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# **SPIRITISM**

## **SELF-CONDEMNED.**

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### **A COLLECTION OF CONFLICTING STATEMENTS**

**FROM THE WRITINGS OF SPIRITISTS,  
AND OTHER PROOFS THAT THE PHENOMENA  
AND TEACHINGS OF SPIRITISM ARE  
UNWORTHY OF CONFIDENCE.**

**BY  
O. A. CARR, B. A.**

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**PRICE SIXPENCE.**

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**DUNN, CARTER, & COLLINS, Opposite Corner  
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**T. SMITH, Printer, 103 Gertrude St., Fitzroy.**

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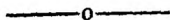
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# 123 SPIRITISM SELF-CONDEMNED.



*Spiritism*, or (as it is sadly misnamed) *Spiritualism*, still awakens curiosity, and astounds the uninitiated with its thaumaturgical displays.

Its main attractions, to honest minds, are—

*First—Its unusual phenomena.*

*Second—That part of its teaching which affects to remove all mystery from many perplexing questions in ethics and theology.*

The puzzled and charmed spectator asks the disbeliever, How do you account for this or that phenomenon? And if the person interrogated cannot instantly reveal the deception, and explode the imposture, the inquirer—not discriminating between a wonder and a miracle—flies to the conclusion that, since it is *unexplained*, it must be miraculous. At least, he inclines to that conclusion, so as to look more favorably on every succeeding display of wonders. And when in this frame of mind, he listens to teachings which seem to explain many things hitherto inexplicable, and to pretended revelations which perhaps touch his tenderest and sacredest sympathies by professed communications from dear departed ones: he must have deep-laid principles to rest on, or be gifted with more than ordinary caution, if he can hush the tumult in his breast, and prevent a skilful thaumaturgist from weaving a spell about him.

Now, it frequently happens, when this question is sprung on a new community, that no one is prepared to expose the errors and deceptions of the vaunted "Harmonial Philosophy," and the spell of enchantment is woven before sufficient knowledge is gained to counteract it. It often occurs, too, that the theories opposed to Spiritism are found to be as fanciful and unreliable as Spiritism itself; and there is felt a want of a plain, reliable, and satisfactory refutation of its pretensions.

In an effort to supply this want, this pamphlet is presented to the public, giving reliable facts, collected from a variety of sources, but chiefly from Spiritists

and their sympathisers, showing that the phenomena and teachings of Spiritism are unworthy of confidence. It is meant to cover so much ground, and furnish such explanations, as to enable those who have no time nor means to pursue a full investigation to form a correct estimate of the statements which are so pretentiously arrayed against the cherished faith of Christendom.

We submit, therefore, three propositions, which will be the object of this tract to prove, viz.—

*I. The Phenomena of Spiritism are unworthy of confidence as a basis of faith, hope, or life.*

*II. The Teachings of Spiritism are unworthy of confidence whatever.*

*III. The Tendencies of Spiritism are irreligious, immoral, and infidel.*

We mean to furnish such testimonies, in support of these statements, as shall be free from all dubiety both as to their *authorship* and their *meaning*. Generally, we shall be able to give *author*, *title*, and *page*. No fact will be offered the authority for which is deemed unworthy of confidence. We proceed to our task.

## PROPOSITION I.

THE PHENOMENA OF SPIRITISM ARE UNWORTHY OF CONFIDENCE AS A BASIS OF FAITH, HOPE, OR LIFE.

*In a moral and religious point of view only* do we reject the phenomena of Spiritism as unworthy of confidence. As furnishing to science some curious matters of investigation, we are not disposed to ignore its claims; although we think that even in that line its claims are not remarkably strong. But we have to do with it in its moral and religious bearings, as proposing a foundation for faith in immortality, and for religious convictions widely different from those which Christians have been accustomed to cherish.

1. The principal oracles of Spiritism repudiate the idea of the *supernatural*, as attaching to its phenomena. ANDREW JACKSON DAVIS says:—

I do not regard these undeniable manifestations as the result of any special plan among the inhabitants of the spheres, nor as an act of special legislation or providence on the part of the Divine Min-

nor am I impressed to connect the spiritual manifestations of this age with any occurrences of an analagous complexion and character which may have been developed in ages past.—*Philosophy of Spiritual Intercourse*, p. 14.

The miracles and spiritual disclosures of this era flow *naturally* and *consequently* from the state of mental and moral development to which the Anglo-Saxon portion of the human race has generally attained.—*Ibid*, p. 18.

On page 19, these phenomena are affirmed to be no more miraculous than the discovery of America by Columbus. On page 77, we are assured by Mr. Davis that we are mainly indebted to the departed spirit of *Benjamin Franklin* for opening up, on scientific principles, spiritual communication with this earth! Not only are supernatural facts, as belonging to *Spiritism*, denied, but they are scouted as worthy only of ages of superstitious ignorance. Hence the miracles said to be performed by Christ are denounced as "most unworthy the dignity of any *human* being, to say nothing of the great Cause." *Divine Rev.*, 513.

JOEL TIFFANY, Esq., one of the most distinguished advocates of *Spiritism*—a lecturer, debater, and author—says, in speaking of the miracles of Christ and His Apostles—

*His name was the great charm* they were to use. He inspired them with the belief that, by using His name, they could command His power. \* \* \* Could He have given them confidence in any other charm, it would have answered the purpose *equally as well*.—*Tiffany's Lectures*, 306.

That which in the earlier ages of antiquity was considered *miraculous*, as proceeding directly from the special interposition of God, or magical, as coming through the agency of the devil, will be found to be rational, and as truly subject to certain physical conditions as any other phenomena in nature.—*Ibid*, 321.

Mormonism is not without its miracles, and they are as true and genuine as ever were performed.—*Ibid*, 327.

To these agree the great majority of their writers and speakers. No one, then, who cherishes faith in Christ, resting on the miracles he wrought, can possibly find in the phenomena of *Spiritism* a worthy basis of confidence.

2. *The greater part of these Phenomena are admitted to be deceptions and impositions.*

The spiritual manifestations will come to a crisis very soon, and be rejected *in toto*, for their worthlessness and transcendent absurdity, unless media and Spiritualists generally consent to conduct themselves more in harmony with a comprehensive reason and the principles of a universally applicable philosophy.—*Davis' Present Age*, 134.

On page 197 of the same work, we have the following:—

TABLE OF EXPLANATIONS.

