at all; and the Captain, though distinguished for his amiability and gallantry, was compelled to nail the lie by an appeal to Dr. Bras, who had assisted in tying her. He also stated that he heard the ropes fall to the floor some time before Miss Barrack exclaimed that the spirits were loosing them.

"Captain Wilson offered the parties ten dollars for the privilege of seizing the spirit (!) hand; and ten dollars additional if, in so doing, he failed to demonstrate to the audience that the hand was the natural appendage of Miss Eugenie's arm. But they preferred not to take a risk on the Captain's grip, and both propositions were promptly declined, as was also, on the following day, a similar proposition based upon *one hundred dollars!*"

It is not remarkable that this "most gifted and eminent spiritual medium on the globe" was so overwhelmed with mortification on account



of this timely exposure, that a fit of severe indisposition was the result; and that as soon as she had sufficiently recovered, the chop-fallen pair left the city in disgust—thankful, no doubt, to get off so easily.

The following, from the *Missouri Democrat*, November, 1868, will further illustrate the spiritualistic rope-untying feat :

"A SPIRITUAL PERFORMER CAUGHT.—C. W. Jackson, who claims to be a spiritual medium, has created quite a sensation in St. Louis, in the tying-up business. He was challenged to an exhibition of his skill by Hartz, the magician, and on his first trial succeeded in freeing himself from the bonds in a few moments, to the great delight of the spiritualists of that city. On Friday night last the trial was repeated, when the gentleman selected to tie him insisted upon searching him before commencing operations. They found a sharp pen-knife concealed in one shoe, and a coil of rope wound round his body. His trick consisted simply in being tied with a rope similar to the one he had concealed, and then when confined in his 'cabinet,' cutting the one with which he was tied and secreting the pieces, and substituting for it the one he had concealed on his body, which he exhibited to his audience as having been untied by spirits. When the knife and cord were taken from him the spirits failed to respond to his invocations, and he was released from his 'cabinet' as securely bound as when he went in."

S. B. Brittan, spiritualistic medium and author, admitted to Prof. H. Mattison, that he "was in the habit of correcting spirit communications when they did not come up to his standard of taste as to what spirit messages should be."



## CHAPTER XVII.

### BANKING ON SPIRITUAL PRINCIPLES.

The following extract from a leading Chicago newspaper will remind many of our readers of a recent experiment in spiritualistic banking operations. We copy from the *Journal and Press* :

"The Bank of Chicago, belonging to Seth Paine, is in the hands of the sheriff, and the whole corps of bankers, men and women, in custody. This bank appears to have been conducted by spiritual mediums. The women would direct what the spirits of George Washington and Alexander Hamilton would say as to the credit of any particular person, and the bankers would act by these instructions. When the spirits refused to redeem the bills, the holders were ordered out, and

a six-shooter presented at them instead of the cash. One man was refused because he had a cigar in his mouth—the spirits abominating the nasty weed; and another because his breath smelt of brandy. Mrs. Herrick was cashier and medium. One Pilgrim was progressing rapidly out of the back door with the funds of the bank, when the sheriff laid hands on them, and the whole party were taken into custody for a breach of the peace in threatening to shoot one of the bill holders. The owner of the bank, Seth Paine, commenced divesting himself entirely of his clothing when the sheriff went to arrest him; but the stern representative of the county carried him into court in spite of his naked condition. Paine is said to be a madman, and the officers of the bank, with a good deal of method in their business, had discussed the matter over, whether, if he shot anybody who demanded payment, he could—being insane—be held responsible for the act. They had come to the conclusion that he could not. A number of persons connected with “spiritual” circles have been indicted for riot, growing out of the excitement at the bank. The whole affair is a rich specimen of the folly and absurdity of the times.”

LATER.—“The authorities appointed a conservator to attend to the business of the president, who was deemed insane. The mediums then took the matter in charge, and avowed that the spirits of Hamilton and Washington counselled ‘*resistance unto death!*’ Accordingly, the president charged a revolver with six ball cartridges, and threatened the person who held the conservator’s keys, that he ‘*would blow him through unless he surrendered them!*’ The president, the mediums, Herrick, Smith, Arnold, and Pilgrim, ‘were arrested on a charge of conspiracy, threatening to take life, and for assault and battery.’ The bank was then closed up by law. So much for following Professor Hare’s ‘immortal advisers!’”

With such an experience of moral, mental, and monetary insolvency, what wonder that we find them, in their subsequent banking operations, drawing upon resources more exclusively supernal? Accordingly, we find in the *Chicago Republican* of Nov. 8, 1868, the following account of a similar undertaking, differing from the former only with reference to the above indicated principle, and, if possible, a more bewildering audacity:

“THE WISDOM AGE—Wonders seem destined never to come to an end under the sun. A few weeks ago we chronicled the inauguration of a ‘New and Divine Government’ on the planet, earth; its existence having been brought to our consciousness in the course of a business transaction with its plenipotentiary, the Lady Sophronia—Mrs. S. A. Kilbourne. The *Chicago Republican* job printing establishment had, in fact, through this seeress, been honored with an order for

printing from an ancient spirit, the Masonic Queen of Heaven, Euphemia Abia, who has in hand the establishment of this new dispensation, and who had—with unusual good sense for one who has been so long disused to the practical affairs of mortals, selected us as one of the humble human means for the transmission of her transcendent thoughts. With an enterprise which has long been the envy of our slow going contemporaries, we seized the occasion to acquaint our readers, in a lengthy and well-digested account, with the principles and ends of this new order of things, giving at the same time a description of the highly favored individuals who, living and acting among us like common people, had been made the instruments of this unprecedented revelation.

“The pecuniary obligation incurred by the Masonic Queen of Heaven in the business transaction with which we were favored, had been liquidated, so to speak, as our readers will remember, by the tender of certain cabalistic bills on the ‘Wisdom Bank,’ each entitling the bearer to ‘Forty dollars worth of good in the City of Light and Love.’ A *fac simile* of this supernatural medium of exchange also appeared in our columns in connection with the aforesaid description. These bills, it should be remembered, were, strictly speaking, neither current nor negotiable; they were, according to their tenor, based upon real estate, and were to be retained by the holder as a charm against all evil, sufficiently long to enable the mysterious influence which attended them to pervade his being, and then an agent of Euphemia Abia would, if desired, redeem them in the ordinary currency of the realm.

“The chief of the *Republican* job office, owing to grossness and skeptical obtuseness of his spiritual organism, failed to become susceptible to the developing inducements of these pecuniary charms, and, probably as a rebuke to his infidelity, Euphemia Abia also failed to perform her part of the contract, and her agent so long delayed his advent that the most sanguine began to doubt the reality of this supernatural existence.

“We have now, however, to announce the fact that the “Masonic Queen of Heaven” has caused to be fulfilled, in part, the vaticinations of Lady Sophronia Kilbourne, an agent having actually redeemed a third portion of these heavenly promises to pay, to the more than intense delight and astonishment of those to whom they were made payable. It becomes, therefore, a pleasant duty to chronicle the birth of a new organ of intelligence, *The Wisdom Age*, the printing of which, by the *Republican* job establishment was attended by the afore-and-above mentioned unusual business incidents, and the issuing of which to the world was delayed by these little idiosyncratic manœuvres of Euphemia Abia, Masonic Queen of Heaven, under whose auspices *The Wisdom Age* has been inaugurated.