Causes of the Phenomena.	Proportion or Percentage.	Number of Believers.	Effect upon the Believing Mind.
1 Voluntary deception ..	6	100,000	Impatience,
2 Neurological .. ..	5	50,000	Sadness.
3 Vital Electricity ..	10	80,000	Presumption.
4 Nervo-psychology ..	15	50,000	Skepticism.
5 Cerebro-sympathy ..	16	80,000	Confusion.
6 Clairvoyance .. ..	8	20,000	Investigation.
7 Departed Spirits ..	40	260,000	Elevation.

Thus but two-fifths of all the phenomena are claimed as of truly spiritual origin—three-fifths at once swept away by the highest authority; and linked with this is a prediction of a speedy reduction to worthlessness of the manifestations *in toto*, “unless media and Spiritualists generally consent to conduct themselves more in harmony with a comprehensive reason,” &c.

Lest anyone should be led to regard the above statements as mere *opinions* of Mr. Davis, liable to error, we will quote his own language, descriptive of his spiritual condition:—

The superior condition is induced, as above described, by a kind of voluntary self-abstraction. But instead of the soft, clear light darting in straight lines from the anterior brain to some *particular* locality of the earth, it ascends, like a cloud or volume of light, a few feet from my head into the atmosphere, and here it suddenly blends with a great sphere of light, which light proceeds from the concentrated *intelligence* of the spirit-world, as from a mighty sun. This light is impregnated with the knowledge which I seek: it possesses all conceivable intelligence, and it flows into the mind which is thus unfolded to receive it, as light and heat flow from the visible sun into the objects and receptacles of earth. *I was in this state when the Principles of Nature, the Divine Revelations, and a Voice to Mankind were delivered to the world.*—Harm., i., 201-2.

In regard to his psychological condition, he again affirms that “but one of seventy-five millions of the earth’s inhabitants is capable at one time of entering this state” (*Ibid*, 196). It will not do, therefore, for Spiritists to reject these statements as Mr. Davis’s *opinions*.

Mr. TIFFANY, in his debate with Mr. MAHAN, in Cleveland, Ohio, admitted (page 34) that the phenomena were “full of contradictions, absurdities, and puerility.” *Can any sane mind presume to discover in phenomena, thus characterised by their own advocates, a rational basis of faith?*

Dr. RANDOLPH, for many years a noted medium, thus testifies—

I was a medium about eight years, during which time I made three thousand speeches, and travelled over several different countries, proclaiming the new gospel. \* \* \* Experience has taught me that sixty-five per cent. of the medical clairvoyants are arrant knaves, humbugs, and catch-penny impostors; thirty per cent are refined, sympathetic, nerval persons, who arrive at approximately true diagnoses by sympathy—such are not clairvoyants, of course; and five per cent. of the whole are really what they claim to be, in various degrees of perfection. \* \* \* I am personally acquainted with 341 professed medical clairvoyants, and of these there are seven actual seers who will stand a testing, and of these only one in America! \* \* \* The result of my observations is, that if one-half dozen sounds out of every five thousand that pass for spiritual, be genuine—that is, not made by the medium's foot against the leg of a table or chair, or by some other jugglery—it is a large percentage. When invisible musicians play pianos in dark rooms, if the hands of the medium be mitted and held by others, and the music still goes on, the inference is that they do not produce it. Writing upside down is an art readily obtained after a few weeks' private practice. Matches or a lump of phosphorous make very good imitations of spirit-lights. When spirits in a dark room blow horns and talk through trumpets, if, unknown to the medium, a little printer's ink be rubbed on the mouth of the instrument, a beautiful black circle will, when lights are introduced, generally be found adorning the medium's labial appendage. \* \* \* Dark circles are the king humbugs of Spiritualism generally. \* \* \* Of speaking mediums, twenty-five per cent. are, in my opinion, victims of demoniac influences; twenty-five per cent. are deliberate impostors; eight per cent. may be under healthful spiritual influences, such as are to be found in all Church history; twenty-five per cent. are honest-hearted men and women, laboring under the world-saving fever, who delude themselves and others by imagining they are under the special spiritual influence of some defunct philosopher; and the remaining seventeen per cent. consists of persons who have the power in themselves (although they assign it to the spirits) of inducing at will a dreamy sort of ecstasy or trance, during which they are frequently insensible to physical pain, and possess an extraordinary power of mental concentration. This trance can easily be induced. I can enter it at any time in five minutes, when I choose to do so. It can also be brought on by the use of lozenges made of sugar and the juice of a plant that grows wild by the acre in Central New York. Generally, five of these lozenges will produce a kind of making clairvoyance and mental intensity, fully equal to the solution of any problem that can engage the attention. A preparativ'n of the common straw and blackberry will do the same. It is, in short, the highest state of mesmerism reached by a shorter, safer, and quicker road.—*Extracts from a Discourse delivered in Clinton Hall, New York, and published in the New York Tribune.*

It is scarcely necessary, after these admissions, to burden the reader with numerous cases of *detected imposture*, such as tables found to be moved by wires fastened in their legs, and passing through to the room below; mediums in dark circles caught in the practice of their tricks, as the Davenport boys in New York, and a young lady in Sandusky, Ohio; answers ob-

tained from cats and dogs, and the departed spirits of persons yet living, &c. &c. But we give some cases involving all that is curious in Spiritistic phenomena, which nevertheless have been explained. Early in the history of these manifestations, the public were brought in astonishment by startling occurrences in the house of Dr. Phelps, Stratford, Connecticut. Suffice it to say, that many of the most wonderful and inexplicable phenomena of Spiritism were embraced in the earthly performances; and they were triumphantly pointed to as an overwhelming demonstration of the presence and power of spirits. Heavy furniture, knives, forks, spoons, nails, blocks of wood, were thrown about the room by some invisible hand. These are just such phenomena as are continually held up as evidences by Spiritists, and which their opponents are tauntingly asked to explain. Listen, then, to Mr. DAVIS' explanation:—

The two individuals already mentioned as members of the family visited in Stratford, Connecticut, the young girl and her brother were both exceedingly surcharged, alternately, at the time the manifestations were being developed, with VITAL MAGNETISM and VITAL ELECTRICITY. Magnetism, which is positive, and electricity, which is negative, would at different times preponderate, each having the ascendancy in their systems. I was one day ascending with the boy a flight of stairs, when suddenly there came a quick loud rap under his left foot, which frightened him exceedingly, because he supposed the sound was made by a spirit, and which he was educated to believe to be an evil spirit. But I instantly perceived that his system, like the torpedo eel, had discharged a small volume of current of vital electricity from the sole of the foot, which electricity, by its coming in sudden contact with the electricity of the atmosphere, produced the quick concussion which we heard. When magnetism preponderated in the system of these individuals, the nails, keys, books, &c. would fly toward them; and when electricity preponderated, then these articles would move in an opposite direction. \* \* \* I have heard instances of mischief cited, as occurring in this house, in evidence of Satanic agency, which I now discover to have been sometimes accomplished by the youth in his sport, sometimes by electrical discharges and magnetic attractions, and sometimes by the almost unpardonable mischievousness of persons unknown to the family. "The wanton destruction of property," alleged to have taken place on this gentleman's premises, is referable, in most cases, to emanations of vital electricity seeking its equilibrium in the external atmosphere. In this manner, window panes were broken, and various small articles injured. \* \* \* Those of my readers who are at all acquainted with the recent discoveries in pneumatological or psychological science, or with the symptoms and effects consequent upon an incipient somnambulist state, will readily understand how one mind can cause another to feel and behold things which really have no existence. \* \* \* For instance, it has been affirmed by the parents of Henry, and by others visiting at their house, that many articles have been instantly and invisibly carried from one place to another in the room where they were sitting, and



that the articles so moved were rendered invisible while being conducted through the air. \* \* \* *And thus many things are asserted as facts by this family and other individuals associated with similar phenomena, which are in reality nothing more than MENTAL DISTURBANCES.*—*Sp. Int.*, 50-54.

Now, we ask the reader to go carefully a second time over the above statements, and say whether the most of the mysterious manifestations are not, by Mr. DAVIS, accounted for on purely scientific principles? True, he insists on spirit agency in a part of the phenomena, but it is just such agency as he admits may be exerted by spirits in the body. We ask, What faith can be placed in any of these phenomena, after these admissions from the distinguished seer?

A gentleman in California published a communication, written in very beautiful style, relating the departure of a spirit from its earth form, and communications received from it by an intimate but skeptical friend. Some time afterward, a letter was received from Judge Edmonds, of New York, stating that he had had communications from the same spirit, fully corroborating the statements published in the California paper. The author then came out, and acknowledged the hoax, declaring that the whole story was an invention of his own! All this the gentleman published in a pamphlet over his own name. Now, we doubt not that Judge Edmonds was deceived in this case; *yet the evidences of spirit intercourse were just as clear in this case as in the multitude of cases published in Judge Edmonds' two large volumes*; only that here we have the means of detecting the deception. And it is but fair to argue, from a well-authenticated case of self-deception, that a similar hallucination attends in all like instances of professed revelations from other spheres.

Amongst the mediums prominent in New York circles is Mrs. Cora Hatch. She has been regarded as one of the very best and most wonderful of their trance speakers, and her utterances have been received as oracles on all abstruse and recondite themes. Yet Professor (now President) Felton, of Harvard University, who gave so patient and impartial an investigation to Spiritism that he was claimed and published as a convert, declares that Mrs. Hatch—

Gave to a mathematical question a wrong answer, asserting that a thing can be done which is demonstrably impossible; but instead of

doing it, the spirits, through her organism, promised that the problem should be solved within a month, and the name of the spirit solving it should be transmitted with the document; "or," said the spirits, "we will confess that we are disgraced for ever." That was two years ago: the problem has not been solved. \* \* \* The man was a young man—a Mr. Whiting—who pretended that the spirit of an Italian poet would improvise poetry, on any subject, through his organism. His claims were accepted in twenty-one states of the Union, where his exhibitions had been given. When, however, I put the question to the spirit, *whether he intended to improvise in his native tongue?* to the utter confusion of the medium, he was obliged to confess that he never gave that test except in private.—*C.C. Felt* in *Boston Evening Courier*, August, 1859.

Now, let it not be forgotten that we are selecting the very strongest cases—the mediums and teachers whose revelations and performances have been regarded as the most unanswerable demonstrations of the truth of Spiritism. And when we show that the most noted mediums have been thus detected when tests were practicable, we prove that they and all inferior mediums are unworthy of the least confidence in reference to things remote and intangible. If it be asked why what the Spiritists in Melbourne claim to do and say is not exposed by us, our reply is, that they never come to the light with their performances, "they love darkness rather than light." Neither will they suffer a fair account of what they profess to do in the dark to come to the light, as testifies the Editor of the *Daily Telegraph*, Melbourne, Nov. 24, 1871. Hear him—"We offered Mr. Nayler (chief Spiritist) battle, and somehow the challenge to let us write a fair, and honest, and unbiassed account of the mysteries of the *séances* has been denied.—*Ed. D. T.*" What has come under our eye in Melbourne Spiritist publications are too puerile to notice—such as the effort to throw aside the Bible, by parading a number of passages from the Sacred Scriptures, jumbled together, and called by them CONTRADICTIONS!! And they say there are 300 contradictions in the Bible. Well, many of those they have published a schoolboy might reconcile, and that too without spiritistic communication. We will engage to either reconcile any of their supposed contradictions, or prove that the Spiritists themselves cannot give an intelligent idea of one or both of the passages which they say contain the contradiction. We are set for the defence of the Holy Bible which Spiritists would destroy.

ROBERT GRAHAM. M.A., (Professor in Kentucky

University, U.S., and one of the editors of *The Apostolic Times*, which is a weekly religious paper, published in Lexington, Ky., by the Disciples of Christ, and read by many in Australia) writes in the above-named paper of Sept. 28, 1871, thus:—

We intend no formal essay on the subject before us, but only to call attention to the fact that, of late, these impostors, who have been making money off the credulity of the people, are being met and confounded by magicians, conjurors, enchanterers, fortune-tellers, and people of that class, who do all the Spiritists do, and much more. It was not long since Robert Hoadon, one of the most famous conjurors of late day, and who died only a few months ago, challenged the Davenport Brothers, or any other Spiritists, to a trial of skill before a competent tribunal, for a wager of one thousand dollars. He proposed to do all they could do, and then to do something which they could not. He did not pretend to work these wonders by any other power than that derived from the art of legerdemain. The Davenports, so the papers said, declined the contest. We found recently the following paragraph in the *Cincinnati Gazette*. It is in its despatches of the 5th September, 1871, from Louisville, Ky.:—"To-day a test trial was made, before a committee of gentlemen of this city, between Mrs. Keigwin, a noted Spiritualist medium of Jeffersonville, Ind., and Professor Van Vleck, who claimed he was able to do, without the aid of spirits, all the mediums could do. After the trial, the committee decided Van Vleck's exposition was complete, and Mrs. Keigwin had made a total failure, the Professor doing everything she did, and doing it better. The trial excited considerable interest in this city, where there are a number of active Spiritualists, and the result is a serious disappointment to them, they having placed much confidence in the success of Mrs. Keigwin." We doubt not that Spiritism has had its day, and, like many more delusions gotten up in the interest of infidelity, will soon pass away; but what shall we say of the souls sent to perdition by it? the households ruined? the men and women drawn from virtue and chastity by it, and its out-growth, Free-lovism? and lastly, the wrecks in body and mind who have been sent to madhouses or premature graves?