*The Wisdom Age* is a paper of about the size of, and in execution bearing close resemblance to, *The Sorosis*. It is also a woman’s paper, though not devoted, like that uninspired sheet, to the interests of fem-

inine frippery and frivolity. *The Wisdom Age* holds forth from a higher plane; and while recognizing the existence, spiritual and corporeal, of masculinity on the planet Earth, gives the first place in the order of created intelligence to woman, and seeks to subordinate all affairs, both temporal and spiritual, to her control. As far as the brief affairs of incarnate life are concerned, the central idea it advocates is a grand union of Church and State, the former to be ruled by a feminine intelligence, and to embrace and mould the latter. The fundamental basis of this new order is the newly-discovered modification of the so-called Trinity—the true relation of the divine persons having been found to quadrangular, and the first person thereof being a female, or ‘Lord the Mother.’ To advocate these newly discovered principles, and restore woman to her pristine condition as primal in power and intellect, is the mission of the ancient intelligence Euphemia Abia, working through and inspiring Mrs. Sophronia Kilbourne and her followers (Rooms 14 and 15, 133 South Clark street), and to this end has been established *The Wisdom Age*, and the ‘Wisdom Bank.’

“The editorial department of *The Age* is to be conducted by four women, who personify the four grand cardinal virtues—Truth, Justice, Love, and Wisdom; viz.: Susan and Elizabeth, Sarah and Sophronia. The first number opens with a new Revelation, a new first chapter of Genesis, from which we learn that—

“The Earth existed for ages before mind, as united to matter, was sufficiently progressed to perceive the interior presence of the great divine agent that controlled and permeated visible things as the outward expression of its thoughts. The awakening of the mind to this perception, or, in other words, the rousing of the perceptive faculties into interior consciousness, was the influence of the Holy Spirit, or mother wisdom, breathing the gentle inspirations of her life-giving power, which induced intuitions, and dispelled the darkness of ignorance, and caused light to burst upon the darkened understanding; for God, the Holy Aphemea, the united twain, declared that light should be, and light was. \* \* \* \* \*

Had there not have been minds raised up and developed into a spiritual understanding of divine things in every age of the world, life of every description would have become extinct on this planet. For the life-giving aura is permeated or diffused into the atmosphere through spiritual media. The more interior the spiritual development, the more intense the life principle can be diffused through such organism, and such impartations given as will restore the afflicted in mind, body or estate to a healthful flow of the life-currents, thus bringing peace and good will to man and woman. The media now established at the corner of Madison and Clark streets are the only ones I and my band will recognize as legitimately developed to impart this life principle to the soul and body. Here individual destinies will be fully unfolded to all who

desire to bathe in the life-giving waters of the laver of regeneration. Here I establish my court, and shall reign as King of Day, and not as Queen of Night; for day and night, and the ruling powers of each, must become distinct by well-defined boundary lines. The wise will understand, when the ancient of days shall sit and arbitrate between contending powers, and give to each their portion according to the principles of their exact justice who comes in the balances.'

"Then follow inspired articles on the New Order, and a spiritual edict appointing to office therein, as follows:

"The square of the central nuclei is now filled, which was announced by the daughter Adaline M. Whittier Buffum, and a programme handed down from the spheres above as the following:

"*The Lord the Mother*—Susan Choate.

"*God the Father*—Wm. Wittenmeyere.

"*Christ the Son*—Elbert Eddy.

"*Soul the Daughter*—Maria Currier.

"The central star is the organizing angel Euphemia, sent forth by the Lord the Mother to pattern all things on earth as they are in heaven; that the prayer so long put up may be fulfilled, which now should be: Our Mother in heaven, vouchsafe to lead thy children in the way of all truth, and thy kingdom come, by the acknowledgment of all people to thy new dispensation.'

"The literary department of the paper is to be conducted by a coterie of the seraphim illuminati, who have lived in all ages. We subjoin a specimen from the spirit pen of the well-known Mrs. Hemans. Her style will be at once recognized by her admirers:

COMMUNICATION IN THE GRAND LODGE ON THE MORNING OF  
12TH SEPTEMBER.

PRESENT.—The First Triad of Harmony, Mrs. Kilbourne, Mrs. and Mr. Wittenmeyere, Princess Susan, the Revelator.

I.

Waiting in silence for the influx now to come,  
To fill the space that's left to give us room,  
We come with inspiration full and free,  
We come with joy to linger near you three;

II.

We come with promises from the Spirit Land;  
We come, a bright and happy joyous band;  
We come to encourage, bless and cheer you on,  
Knowing the victory will be surely won.

III.

Go on, nor falter by the way-side dark,  
Though there is sometimes but a glimmering spark;  
'Twill kindle, rise to an amazing flame;  
Go on, and publish thy work and theme.



## IV.

Speak forth, and let thy mission now be known;  
Give it, as years it hath to thee been shown;  
Blow, blow the trumpet, as the echoes roll,  
Stirring the mind, and thrilling heart and soul.

## V.

Stand up, and speak the word that now is given,  
And publish to the world what is revealed from heaven;  
Move! move the pen, while angels shall indite,  
And impart their influence while you sit to write.

## VI.

You shall be blest, and kept secure on earth,  
For you have now received a spiritual birth;  
Your work is great and arduous to perform.  
Go on! we'll help you brave the coming storm.

## VII.

Let peace and joy thy every being thrill,  
Rest passive—rest; be thou calm and still;  
And know the Power is great who now doth speak,  
To grant thee blessings thou dost seek.

## VIII.

Thy pathway hath been marked out long before,  
As we have told thee oft in days of yore;  
The time has come when thou must now provide,  
And we will give thee help on every side.

## XI.

Shake off all doubt and needless fear;  
The voice of love is sounding in thy ear.  
You are encircled by a powerful arm,  
Dear Sophronia, you must never feel alarm.

FELICIA HEMANS, SPIRIT COMMUNICATOR.

"Among the heavier articles—which we confess we do not fully comprehend, owing, doubtless, to insufficient development—is one by Euphemia Regina, on the *Religio-Philosophical Journal*, and another on 'True Constructive Spiritualism.'

"It is, however, in the department of correspondence, perhaps, that the conductors of *The Wisdom Age* have displayed the greatest enterprise. Among the communications in the present number is one from 'The Highest Judge, the Great Father of the Universe,' and ostensibly addressed to the Chicago Board of Trade; from which we learn that, 'Having made up my mind to make this earth my future home, I call upon this institution to submit itself to my guidance' (which, by implication, they had heretofore not done;) and it charges that 'they act upon anything but the golden rule laid down by my Son, the gentle Nazarene'—a statement which, while we are compelled to accept it as true, must fill with astonishment and sorrow all who have believed in the large humanity and brotherly tenderness displayed in the workings of this institution.