From the same most reliable source, we have the following:—

## SPIRITUALISM.

BRILLIANT EXPOSE OF MODERN HUMBUGGERY BY  
PROFESSOR VAN VLECK AT LOUISVILLE

### THE DAVENPORTS OUTDONE!!!

(*From the Louisville Ledger, September 5, 1871.*)

The announcement that the frauds and impostures of modern Spiritualism would be exposed by Professor Van Vleck, the "medium detective," attracted quite a large audience to the hall of the Young Men's Christian Association, corner of Fifth and Walnut Streets, last night. A large number of prominent Spiritualists were among the number, and not a few were "scoffing unbelievers," who were drawn thither by idle curiosity.

#### THE APPARATUS.

The apparatus for the promised expose was far from elaborate. At the rear of the rostrum two solid wooden doors were placed edgewise against the wall, at a distance of six feet from each other. Across the

front a green baize curtain was stretched, thus forming a cabinet similar to the one used by the Davenports, save that it was simpler and certainly contained no concealed workings. The curtain across the front was made fast at one side, and the other was so arranged that the curtain could be lowered in an instant. A common breakfast table, a small stand table, a concertina, a tamborine, a small bell, dilapidated guitar, and two pieces of rope completed the outfit.

#### THE PRELIMINARIES.

The audience selected D.T. Bligh, T.C. Tracie and Mr. Adams as the Committee to watch his movements, and report if everything was done on the square. The Professor then gave a brief sketch of his career in the detective business. He stated that the so-called mediums were humbugs, and he could execute or explain upon other than spiritual theory every feat that they could accomplish. In order to do this, it was necessary to have certain conditions, as all mediums require them. He would at first perform the feats in the same manner as the mediums, and would then perform them in the sight of the audience, and explain how they were done.

#### THE ELLIS GIRL.

Professor Van Vleck stated that a celebrated medium, known as the Ellis Girl, was travelling with her father in New England, and who astounded everybody by her wonderful performances. Bligh then proceeded to tie the hands of the Professor behind him. The Professor took a seat in the cabinet, and his hands were tied to a staple in the wall, a band of cloth was placed around his neck, and the ends fastened to another staple. The curtain was drawn across, and in an instant two or three instrument were heard playing and moving about. At the word, the curtain was dropped, and the Professor was apparently securely tied, and in the same position. A piece of cloth was laid loosely about his neck, and in a second or two, when the curtain was dropped, it was tied in two knots closely about his neck. A cup filled with water was placed in the tamborine, and the curtain drawn, and in a little while nearly all the water had disappeared, not a drop having been spilled on the tamborine. A ring was placed on his knee, and transferred to his mouth in a twinkling. The committee were nonplused. He was apparently in an almost immovable condition; yet these strange things were done. If it was not spirits, what was it? asked the Professor; and then proceeded to show conclusively that it was not spirits. He showed that, by a dextrous movement of his shoulders, he could have one of his hands free to use, and with that and his teeth the wonderful things were done. The exposition was loudly applauded, and faith in spirits perceptibly weakened.

#### THE DAVENPORTS.

The Professor then produced two pieces of rope, and went into the cabinet, and called for his familiar spirit Johnnie to tie him: in a short time the committee reported him to be bound hand and foot; the curtain was drawn, and in an instant two or three instruments were playing, and were shown over the top of the curtain; "spirit" hands were also exhibited. At the word, the curtain was dropped, and there he was, apparently as tightly bound as before. The curtain was started again, and in a few moments he was found with all the instruments balanced on his head. The explanation of the trick was as simple as the other. What appears to be a square knot was not a square knot: a half-turn of the hands, and the right one could be slipped out of the loop and replaced in an instant. The bell and the tamborine were taken in one hand, and beaten upon his knees, while with the other he played the concertina or guitar. The spirit hands were his own, moved tremulously over the curtain. To illustrate the rapidity with which he could replace his hands in the rope, he asked

Bligh to stand in front of him, and when slapped upon the back to turn and detect if possible. The experiment was a success, and created great amusement. The character and manner of forming the knots were illustrated. One of the strongest tests of the Davenports, he said, was the placing of a prominent person in the cabinet with the performers, and he showed how the wonders could be performed without detection. One experiment was very successful: Bligh sat facing and touching the "medium" in full view of the audience, Tracie sat on the left; Bligh placed one hand upon the head of the medium and the other upon Tracie's head; Tracie placed his hands upon one of Bligh's arms, and the Professor placed his hands upon the other arm. Bligh was then blindfolded, and asked to state immediately the moment the medium changed his position. The Professor then took one hand from Bligh's arm, pulled his ears, tapped him on the head with the guitar, and replaced his hand. Bligh, when the bandage was removed, stated positively that he had not detected the slightest movement of the medium. Tracie was a little skeptical, and the medium placed him in the position that Bligh had been in. He was told to simply close his eyes, and tell the moment the hand was removed; the experiment was, if possible, more successful than in the other case, and Tracie had to acknowledge the corn. Another trick which the Professor had played upon a celebrated medium was explained. He stood by the side of a person who had his hands crossed upon his breast: one of the Professor's hands was laid upon the head of the person, and the other upon the crossed hands. While waiting for a manifestation, he removed the hands from the head, ostensibly for the purpose of arranging the crossed hands, and instead of placing it again upon the head, laid his cheek in its place, leaving his hand free to play upon instruments, or to pat the person upon the cheek, or anything else he might choose to do. He also related how he was nearly caught by laying his unshaven cheek upon the bald pate of an old gent, but instead of being detected, the delighted individual mistook the pricking of the beard for electrical currents.

#### SLATE WRITING.

The Professor then said he would give an illustration of this species of humbug after the manner of Dr. Slade, the original writing medium after which probably he would come nearer home. He had, he said, no prejudices against any of the persons, and would be convinced, if it could be done by any of the mediums. A slate was produced, and the Professor wit off the point of a pencil and laid it upon the slate. The latter was held under the table with one hand, and in a short time he exhibited it with writing upon it. He then explained that the table was an ordinary breakfast table, and that the slate was placed in the slot in which the support of the leaf fitted when the leaves of the table were lowered, and the Doctor's hand was free to write what he pleased. The Professor stated that none of the mediums had ever answered satisfactorily a test question.

#### MRS. KEIGWIN.

The Professor then proceeded to illustrate the slate writing of a medium nearer home. Everybody knew who was meant, and quite a flutter was created in the audience. He produced the writing in a few moments, when an excited gentleman (a spiritualist) stepped upon the stage, and said that Mrs. Keigwin's writing was upside down from her, and demanded the test. The Professor immediately complied. He can write rapidly upside down and backwards at the same time. This feat elicited loud applause. At this junction, Eph. Keigwin, the husband of the lady, refused to step upon the stage, and asked the privilege of making a few remarks after the close of the Professor's performance. His request was immediately granted, and he retired to a

front seat. The Professor explained that when a question was written for Mrs. Keigwin to answer, she drew the slate from under the cloth and read the question, and that she was seated in a low chair and held the slate in position by placing it between the table leg and her knee, and that the writing was done by her hand and not by the spirits. He spoke of the irregularities of the writing of Mrs. Keigwin, and proposed that the slate be ruled, and if the lines were followed, he would acknowledge that the spirits did it.

#### SPIRIT RAPS.

The Professor then stood upon the table, and requested the Committee to notice closely if he made any movement. He then called for Johnnie, who answered by distinct raps, which could be heard all over the house. His "vitality," he said "was exhausted," and he could not give them as loudly as he might otherwise have done. To show that the sound was not made by an imperceptible movement of his feet, a large woollen cloth was folded and placed under his feet, and the raps were as distinct as before. The raps were then given on the floor, and were made to retreat and advance at will. He explained that the sound was made by the snapping of the *posterior tibia* muscle near the ankle joint. He then gave raps with his wrist joints, and said there were twenty ways to produce the sounds, but the power was owing to a peculiar anatomical construction, not possessed by one in a million.

It may be said that these cases of deception and imposture are freely admitted; but that there are many other facts which cannot be accounted for in this way. To this we reply—

First. They have no better facts, nor any better mediums, than we have brought forward: a presumption, therefore, lies against all their pretensions.

Second. These very matters which we have exposed were paraded in their papers and by their speakers, as among their indisputable facts.

Third. We are not attempting to prove that all the phenomena are deceptions, or at best but the product of known natural laws; but there is so vast and widespread deception attending these manifestations as to render them "unworthy of confidence as a basis of faith," &c. The rest we leave to science.

Fourth. Let the reader be on his guard how he credits their strong assertions in regard to cases where no deception has been proved; for there is a possibility of deception in all these cases. Language cannot be stronger than that of Mr. DAVIS in many of his statements of what he saw while in that rapt state into which only one in seventy-five millions can go at a time; yet it is positively affirmed by other Spiritists, such as Dr. GRIDLEY, that Mr. DAVIS was entirely deceived in many instances. Many Spiritists

affirm, under the most convincing demonstrations, the existence of evil spirits; yet Mr. DAVIS declares it all a farce. Dr. BUCHANAN, in the *Journal of Man* for May, 1852, published a bold story of the wonders wrought by the tongue and pen of a Mr. FINNEY in speaking and writing unknown tongues. Dr. BUCHANAN declared that a speech in "the Indian language (*What Indian language?*) was eloquent and appropriate," although he knew not one word Mr. FINNEY was saying! He also wrote in Chinese, Arabic, and Hebrew. And Dr. BUCHANAN announced that the writings would be submitted to the inspection of the learned, and then be engraved and published in the *Journal of Man*. All this Mr. BALLOU copies into his *Spirit Manifestations*, 243-4, as among the marvels and miracles of the age. Mr. TIFFANY afterward declared (Tiffany and Errett Debate, 188) that these specimens had been engraved and published, *and he had seen them*. Yet it was proved on the spot, by a letter from Dr. BUCHANAN, *that they had never been engraved nor published*. We advise the reader, therefore, to beware how he accepts the positive statements of marvel-mongers. Before leaving the question of *Phenomena*, we submit three additional considerations as worthy of attention:—

1. Mesmerists and Clairvoyants have accomplished equally wonderful things with these necromantic mediums. In revealing names, dates, thoughts, tidings of the absent, the contents of sealed papers, and volumes held to the back of the head; in answering mental questions, describing and healing diseases, clairvoyant mediums have succeeded as well as their rivals. Indeed, fortune-tellers and dreamers succeed about as often in telling the truth. In all these cases, the *failures* are forgotten, and the *successful* hits magnified into glorious success.

2. Lectures on Clairvoyance and Biology have produced, before public audiences, results corresponding with those of Spiritism. And they have challenged the mediums again and again to the contest.

3. The curious facts of Spiritism have been met with equally curious facts from the realms of physical and mental sciences, such as the case of Angelique Cotton, described by Rogers in his *Philosophy of*

*Mysterious Rappings*, 53-6; that of the seeress of Prevorst, given by Dr. Kerner; the occurrences at Stockwell, England, described by Catherine Crowe, 370; the Drummer of Tedworth, given in *Sadducismus Triumphus*, 270. Yet these are not claimed as belonging to Spiritism. Indeed, most of them had gone to record before Dr. Franklin discovered, in the spirit world, the means of communicating with earth!

It must be remembered, that a WONDER is not necessarily a MIRACLE; if yet unexplained, it follows not that it is inexplicable. Many of the feats of Houdin, the French magician, were inexplicable even to the most acute observers. But he has now revealed in his autobiography, the tricks and the way in which they were performed. East Indian jugglery confounds all beholders; yet no one deems it aught beyond successful legerdemain and extreme perfection in some secret art of thaumaturgy.

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Let us note, before we proceed to the Second Proposition, some of the marked features of the miracles of Christ and His Apostles, in which they stand in unapproachable grandeur, and in eternal contrast with the "signs and lying wonders" of ancient and modern necromancy.