"Another communication from the same source, addressed to that infidel sheet, the *Chicago Tribune*, and from which we extract the following, will not excite much comment:

" 'I leave you in outer darkness with the abominable. I hold you responsible for the distress and suffering that arise from a want of knowledge. \* \* \* His Satanic Majesty (?) has ruled long enough.'

"Then follows a series of letters from 'Jesus of Nazareth,' dated at Quincy, Ill. This interesting correspondence must be read to be appreciated. We have always believed that something good would come out of Quincy.

"*The Wisdom Age* claims to bear the same relation to the moral forces of society that the late earthquake does to the forces of physical nature. It proposes to give rotten creeds a sound shaking up."

## APPENDIX.

WE have given Spiritualism the benefit of the admitted agency of Clairvoyancy, Mesmerism, &c., in producing spiritualistic phenomena. This harmonizes with their own theory, and we cheerfully make the surrender.

Yet it is no part of our duty to deal in philosophic abstractions of Clairvoyancy, Animal Magnetism, Mesmerism, Planchette, &c.; nor to theorize upon their startling developments, all turned to the account of Spiritualism. We do know that when Omnipotence works, he scorns to choose his materials or his instrumentalities from any of these sources. All the works of Jehovah bear the insignia of Divine authorship, and are not tinctured with the puerility of Mesmerism and its adjuncts.

How far these things are identified with Spiritualism, or how far Spiritualism—when it goes beyond trickery and deception—transcends these phenomena, affects not the question at issue. The question turns upon the presence of the supernatural, subject to any given conditions recognized as identical with and belonging to the system. Upon the affirmative of this question we predicate *demonry*. The former admitted, the latter cannot be rejected; the appeal being to Philosophy, Morality, and the Bible.

The Holy Scriptures and the common experience of mankind recognize five senses, with their corresponding external adaptations of materiality, as the only *natural* channels through which to acquire a knowledge of material things and remote events. Thus, the natural use of the natural senses is the natural, the *only* natural method of obtaining such knowledge. This fact will not be disputed by any one. Hence, whenever a knowledge of material things or remote events is sought and acquired through instrumentalities not known in the natural use of the natural senses, such knowledge of necessity involves the

*supernatural. Sought and acquired*, we repeat ; for we are not discussing the merits of intuitive dreams, and the like, which are susceptible of no explanation.

Again : there are certain principles which we *know* to be fixed laws of nature. Such are sensation, gravity, acoustics, optics, &c. To deny that we *know* these laws in their existence and in their legitimate operations, would be to challenge the universally-accepted principles of science. Hence, whatever power or influence reverses or sets aside these *fixed* natural laws, must be above or beyond nature ; in other words, must be *super-natural*.

We must be careful, however, not to confound the supernatural with the *Infinite*. There is a vast field of power spread out beyond nature, and short of *Omnipotence*. This is the field occupied by angelic intelligences, both the pure and the fallen ; the latter, as we hold, furnishing all the supernatural material wrought into the diabolical fabric of Spiritualism. The fertile brain of wicked men and women, and the diseased imagination of the weak-minded, afford ample facilities, short of the supernatural, for any amount of deception, trickery and imposture necessary to dupe the credulous and ensnare the simple. And what if nine-tenths of all who have embraced the doctrines and teachings of Spiritualism have accepted these doctrines upon evidence founded in mere trickery ? It only goes to confirm the truth which common observation teaches, viz. : that the rank and file of the sect emphatically belong to the simple and the credulous, (skeptical only on the doctrines of the Gospel) ; but it proves nothing against our proposition, that the system is made up in part of *demonry*, as well as of imposture.

While we admit the legitimate application of natural laws, on a large scale, in the carrying out of spiritualistic imposture, we appeal to those who pretend to "explain *all* spiritualistic manifestations by well-known natural laws," to explain, by "well-known natural laws," the initiatory rappings in the Fox family ; also, the Epworth and Perreaud rappings, and other demonstrations noticed in this work, manifestly quite independent of human volition or human interposition, and yet bearing unmistakable evidence of intelligence.

The power to heal disease is *claimed* by spiritualists. We believe that Spiritualism has much more power to afflict with bodily disease

than to heal. We read of devils being cast out through Beelzebub, the prince of devils; and we admit a possibility of demonry—for the maintenance of its own credit—exerting a power to remove or control, in a limited sense, certain bodily ailments which have their origin in direct Satanic agency—"This woman whom *Satan hath bound*, lo these eighteen years." We deny that Spiritualism, as such, can control or cure bodily disease, subject to any other conditions; and very rarely, subject to these.

"As for restoring soundness of mind through spiritualistic incantations, there is not in the annals of time an authentic record of such an instance. On the contrary, as Horace Greeley very justly remarks, 'the aggregate of insanity and suicide has been increased by the adoption of the theory of Spiritualism.'"—*N. Y. Ledger*.

## EXPLANATION.

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Having already gone far beyond the limits originally intended in the presentation of the subject treated of in this work, I felt a sense of relief in the supposition that my task was completed. Not, indeed, from an exhaustion of material; but from the conviction that sufficient had been appropriated to establish, beyond a peradventure, the truth of every proposition I had advanced in condemnation of the distinguishing tenets of Spiritualism.

In the midst of these self-congratulations I was incidentally brought in contact with prominent individuals who were quite enthusiastic in defence of the somewhat stale theory that science would yet disclose all the secrets of spiritualistic phenomena. This defence was offered apparently in good faith, and supported by liberal education and more than ordinary ability, in opposition to the doctrine of spirit commerce. I became seriously impressed with the dangerous tendencies of this construction; and after due deliberation, and, in my opinion, adequate investigation, I have concluded to submit to the candid reader the following pages.

I found no beaten track, and hence stand exposed to the charge of speculation. I am perfectly free, nevertheless, to commit my cause to the candor of a discriminating public.

JAMES H. SCOTT.

JUNE 17TH, 1869.





SPIRITUALISTIC PHENOMENA NOT IDENTICAL WITH ANY LEGITIMATE  
SCIENCE IN ANY STAGE OF DEVELOPMENT.

It is not a little remarkable that the world so easily and so insensibly lapses into the condition of forgetfulness of its own history. This may, in part, be accounted for, perhaps, by the fact that those portions of history soonest lost sight of are generally those the remembrance of which reflect least credit upon the intelligence and morality of our race. Hence forgetfulness may possibly be an advantage to society. It affords men an opportunity of rising higher in their own estimation and cultivating a greater amount of self-respect than they probably could do with all the follies and crimes of their immediate ancestry spread out continually before their eyes.

One marked result of this condition is the recurring necessity of educating man at different periods of the world's history up to a reasonable knowledge of himself and of his relations to the mysterious world of which he is not an inhabitant. He loses sight of events in the immediate past; and when the same events are reproduced within the range of his own observation, he is liable either to seek a retreat in the stronghold of unapproachable incredulity, or to rush headlong into the wildest extravagancies, and is slow to be convinced that what he sees is not the coming together of the very heavens and the earth. He fancies his to be the only age of the world bearing any marks of significant eventuality.

Hence it is that so many theories have been offered in order to account for those mysterious manifestations upon which Spiritualism predicates its claims to the respect and confidence of mankind. The masses seem not fully aware that from beyond the days of Abraham, down through all the undulations of sacred and profane history, each succeeding century furnishes substantially the same developments, with occasional modifications. it is true, but the same, nevertheless.

Historians draw this line of history with very light strokes of the pen, and exercise extreme caution lest they draw too largely upon public credulity. And when they draw the picture at all, they give all the lights and shades, not concealing any feature from which the incredulous could suspend even the skeleton of a doubt. But there it is, as much reality as any other fact interwoven into the history of the world

A certain class assume an air of contempt when the subject is presented for consideration, and cry, "Humbug! Humbug, all!!" The only argument which addresses itself with much force to this class is actual practical observation. It is not remarkable that by such actual observation their incredulity receives such a shock that they at once become converts to the system thus seeking patronage. This naturally follows as the result of their having previously been prevented by prejudices from duly examining the other side. Thus it is that many of the most uncompromising opponents of Spiritualism become committed to all the absurdities of the system.

Again. While profound philosophers refuse to invest aught of their reputation in the expedient of placing these phenomena to the credit of science, subject to any contingencies of future discovery, the more visionary and superficial, having less at stake, have ventured further, and asserted that science will yet explain the subject in all its bearings. To aid such in a candid investigation of the antecedents recognized by this theory, and the consequences which, according to our own convictions, must follow its adoption, is the design of the following pages.

We take the following exceptions to the theory that the mysterious manifestations of spiritualistic phenomena are the legitimate operations of the fixed laws of nature, now known or to be hereafter discovered.

1. *It is contradicted by the philosophy of the human mind, examined in the light of Natural Religion.*

The Almighty has so constituted man that the willful suspension or surrender of human volition tends to undermine his noblest powers.

We cite the case of the inebriate. He, by intemperance, places himself temporarily beyond the controlling power of his own will. Repeated and habitual paroxysms thus produced are certain to render

him ultimately imbecile in mind and vicious in morals. Sometimes, indeed, mental incapacity increases so rapidly that he is soon found almost destitute of any well defined moral character at all.

These calamities we interpret as visitations of Divine displeasure for willfully and repeatedly surrendering or suspending from its legitimate use the function of volition. The will is a power the exercise of which is essential to the active character of every virtue; hence its full surrender, except "to God who gave it," is a high crime against the King of Heaven, and is punished as such.

We have in the above constitutional indications more than a hint that the Almighty demands of us to hold our own personal volition subject to the regulation of judgment and conscience. The legitimate relation of these faculties to the will he has clearly signified; and he has given neither in nature nor revelation any expressed or implied sanction to the dissolution of this connection, even for a moment.

He has, indeed, for wise purposes sometimes himself dissolved this relation as in the utterance of prophecy, &c.; but he has, in so doing, preserved the purity and soundness of the intellect and morals of those whom he has thus influenced. But the very fact that he declines doing this when men or women surrender their own volition to any other intelligence, unmistakably implies his jealousy of his prerogative.

Now the clairvoyant medium volunteers absolute passiveness of will to disembodied spirits, "spirits of devils," we hold, although they may imagine otherwise. They, in this unreservedly passive state, unconsciously, or at least spontaneously, do the bidding of these spirits, speak the words dictated by them, and in short, as mediums themselves express it, are "*controlled*" by them. Thus, like the habitual inebriate, the habitual clairvoyant becomes in time a mental and moral as well as physical wreck. This circumstance we interpret as the voice of God against clairvoyancy, even as he has given it against drunkenness.

So with mesmerism. Let an individual frequently and persistently surrender personal volition under mesmeric influence, volunteering resistless passiveness to the will of another, and at least mental and physical infirmity is inevitable. From this fact we argue Divine disap-

probation to the practice of mesmerism; and the force of this argument lies in the direction that mesmerism is used as a means to clairvoyant mediumship as an end.

It is nothing against our position that we surrender our volition in sleep. Sleep is not an abnormal condition, while drunkenness, clairvoyancy and mesmerism are clearly so. We pass into sleep as we pass into death; not by surrender, but in obedience to the irresistible forces of nature. And God has honored this necessary condition by giving us through sleep increased bodily and mental vigor; and even rendering it, in a given sense, conducive to a well regulated moral temperament; all just the reverse of the effects of suspended volition otherwise produced, as we have seen.

It is equally futile to assert that our argument is impaired by the fact that the clairvoyant or mesmerized subject comes in possession of new powers by virtue of this abnormal condition; for the same is true of the inebriate. He often becomes astonishingly original in thought and eloquent in speech under the inspiring influence of alcohol. But who ever offered this in defence of drunkenness? Adam and Eve acquired new powers in Eden by disobedience.

Thus it is evident, reasoning upon the constitution of man in the light of natural religion, that we possess no more right to surrender or suspend our personal volition to a finite intelligence, than we do to surrender our reason, our morality or our life. For God wrests from us these latter endowments as a forfeiture for surrendering the former.

It strikes us as the climax of absurdity to suppose that while God is in science, any legitimate branch of science can be predicated of such a palpable incongruity of morals and physics.

## *2. It is contradicted by Collateral Testimony.*

We have before us the following and other advertisements of books treating on various subjects essentially belonging to modern Spiritualism, *alias* modern sorcery.

### SPIRIT LIKENESSES.

"How to obtain them philosophically considered. A pamphlet of near fifty pages, by ———, Artist for the Summer Land."

"Terra Psychological directions in development. By Mrs. ———."

## MESMERISM.

"Showing the facts in regard to mental philosophy as developed by experiment, demonstrating the immortality of the soul and the communion of spirits with mortals. Price \$1.50."

## LIFE'S UNFOLDINGS.

In which the author treats of "The way mediums paint likenesses. How mankind manifest their presence through the physical bodies of mediums. How the writing is done. How we influence a medium to speak. The ring feat, and carrying musical instruments around the room explained. By ——— ———."

The reader will remember that the above are all regular spiritualistic publications, advertised in their journals. We could greatly extend the list.

We now turn to Acts 19, 16 and read :

"Many of them, also, which used curious arts, brought their books together and burned them before all men."

Now, that these *books* treated of sorcery, in its several phases, is evident from the whole tenor of the narrative, and also from the Greek signification of the English translation "curious arts," viz: *deceit, incantation, magic, divination, &c.* Besides, these books are named in immediate connection with a tragical attempt to cast out evil spirits.

Moreover, if these books of "curious arts," burned by the converts to Christianity at Ephesus, had been books of legitimate science, it is quite certain that Paul, skilled in all the learning of the Jews; the boasted disciple of Gamaliel, and hence, knowing the value of these literary works, would have promptly interfered and saved from wanton destruction such a vast repository of useful knowledge as must have been three thousand dollars' worth of scientific books. We regard this as the more certain because the sacrifice of such a vast body of literature on *useful* arts would have brought the Christian religion into contempt with all the votaries of science of that age. We may add that the Christian religion has rather always exercised a foster-care over such knowledge as has tended to the promotion of the *useful arts*.

It is evident from all this that sorcery, in the apostolic age, was a system susceptible, in a measure at least, of being committed to books.



and of course, so far, of being acquired from books. And it appears that ancient sorcery vied successfully with that of this age in a voluminous literature.