1. The miracles of Jesus and of His Apostles were very various. There is no favorite or select line of wonder, from which they ventured but occasionally and cautiously.

2. They were generally wrought IN PUBLIC, and often in the presence of scrutinising enemies. NO DARK CIRCLES.

3. They were generally wrought without the intervention of secondary causes—immediately, and with God-like grandeur. NO MANIPULATIONS, TRANCES, OR PROTRACTED EFFORTS.

4. There were no failures! It is not "forty per cent." of the genuine article here!

5. They were never denied nor denounced as false. No revelation, by friend or foe, of an attempt to impose on the credulity of the people. THE MIRACLES OF JESUS WERE UNIVERSALLY ADMITTED.

6. They were marked by a Divine benevolence. They



were designed to "bind up the broken hearted, to give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." And all this without fee or reward. No "admission fee," nor "price of consultation," nor "cures warranted" for a special sum!

7. *They were marked by a Divine dignity.* They were in their dignity and grandeur an object not unworthy the Godhead. They were not "full of contradictions, absurdities, and puerility." No poker-dancing, chair-upsetting, crockery-breaking, hair-pulling, fiddle-playing extravagances, accompanied with swearing, lying, and a thousand shameful vulgarities.

8. *The witnesses remain an unbroken phalanx,* no one confessing himself deceived or deceiving. No Randolphs, nor Hatches, nor Rev. Harrises, nor Davises to confess to errors, deceptions, and frauds!

What sane mind can abandon these divinely beautiful and glorious attestations for the disgusting puerilities and juggleries of modern Spiritism? Or, who that loves our Lord Jesus Christ can insult Him by the admission of these godless and oftentimes blasphemous tricks and marvels, as belonging to the same category with the supernatural confirmations of the mission of the *Son of God*?

## PROPOSITION II.

THE TEACHINGS OF SPIRITISM ARE UTTERLY UNWORTHY OF ANY CONFIDENCE WHATEVER.

1. *They abound in contradictions.* In proving this, we shall make our selections from the very best authors they have, and not from inferior mediums. And as an appropriate motto for these contradictory oracles, we give the following from Davis:—

"RESPONSES FROM THE SPIRIT WORLD WILL NERER BE CONFLICTING."—HARM. II 353.

Inasmuch as God is a Fact, a Reality, a Principle, it is agreeable with science to suppose that he is substance—is matter . . . God is an organisation of elements and attributes.—Harm. II. 266; Ed. II. 238.

A spirit is no immaterial substance, on the contrary, the spiritual organisation is composed of matter such as we see, feel, eat, smell, and inhale.—Sp. Int., 49.

There is one God, and but one God, an Infinite Spirit, and the Father of Spirits.—Ballou, 45.

Should one bearing Gabriel's exalted name undertake to teach us that matter is spirit . . . then we know he is a deceiver. The lowest grade of spirit is always more subtle, elastic, and penetrative than the most ethereal matter.—Ballou, 139 & 5.

Matter is declared to have been created.—*Ed.* ii. 238.

Tiffany affirms the idea of God to be innate.—*Lect.* 43.

In the beginning, the Univerœum was one boundless, undefinable, and unimaginable ocean of LIQUID FIRE.—*Rev.*, 120.

Jesus, in all the organic essentials of his spiritual nature, was a woman; a good, simple-minded, truth-feeling, truth-loving soul.—*Present Age*, 35.

The teachings of Christ are rejected as imperfect, injurious, and trifling.—*Present Age*, 24; *Sp. Tea.*, 42-44; *Courtney's Review of Dods*, 70.

Holy Ghost is defined to mean Excellent Laws.—*Harm.* ii. 312.

Nature and her laws, created by God.—*Ed.* i. 340.

There are three primary spheres in the universe.—*Tiffany & Mahan Debate*, 54.

Supernal Theology (75) says the seventh sphere is about 4000 miles from the earth.

No evil spirits, no devil, no hell.—*Sp. Int.*, 87; *Pres. Age*, 220 and 240; *Teacher*, 116.

No gratification of evil desires in the spirit-world.—*Sp. Int.*, 75.

All happy—no discord.—*Ambler*, 74.

Indians in the second sphere.—*Harm.* ii. 162.

Spirits have material food.—*Harm.*, i. 69, 70; *Ed.*, i. 175, & ii. 140.

Spirits travel faster than electricity.—*Sp. Int.*, 31; *Ed.* i. 169.

Spirits not deformed by accident.—*Harm.* i. 171.

Spirits can not pass through solid substances.—*Sp. Int.*, 125, 138, 141. Instance of a spirit shut in a sepulcher.—*Ibid.* i. 36, 137.

Matter and spirit are both eternally coexistent substances in the universe.—*Ballou*, 5.

The Koons pamphlet denies this—p. 13.

Before the beginning of the creation of the heavens and the earth, matter was void of form, and darkness prevailed.—*Koons*, 41.

Christ professed to have come directly from the bosom of the Father, where Mr. Davis could not live a moment; and all good angels with whom I ever conversed believe he did thus come.—*Gridley*, 137.

All this is flatly contradicted by *Edmonds* ii. 58, 59; *Ballou*, 9.

The Holy Ghost is declared to be the lawful wife of God Almighty.—*Gridley*, 158.

God no more created Nature and her laws than they created him.—*Harm.* ii. 348.

The *Mountain Cove Journal* says there are four. *Ballou* (216) says there are seven. Mrs. Franklin says, The shining stars are the homes of the spirits.—*Voices from the Spirit World* 122. *Gridley* makes out six circles (p. 96). *Supernal Theology* affirms heaven to be beyond the seventh sphere (75).

Mr. *Gridley* makes the first circle 5000 miles from the earth, and the sixth circle 30,000 miles. *Ambler* makes the first sphere but 100 miles from the earth.—*Teacher*, 58.

The devil described.—*Ed.* ii. 243; Hosts of evil spirits.—*Ed.*, ii. 242; *Gridley*, 18-28; Distance to hell.—*Gridley*, 96; Number of the damned.—*Ibid.* 29.

*Gridley*, 27 and 129; *Edmonds*, ii. 182 and 522; and *Hammond*, 100, emphatically contradict this.

The contrary affirmed by *Edmonds* ii. 183, 344, 348, 513.

Denied by *Hammond*.—*Light*, 101

Denied.—*Ballou*, 210.

*Gridley* says they travel from sixty to one hundred miles per second.—54.