We regard the text books of this system as sustaining to the fruitful works of darkness the same relation which the Bible holds to the Christian religion. In reading the Bible, the Holy Spirit develops within the heart of the candid enquirer the power of experimental religion. In like manner in the reading of these books of "curious arts" the presence of the wicked one vouchsafes, to such as really desire it, the power to reduce to practice the principles under consideration.

The coincidence of modern Spiritualism with the sorcery of the New Testament predicated upon this circumstance, carries a weight of significance not easily over estimated. It is of itself quite sufficient to overthrow entirely the scientific peradventure-apologist theory.

For, that sorcery is not a lost art we believe to have been fully demonstrated. And if it consisted of book knowledge in any sense eighteen hundred years ago, there is certainly no imaginable reason why it should not be at least equally so to-day. Our opponents must admit this by hypothesis. We submit these views upon their own merits.

IT IS WHOLLY UNSUPPORTED BY PRECEDENT IN THE HISTORY  
OF SCIENCE.

The law of gravity, the secrecy of thought, ignorance of remote actions, conditions and events; impotency to modify the inherent properties of the elements, &c., have been, throughout the entire Bible era, regarded as fixed facts in the constitution of nature. And whenever a practical contradiction of these principles occurred, it was invariably attributed either to the miraculous interposition of Divine Power, or to power derived from the evil one, the real source being easily determined from the moral tendency of such demonstration, as well as from other circumstances. And the recurrence of these contradictory phenomena during all subsequent ages has, by the world at large, been attributed to the latter source, and denominated witchcraft, demonry, sorcery, &c.

And still knowledge has increased. But, with all the light that science has shed upon the world, this whole subject is as dark to-day as when the magicians, in the presence of Moses "did in like manner



with their enchantments." No development in Physics renders these magical proceedings less a wonder now than in the days of the Pharaohs.

Upon what circumstance, then, can we base an expectation that after six thousand years of undeviating uniformity in her operations, nature will, in the future contradict her own established laws to the introduction of irretrievable confusion in morals, as well as in Physics?

But, it is objected, are not discoveries being made? Are not the Polar Magnet, Electricity, Steam, &c., modern discoveries, considered with reference to their application to purposes of convenience and utility? Certainly. But do these discoveries, in the smallest possible degree, favor the theory with which we are at issue? Do they affect, in any way, the miraculous element of any of the mighty works of the Prophets, Christ, or the Apostles? Or do they cast a single ray of light upon the subject of sorcery, either ancient or modern? The most profound scholastics of this and other ages have acknowledged the mystery of these manifestations to transcend all known laws of Physics.

If the reader will investigate, he will ascertain that nowhere in the Bible is there recorded a miracle, true or false, based upon the suspension of the powers of the Polar Magnet or the laws of electricity, while every other principle in nature is unmistakably involved. This very circumstance of itself rises before us in all the sublimity and magnitude of a notable miracle. It demonstrates the jealousy with which Omniscience guarded even the extreme outposts of the evidences of Christianity.

Contemplating the modern discoveries of science, and their unmistakable relations to morals, what encouragement have we to wait in expectation that nature will ignore all precedent, belie herself, and give character to infidelity which diligently seeks the overthrow of Revelation? Every voice in nature denies the imputation.

4 *It is contrary to the expressed views of men of profound learning and acknowledged ability.*

Doubtless the fear of being called superstitious has influenced many to express themselves favorably toward the theory we oppose, even somewhat against their own convictions. The reproach of this charge is, however, lost in the fact that the greatest and best informed

minds which have moved in literary and theological circles have placed to the credit of Demonry the manifestations under consideration, including lunacy, certain forms of disease, &c.

Dr. Adam Clark, the great commentator, gives his views in the following language :

"I believe there is a possibility, by arts not strictly good, to evoke and have intercourse with spirits *not human*, and to employ in a certain limited way their power and influence."—*Clark's Commentary*, 1 Sam'l chapt. 28, note 4.

The able editor of the *Home and Traveler's Library*, in vol. 4, 1845, commits himself to the same views entertained by Dr. Clarke. His remarks will be better understood by reading first an extract from Mr. Lane's valuable work on Egypt, the subject matter of which is the occasion of his publishing his own personal views on the subject.

Some ink having been poured into the hand of a boy, and some preliminary ceremonies having been performed by the magician, Mr. Lane was interrogated as to whether he "wished to see any person who was absent or dead." He says : "I named Lord Nelson, of whom the boy had evidently never heard, for it was with much difficulty he pronounced the name after several trials. The magician desired the boy to say to the Sooltan : 'My master salutes thee, and desires thee to bring Lord Nelson. Bring him before my eyes that I may see him speedily.' The boy then said so, and almost immediately added, 'A messenger is gone, and has returned, and has brought a man dressed in a dark blue suit of European clothes ; the man has lost his left arm.' He then paused for a moment or two, and, looking more intently and more closely into the ink, he said, 'No, he has not lost his left arm, but it is placed to his breast.' This correction made his description more striking than it had been without it, since Lord Nelson generally had his empty sleeve attached to his coat ; but it was the right arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes the right appear left. He answered, that they appeared as in a mirror. This rendered the boy's description faultless."

Commenting on the above, the editor observes :

"Egypt, which more than thirty centuries ago produced men so confident of their magical skill as to venture to emulate the miracles of Moses, still has pretenders to preternatural powers. The modern magicians seem, by no means, a degenerate race."

From the above it is evident that the professional feat of calling up at will the forms of the dead was practiced years before the commencement of the Fox girl rapping era, and that the phenomena was attributed to the same power which was operative in "emulating the miracles of Moses."

The celebrated Marquis de Renty, a man of unimpeachable character, both as to morality and letters, coincides with the above. On a certain occasion, the bench which he occupied was rent asunder with such violence that he was thrown headlong. No amount of investigation serving to explain the mysterious phenomenon, he deliberately declares, "I believe Satan had a hand in it; making me to fall unto-wardly."

John Wesley, the founder of Methodism, declares, "There is little reason to doubt but that many diseases likewise, both of the accute and chronical kind, are either occasioned or increased by diabolical agency, particularly those that begin in an instant without any discernable cause, as well as those that continue, and perhaps gradually increase in spite of all the power of medicine." *Ser. 77.*

A celebrated English physician, eminently skillful in the treatment of lunacy, has declared, "I have been often inclined to think that most lunatics are demoniacs "

Blackstone, in his Commentaries, book 4, chapt. 4, in treating this subject, uses the following positive language :

"To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, in various passages, both in the Old and New Testament; and the thing itself is a truth to which every nation in the world hath, in its turn, borne testimony, either by examples seemingly well attested, or by prohibitory laws; which at least suppose the possibility of a commerce with evil spirits."

Not to trespass too far upon the patience of the reader, we shall conclude with an extract from the celebrated Dr. Cumming of London :

"Whatever God does in the world, Satan always gets up something very like it, because his hope of progress is by deception. We may quote the miracles of Moses in Egypt. Satan got up his miracles, too, perhaps real, at least supernatural ones. When there were true prophets, Satan had his company of prophets, too. When God was manifest in the flesh, which was one thousand eight hundred and fifty years ago, Satan was manifest in the flesh, too; he got up a mimicry—demoniacal possessions. We find the same fact now-a-days; for as God manifest in the flesh was the truth that seems to have struck Satan down, so the preaching of this truth strikes down Satan still. Rhennius had the idea that among many of the Indians there is something approachin to demoniac possessions. And missionaries declare that they sometimes find manifested among the heathen, the unconverted savages of the desert, a power that is all but superhuman; so that whenever the Gospel is preached in heathen lands there is always a desperate effort to crush and extinguish it. My opinion of the church of Rome is that it is one of colossal demoniac possession. I know that certain men look on it merely as a corrupt church—a church a little astray. I am not denying that there are good men in that church in spite of it; but this I do say, and persist in, that the system seems to me one huge demoniacal possession, where Satan has his license and his miracles. I believe that many of the miracles wrought by the priests in the middle ages were supernatural, or infranatural rather. Whenever I hear a priest say, 'We have wrought miracles,' I admit it. I say, certainly you have. I do not doubt it. If you had not done them you would have lost one of the brands by which your church is distinguished."—*Cumming on Miracles.*

5. *It is virtually a surrender to the claims of Infidelity touching the miracles of the Bible.*

Take, for illustration, the following named miracles wrought by the Prophet Elisha:

"But as one was felling a beam, the axe head fell into the water, and he cried and said, Alas, master! for it was borrowed. And the man of God said, where fell it? And he showed him the place. And he cut down a stick and cast it in; and the iron did swim. Therefore, said he, take it up to thee. And he put out his hand and took it."—*2d Kings, 6; 5, 6, 7.*

Adam Clarke declares, "This was a real miracle; for the gravity of the metal must forever have kept it at the bottom of the water." The suspension of the law of gravity is evidently the condition upon which this great theologian predicates the *reality* of the miracle of the prophet. Now, if the suspension of the law of gravity was a miracle

893 years before Christ, we enquire at what subsequent period was the constitution of Nature so revolutionized that the same event would not constitute a miracle *now*? Reasoning from the immutable laws of Nature we hold that what constituted a miracle then constitutes a miracle now. Were it otherwise, all sound reasoning in theology upon the doctrine of miracles must be at a perpetual end.

True, the condition of a miracle does not necessarily pre-suppose power derived from the same source from whence Elisha received it. He is denominated a "*man of God*;" and the source of the power which caused the iron to swim is too evident to admit of cavil. But the word of God refers us to "*spirits of devils working miracles*." And to this source we attribute all spiritualistic and other phenomena in which the law of gravitation is suspended and foreign material objects are lifted or impelled in obedience to a mere act of human volition. Subject to these conditions we have personally and frequently witnessed and confirmed in our own mind the verity thereof by an appeal to several of our senses, instances of the reversing of the law of gravity in reference to various metals, wood and other material substances. And that, too, in such a manner as would have rendered the floating iron on the surface of water a comparatively tame and uninteresting achievement.

What then? shall we say that these spiritualistic feat- ignoring the law of gravity were only in accordance with certain principles of philosophy which are as yet imperfectly understood, and which in the future, by continual discovery, will probably constitute a useful science? Then down goes the miracle of Elisha, which in itself considered was no more startling and impressive and no more contrary to fixed laws than much of spiritualistic phenomena to day. Then goes with it every miracle recorded in the Bible involving the principles of gravitation. Then, of necessity, must follow every miracle predicated upon the suspension of any of the laws of nature. And having yielded these we may surrender all others, and quite ignore the probability—nay, even deny the *possibility* of a miracle.

But if it were even possible to assert the above conclusions we have already rushed into the very jaws of Infidelity when we have admitted that any law of Natural Philosophy can be suspended in obedience to a mere act of human volition, such act of volition, as a producing cause scientifically considered, to be understood in the light of future discoveries.



For, if this be true the miracle of Elisha, so called, was not a miracle because of the suspension of the law of gravity, but because of the application of a principle of Natural Science not then understood. In other words, it was a miracle, not because of the interposition of Divine power, but because of the ignorance of observers. If the principle applies to this miracle, it applies with equal force to all miracles. Grant Infidelity this, and she asks no more.

Nor are we left to find an alternative in the bewildering realms of conjecture and uncertainty. God has graciously forewarned us of them "*whose coming is after the coming of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish.*"—2 Thes. 2; 9, 10. Whatever is worthy to be uttered by the Almighty is worthy to be accepted by his intelligent creatures as truth.

*comprises*

6. It ~~comprises~~ the terrible denunciations which the Almighty has pronounced against the crime of sorcery.

The great store-house of scientific knowledge yields a thousand treasures as the rich reward of toil to such as would become enriched thereby; and, through them, to the world at large.

Infinite Wisdom has multiplied unto man incentives to seek after such knowledge. He has so ordered in the constitution of nature that, next to the Christian religion, scientific knowledge is most essential to the happiness and well-being of mankind. Science lays the foundation of all art; lightens the burdens of our toiling humanity; breaks the power of disease, adds an astonishing per centage to the longevity of our race; renders the elements the willing servants of man, in their legitimate operations; brings earth into social relations with her sister planets, and establishes commercial conditions with the fixed stars. She unchains the lightning from the cloud, and tames the crashing thunder into a gentle whisper whose delicate articulation outstrips thought on a mission half way around the globe, and, responsive to the bidding, luxuries and comforts come flying the next hour across the trackless ocean in ships guided by the unerring certainty with which she ever points her magnetic finger to a blazing world far out in the immeasurable depths of etherial invisibility.



In the active enjoyment of these diversified benefits all Christendom spontaneously recognizes and freely acknowledges the abounding beneficence of our Heavenly Father.

Turning to the Inspired Volume we find there no intimation of Divine disapprobation of the uses thus made of the fixed laws of the universe. On the contrary, there is an abiding record of approval. The Almighty has even commanded his people to perform such duties and to erect in honor of his name such works of art as would be impossible independently of eminent skill in and an astute knowledge of the laws of natural science. Witness the temple with the ornaments, vessels and instruments of music pertaining thereto.

Again. The world is daily being benefitted by the application of such knowledge in the dissemination of the blessings of the Gospel. The church of God is prosperous and succeeds in the accomplishment of her mission in ratio with her diligence in seeking to avail herself of these instrumentalities in carrying forward her accumulating enterprises, spiritually as well as temporally. And her prosperity is evidently permanent and abiding, bearing the insignia of Divine co-operation.

The careful Bible reader has not failed to observe that most of the miracles of the Prophets and Apostles and many of the miracles of Christ consisted in over-ruling or suspending those incomprehensible *first principles* upon which all scientific knowledge is based. This circumstance requires no interpretation to make it clear that he reserves to himself the inherent right to invade or temporarily set aside the natural code, or any part of it, himself being its original author. Authorized workers of miracles in attestation of the truth of the doctrines of the Bible and of the Divine authority of those performing them, continually referred to the Almighty as the only source from whence they derived this power. Christ is the only exception. He never hints such a condition. He, though "found in fashion as a man," was the repository of Deity, hence, "equal with God," and indicates his equality in the declaration "without me ye can do nothing."