An account of one who had his spiritual head mashed.—*Gridley*, 51. And of another badly troubled with spiritual dysentery!—*Ibid.*

Brittan's statement of one that went into and came out of a locked trunk.—*Brittan and Richmond's Discussion*, p. 195. See also *Ed.* i. 444, 446, 449; *Ballou*, 212; *Gridley*, 54; *Mahan and Tiff. Debate*, 20.

Tiffany declares that verbal prayer is idolatrous and false.—*Tiff. and Errett Deb.*, 44.

Edmonds, Dexter, Harris, Ferguson, ect., use written or extemporaneous prayers, and often publish them as being dictated by the spirits.

Said we not rightly, then, that these teachings are utterly unworthy of confidence?

2. *Many of these teachings are false.* We do not, in this affirmation, refer to *doctrines* which are simply erroneous, but to *statements of facts* which are *sheer falsehoods*. DAVIS says:—

For a truthful understanding of the contents of some of the previous books (of Old Testament) *this* (the Book of Nehemiah) and following ones, I would refer the reader to the theological writings of Swendenborg, the enlightened philosopher—especially to the valuable work entitled *Summaria Expositio Sensus Prophetici*—(A summary Exposition of the Prophetical Sense).—*Div. Rev.*, 449.

We have the highest authority for saying that Swedenborg never wrote a book with such a title. He never taught anything about a *prophetical sense*. He has a work entitled *Summaria Expositio Sensus Interni Librorum Phopheticorum Verbi Veteris Testamenti, necnon et Psalmorum Davidis*, in which he advocates, not a “prophetical sense, but an *internal* sense of the Scriptures which Davis utterly denies.

Again, he declares that the Evangelists

Have not, in all their writings, intimated that miracles were designed as a confirmation of Christ's mission; nor do they represent him as ever making any such declaration.—*Rev.* 507.

Now, let the reader turn to the following passages of Scripture and read:—Mat. ix. 6, xi. 1-6, John xi. 15, v. 36, x. 37, 38, xv. 24, xx. 30, 31.

Once more. Mr. Davis declares that the Council of Nice was constituted of 2048 bishops, who were assembled to settle the sacred canon. On account of their violent conduct, Constantine was compelled to disqualify 1730 of them from having a voice in deciding which books were and which were not the Word of God; that the 318 bishops left kept but four out of 50 gospels then extant, and *rejected entirely* James, Jude, and the Apocalypse. The rejected manuscripts were given to the flames. (See *Div. Rev.* 547, 548.)

We have simply to say, in reply to all these statements, that they are *unmitigated falsehoods*. No such number of bishops belonged to the Council of Nice, no such number was cast out by Constantine; there was no settlement of the question of the scriptural canon by that Council, and no burning of manuscripts of

gospels. These are matters of historical record; and when we find the great seer thus recklessly falsifying historical documents, who can trust him when he pretends to tell the mysteries of other spheres?

It is true that the s.s. Rangoon and her mails were lost, according to Spiritistic prophecy; but did the Queen die October 14, 1871, as Spiritists said? No, she lived on till November, we are sure, in spite of the spirits.

### PROPOSITION III.

THE TENDENCIES OF SPIRITISM ARE IRRELIGIOUS,  
IMMORAL, AND INFIDEL.

A system that teaches that man is no more responsible for his conduct than a strawberry for its flavor (*Harm.* ii. 215); that God is entirely unconcerned about our conduct; that whatever be our conduct here, we shall be happy hereafter, according to our capacity of enjoyment, as it is constantly affirmed by mediums, may well be feared as tending to break the restraints of religion, and abandon every sinner to his own evil impulses.

In Gridley's *Astounding Facts*, in a chapter on *Celestial Marriages*, are the following infamous utterances—

No good and advancing spirits below the fifth degree have ought to do with the sexual relation in any sense whatever, any more than the virtuous part of the community do on earth before marriage. They (the angels) state that after the judgment (that is, on entering the fifth sphere), the positive spirit can readily fill the negative by contact; and as the male is generally and naturally positive to the female, so a spiritually-enlightened wisdom often inclines them to assume the position of connubial commerce, not to produce a new existence, as on earth, but to supply the negative spirit with their own positive elements—or, in other words, to multiply their own spiritual life in others. . . . The spiritual world is the counterpart of the earth-world in this as in other matters; and as the generative organs are the proper vehicles for the impartation and propagation of natural life, so the same organs in the higher life, and of course in a higher plane, are vehicles through which spiritual life is often, though by no means always, disposed to flow. They affirm that any positive spirit has access to any negative spirit where there is affinity; that though the male may have a female companion who is constitutionally adapted to be to him a better help-meet on the whole than any other, and so generally accompanies him, yet the latter has no jealousy, and knows no exclusiveness—that she is glad to have the life of God increased in any way and anywhere; that the same liberty will ere long be given to men on earth, "who are found worthy to obtain that world and the resurrection of the dead" (which can be done without putting off the body).—Gridley, 171, 172.

The same book (p. 174) contains a history of the

means by which, under spiritual direction, Dr. Gridley was rid of a deranged wife, that he might marry another, who had been previously selected for him !

T. L. HARRIS, one of the most eminent, popular, and learned advocates of Spiritism, whose candor and ample opportunity to know whereof he affirms no intelligent Spiritist will question, in a sermon delivered in London in 1868, gives the following summary of "Teachings of Latter-day Spirits, received, avowed, and practised by some of their advocates":—

"First that Nature is God. Second, that God is an undeveloped principle in process of evolution. Third, that the Jehovah of the Bible was an unprogressed, ferocious human Spirit, who deceived ancient media. Fourth, that the Lord Christ was but a natural man, possessed of the ordinary mediumistic faculty of spiritual clairvoyance. Fifth, that our Lord's theological and psychical teachings were but the reproduction of false mythologies. Sixth, that he held his power, great or little, because under the influence of spirits of departed men.

"Shall we go further in this catalogue ? We open, then, another series of spiritual teachings. First, that all things originate in nature. Second, that man is a development of the animal. Third, that the first parents of the human race, born of brutes, were themselves but savages of the most degraded type. Fourth, that all things and beings are governed by natural necessity ; that man possesses no freedom in the moral will. Fifth, that there is no retrogression, through moral disorders, either of the individual or species. Sixth, that vice is virtue in its unprogressed or germinal condition ; that sin is an impossible chimera. Seventh, that self-love is the very centre and fountain-head of all human affections, the chief inspirer of all human or spiritual actions. Eighth, that the spiritual world is but a theatre for the continued evolution of human spirits, under the perpetual force of nature working through self-love.