An important feature in the teachings of all those empowered to work miracles is the continual condemnation spoken by them against *sorcerers*. And Omniscience, anticipating the necessity, has varied the

term, so as to cover all the diversified forms of this iniquity. He has called it by names which define its character in every conceivable phase, lest the sin should seek refuge under cover of an assumed or forced technical signification attached to a single word, and escape identity by prevarication. Thus we have sorcery, witchcraft, divination, enchantment, necromancy, &c. Also, wizard, charmer, magician, such as have familiar spirits, &c., &c.

But lest there should remain any possible pretext for pleading ignorance of the meaning of these terms or any of them, in *succeeding ages*, the word of God has amply illustrated their signification, seemingly incidentally it is true, but none the less authoritatively, as we in this manner receive some of the most important truths communicated unto us.

These illustrations are found interspersed throughout the Old and New Testament. We might refer to the narrative of Moses contending with the "*sorcerers*" and "*magicians*" at the throne of Pharaoh, where we have also the signification of the word "*enchantment*;" the "*familiar spirit*," consulted by Saul, in which connection is afforded us the meaning of the terms "*Diviner*," and "*wizard*."

From the whole tenor of this subject it is manifest that this iniquity which is so diversified in its *modus operandi*, and which is, in every transition, so intensely anathematized by the Almighty is *generic* not specific: that it is nothing more nor less than a substantial imitation of the miracles of the Prophets, Christ and the Apostles, regardless of the particular kind of phenomena constituting such imitation, provided it be not mere trickery.

On the catalogue of wonders constituting actual sorcery, or demony, we might name the following:—Describing accurately and circumstantially the thoughts of others; controlling the volition of others: temporary insensibility to the violence of fire; suspending any of the laws of Natural Philosophy, or reversing them; effecting by incantation certain modifications of disease; locating distant objects; describing remote events, &c., &c.

It is nothing against our position that the above manifestations as witnessed in connection with Spiritualism are limited to an exceedingly narrow range of power. We might simply reply, so are all miracles,

comparatively speaking; especially so are all devil-wrought miracles. It required but little of supernatural power to suspend the difference of the specific gravity of iron and water when the Prophet Elisha made the axe to swim; but that little constitutes a *real miracle*; and it requires no more to work a *devil-miracle*.

To insist that Satan possesses no resources of power commensurate to the disturbance, at least, of the fixed course of nature, is to divest him of spirituality of being; and this is equivalent to a denial of his very existence.

It may have escaped the notice of the reader that there is a three-line parallel of history giving the corresponding relations of—

1st—Genuine Bible Miracles;

2d—False Bible Miracles—extending to close of Apostolic age.

3d—False Modern Miracles—extending back to the Apostolic age.

By false miracles we do not mean a mere outward semblance of a miracle, supported by common trickery, any more than we mean a prodigy; but an imitation in *substance*; taking its character from the operative presence of Satanic Agency, in a supernatural sense.

It will be seen thus that all ancient and modern false miracles, like the genuine, consist of an invasion of the fixed laws of nature and established constitution of things, which, we repeat, the Almighty has specifically reserved as his own eternal prerogative, and that for the confirmation of truth.

Now come with scientific “peradventures” to apologize for those very transactions which we have shown to be held under the ban of the Almighty’s hottest displeasure, and you inevitably compromise those denunciations with the ever-active principles of skeptical philosophy. For the inherent moral turpitude of an act is the same now that it was in the days of Simon Magus.

Grant once to the cultivated devotee of Infidelity that Natural Science may legitimately furnish material for the imitation of genuine Bible miracles, and he will take you at your word and compel you by the consistency of logical reasoning to admit in that case the possibility that all miracles, as we have been accustomed to call them, may be explained and accounted for on natural principles without any reference to special Divine interposition. And hence he will assert that every

denunciation against sorcery is a denunciation against scientific knowledge, which, as we have seen, the Almighty has encouraged us to cultivate, and has rendered essential to our comfort; that therefore he makes our comfort in this life dependent upon a course of action which he has declared to be sinful; and then will ultimately damn us for adopting it.

Should you challenge your skeptical opponent for a demonstration, he will, with logic on his side, simply put you back upon your own philosophy, and pledge to do it successfully when, on your own admission, human knowledge shall have so far "progressed," and scientific discovery shall have been so far extended that it can be explained on natural principles how the laws of Natural Philosophy can be suspended or reversed; how one man can read the uncommunicated thoughts of another, or describe a material object the image of which is addressed to the eye of another; how a distant object can be definitely located without the intervention of any of the senses, &c.

This appeal taken, and the conclusion is sealed upon you that every curse pronounced against sorcery implicates those who, by the power of God, wrought genuine Bible miracles, and confounds and condemns with sorcery the legitimate application of the principles of science.

If our reasoning is sound—and we believe it is—of what force, then, are all the denunciations of the Almighty against the sin of sorcery? They are simply "great swelling words of emptiness,"—if the scientific-apologist theory be true.

#### 7. *It impeaches Divine Goodness.*

To admit the "peradventure" that these modern false miracles may yet be demonstrated to be in harmony with the fixed laws of nature, reflects upon the goodness of God, viewed with reference to the constitution under which he has placed us. It holds the Allwise Being responsible for drawing the line so faintly between that which is forbidden and that which is lawful and right, that we are in continual danger of trespassing upon forbidden ground. And this must be true if he has so confounded the natural with the supernatural—or if the term be preferable, infranatural—that we are continually held in suspense on great moral issues which involve consequences nothing less than eternal. It necessarily impeaches him with making inadequate provision for our enlightenment, while it argues the moral futility of the replete explor-

ations and lofty achievements of science on the one hand, and the absence of plenary inspiration in the revelation he has given us on the other.

These conditions do not harmonize with the perfections of that being whose goodness we are wont to accept as one of his essential and eternal attributes.

The subject becomes one of vast importance when we reflect upon the severity of the condemnation pronounced against such as refuse to accept Christ as the only way of salvation; and as such "approved of God—by miracles and wonders and signs." How can we "*believe Christ* for the very works' sake" if we must await the future developments of science in order to ascertain what phenomena really merit the title of the mighty "works" of Christ, and what refer merely to the legitimate operations of nature? And if, awaiting these developments, we "*believe not*," how shall we be saved when it is expressly declared we "*shall be damned*?" And how can Infinite Goodness damn us for *believing not* that which we have not the means of knowing? And yet Divine Beneficence stands impeached with this very outrage upon consistency.

It may be urged that we are unduly sanguine. But let it be remembered that it is not those who are fortified by a religious experience, or even a religious education, who are liable to be the victims of misguided charity in reasoning *quasi* apologetically on spiritualistic phenomena by assuming certain scientific probabilities. Such an assumption comes to the intelligent practical Christian with little force. But it is a most dangerous snare to the feet of those whose religious belief is comparatively unsettled, and who are casting about for some system more congenial to the selfish cravings of the depraved human heart than the Christian religion.

The individual thus seeking a poise in the great world of religious opinion lets go everything else before he loses sight of human knowledge, as such. With what tenacity he clings to his philosophy, as he calls it. Now let it be hinted to him that a new and yet imperfect science has already imitated many Bible miracles, in kind; and that we are in expectation of the perfection of this science. "Then" will he reply, "on the perfection of this science we shall be able to explain on natural principles *all* Bible miracles." But inform him that by these



miracles Christ is approved of God unto us as our Savior,—as our only medium of salvation; and if we reject him in the light of these miracles we must accept the only alternative, damnation. Will not the mind of your disciple revolt at such teachings? And will he not vehemently reiterate the blasphemous language of Spiritualism, that the Almighty is “A cruel and capricious God?” Yea, verily! He is now fully ripe to accept any system which denies the doctrine of the vicarious atonement; and it only requires a single sitting at a tipping table to constitute him a confirmed Spiritualist.

Then, in the name of the God of our salvation, who has drawn the line definitely between good and evil, let us not invest any shade or phase of occult spiritualistic phenomena with the dignified title of “science.”

But there is another highly important sense in which the goodness of God is thus impeached.

If the phenomena in question be the incipency of a science, then is the Almighty acting contrary to all precedent in the history of his moral government. He is requiring the development of a system of useful knowledge subject to conditions which involve the *physical, intellectual and moral degeneracy of mankind*.

For, if accomplished at all, it must, by hypothesis, be done through the instrumentality of clairvoyant mediums.

Now it is generally a conceded fact, confirmed even by the testimony of prominent Spiritualists, that mediumistic experience wastes and permanently impairs the physical powers. Who, for example, ever knew a female clairvoyant to rear a family of healthy children during a succession of years devoted professionally to mediumistic pursuits? If it be denied by the votaries of Spiritualism that this fact results from impaired physical functions from the cause we assign, it leaves us with the only alternative of entertaining a more uncharitable view of the practical morality of these women. They may take this horn of the dilemma if they prefer it. We shall still stand upon the testimony of Dr. Dexter and other prominent Spiritualists, and upon our own convictions, that clairvoyancy, mesmerism, &c., is detrimental to a vigorous condition of the physical powers.



It is equally well known that every professional clairvoyant is on the legitimate highway to insanity. The full development of this condition is but a question of time with every medium persisting in the practice of spirit commerce.

And the degeneracy of the moral character of clairvoyant mediums and their abettors has long since passed into proverb.

If this imperfectly known system of scientific truth is destined to bless the world, the above are the inevitable conditions through which blessings must come.

Not in the annals of time has any department of useful knowledge been developed or cultivated at a sacrifice of such startling significance and such alarming proportions.

The acquisition of a knowledge of the sciences conduces largely to a wholesome morality; it strengthens and invigorates the powers of the mind; and contributes greatly to bodily health. This is a grand truth. Next to the cross of Christ this truth affords the sublimest exhibition of the unfailing goodness of our Heavenly Father.

The effects of clairvoyancy and the entire catalogue of spiritualistic auxiliaries are directly the reverse of all these, as we have seen. Upon what basis of logic, then, can be established even the remotest probability that infinite wisdom is now about to introduce into the world a new science subject to conditions which shall entirely ignore every principle entering into the pre-established character, infinite goodness.

8. *It seriously endangers the Scripture doctrine of the Divine Nature of Christ.*

The clairvoyant medium makes the thoughts, impressions and mental images of others his own. (We use the masculine pronoun for convenience.) These mental possessions become the property of the clairvoyant independently of any collusion or co-operation, and even contrary to the will of those whose mental operations are thus appropriated by him.

Now in Matt. 9; 4, we read, "And Jesus knowing their thoughts," &c. Again: chapt. 12; 25, "And Jesus knew their thoughts." And in Luke 5; 22, "But when Jesus perceived their thoughts." Also, chapt. 6; 8, "But he knew their thoughts," &c.

Whatever may be the theological aspect of the knowledge of the clairvoyant and that of Christ in this connection, philosophically considered there is sufficient approximation to a parallel to introduce irretrievable confusion when we would seek to account for the knowledge of the medium by an appeal to science, and immediately turn and attempt to argue the Omniscience and hence the *Divinity* of Christ from the same knowledge, in kind, made manifest in him. Suppose we state the case thus :—

Christ knew the thoughts of others ; therefore, Christ is Divine.

Clairvoyants know the thoughts of others ; therefore clairvoyants are skilled in occult science.

Who, we ask, would accept such reasoning as this ?

Suppose, then, we put it thus :—

Christ knew the thoughts of others : therefore he is Divine.

Clairvoyants know the thoughts of others ; therefore clairvoyants are Divine.

This method of reasoning harmonizes with that dogma of Spiritualism which declares that the Godhead consists solely of aggregated humanity ; witness, "You are God. I am God. We are all parts of the great infinite Godhead."—*Banner of Light*.

It is claimed that the evidence of the Divinity of Christ on the score of knowledge, is found in the fact that he manifested a more thorough comprehension of the thoughts of others than clairvoyants are known to possess.

This, however, affects not the question at issue. It is not knowledge in degree but knowledge *in kind* upon which is suspended the determination of the question. Both discern the uncommunicated mental operations of others. To assert that one has this power of discernment by virtue of the indwelling attribute of Omniscience, and the other in accordance with the principles of an imperfectly developed science, is to speak in utter disregard of every principle of sound reasoning. The principles of philosophy must be accepted in both cases or not in either. If it be a preternatural qualification of one it cannot be denied the other. If a man, unaided by any supernatural agency, can read the thoughts of those around him, then the fact that our Savior could do the same cannot be urged as a proof of his Divinity. For,

on this hypothesis, what was he more than any other man somewhat skilled in occult science, even though "He knew what was in man," "and needed not that any should testify of man?"

Hence we must now surrender all the proof texts which have hitherto been accepted as incontrovertibly proving his Divine nature from his knowledge of human thoughts. Are we prepared to do this? The attempt to place to the credit of science the mysterious and startling phenomena of Spiritualism inevitably leads to this result.

But the supernatural element once admitted in behalf of both, the solution becomes practicable, and comparatively simple. The question is no longer one of philosophy, nor one divided between science and morality. It becomes exclusively the question of morality; and the solution is to be conducted upon moral principles in the light of reason and revelation. It is as easy to comprehend the scripture sentiment of Satan "deceiving" mankind and alluring them to error and sin through "signs and lying wonders," as to understand how Jesus of Nazareth enforced his teachings by the "mighty works" which he wrought in the presence of those who were thereby led to "believe on his name." Viewed from this Scripture stand point, the tracing of the relative moral tendencies of the knowledge referred to is no difficult task. It unfolds on the one hand the accumulating weight of misery legitimately consequent upon disobedience to God in trespassing upon his own high and eternal prerogative, by seeking after prohibited knowledge through the interposition of Satan, and on the other, such a revelation of the glory of God in the manifest Omniscience of his Incarnate Son as to inspire with holy rapture the devout Christian, in humble reverence at his feet, exclaiming, "LORD, THOU KNOWEST ALL THINGS; *Thou knowest that I love Thee.*"















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