"Or again, turn to another series: First, that the scriptures are not the word of God, and that the Divine Spirit never vouchsafed utterance to man. Second, that the Messiah, our Redeemer, is not, in and sense, a Saviour of the soul from sin, death, and hell. Third, that he never met in combat our spiritual foe ; that he never overcame or cast out destroying spirits from their human slaves ; that he never made an atonement or expiation for sin ; that he never rose in his reassumed humanity from the grave ; that he never ascended, glorified, to heaven ; that he never communicated the Holy Ghost.

"Or again: that there is no judgment to come beyond the grave, wherein the Lord shall adjudge the departed according to their deeds—the good to eternal life, the evil to everlasting punishment, and the second death. That all men irrespective of former character for evil here, become the delighted and immortal inhabitants of a perpetual elysium. That broad is the way and wide is the gate that leadeth unto life eternal, and that none can help but find it.

"Or again: and now as touching a moral point of social interest. Spirits declare that there is no marriage, as a natural law, but that polygamy, or bigamy, are as orderly as the monogamic tie. But, if this be not frequently inculcated, what shall we say to the broadly put forth declaration of spirits, that the marital tie is the result of natural affinity, and that where two are legally conjoined, and the wandering inclinations of either rove to another object, the new attraction becomes the lawful husband or the lawful wife.

"Now as a man of honor, I pledge myself, and stand committed to the assertion, that, through mediumistic channels, all these things are taught as emanating from the spirits; and worse is taught, if possible, to those who penetrate the inner circles of the gloomy mysteries, where the old magic is born.

"If I strip the veil from this horror, I have a right, as a Christian Teacher, so to do. I but reiterate matters which the best informed of Spiritists are as fully acquainted with, as that media speak & tables move."

If, after these terrific warnings from one of the most famous oracles of Spiritism, any curious inquirer must still persist in rushing to the edge of a precipice over which so many have fallen into the abyss of ruin, from the depths of which these warnings rise, we can only pity his fool-hardiness, and leave him to his fate. The beacon-fires are burning on the rocks; take heed lest the siren song from spirit circles lure you to destruction.

Dr. RANDOLPH, in the discourse referred to,—

I believe it to be the most tremendous enemy of God, morals, and religion that ever found foothold on the earth—the most seductive, hence most dangerous, form of sensualism that ever cursed a nation, age, or people. He adds—

Let me briefly recapitulate my estimate of pantheistic, radical, popular Harmonism. It is godless, non-religious, opposed to the Bible and all ecclesiastical organisations. It is subversive of human dignity and public morals, and destructive of all we hold most dear and cherish most sacredly. . . . It is a masked monster—all brain and no body. It gives us a philosophy unsound, and at best merely speculative, cold, cheerless, selfish, and farfetched, which gradually fastens itself about the soul, devours the affections, and makes a man a locomotive encyclopedia without a heart. It is a bewitching thing—so is a rattlesnake! At first, the neophyte rejoices in his new-found freedom, as he falsely supposes it to be. He becomes intoxicated with joy for a while; revels in rainbow-tinted dreams of bliss; is led on, step by step, deeper and deeper, into a mazy labyrinth of unintelligible and profitless mysteries; emerges only to embark his soul's fortunes in an exploring expedition to the land of Shadow; is wrecked on the rocks of doubt; clings to a single plank, dreams on, and not until the fogs of mysticism have chilled his very spirit, does he rouse from his slumber to find himself on a rough chaotic sea, which to him is shoreless and dreary. . . . Fortunate is that soul whose reason is not hopelessly ruined.

Mr. HARRIS, in the sermon referred to, says,—

"Murder, adultery, suicide, and the most revolting blasphemies, may be traced directly to the communications and puttings forth of impure spirits, both in ancient and modern times."

"And so far as I am able to judge, the majority of such instances are traceable to the habit of attending *Seances*. I earnestly call attention to this point. The man of iron nerves may say he feels no change of state. He may laugh down the idea of peril. With him it is but question of time. The vitriol that eats in a day through iron wire, has but to continue the process to eat through the iron bar. It is slow, this poison, but sure. I lift the alarm cry of danger. It is not safe, unless there is a Divine use and value in the act, and so unless it is in the order of Providence, either to submit to a spirit's

influence, or to participate in circles of spirit manifestations.

"As with a voice from the secret chambers, where the fair, the young, the virtuous, the unsuspecting, from the mere habit of attending the *seance*, have felt the foul contact of larvæ from perdition, I cry to all, 'Shun the *seance*, where the unregenerate, or giddy, or worldly, or volatile and careless medium, officiates as the middle stander and opener of the door between the natural and unseen worlds. If you do not wish to become yourselves demoniacs, shun the place and the occasion.' To the pure, to those who would remain pure, I can hint such reasons as, if uttered, would make every ear tingle. From what heathen Spiritualism, before Christ, was, we may infer what modern spiritual intercourse, pursued in an irreverent, or curious, or worldly spirit, is liable to become."

For the warnings against necromancy and kindred abominations, familiar spirits, &c., read Lev. xix. 31, Lev. xx. 6, Deut. xviii. 10-12, Isaiah xix. 20. Notice what the kindred vices were that went along with the ancient Spiritism—Lev. xx.

We are far from asserting that all Spiritists are infidel and immoral. This is too much to affirm of the votaries of the worst system the world ever saw. Many excellent, but misguided people, who were habitually good before Spiritism came, still remain so, in spite of the tendencies of their new doctrine. But we say—

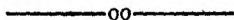
1. That the genius and character of Spiritism have attracted to it a mass of irreligious, immoral, and unworthy people, who are made no better by contact with it.

2. That the *seances* and free-loveism, which have been so largely approved, have not exalted the morals of their subjects.

3. That open infidels, and revilers of the Bible, and even atheists are not only tolerated as good Spiritists, but as lecturers and mediums.

4. That the converts to Spiritism generally are not known by an improved morality and piety. To the testimonies previously submitted, we appeal for proof of these statements.

"By their fruits you shall know them."



## A WORD TO CHRISTIANS.

You who are the children of light need not be troubled about the vagaries and wonders of the *dark circles*. And remember that, because a thing is not explained,

it does not follow that it never will be, nor that it is Divine. If Spiritists expect to rival Jesus and His Apostles, let them do as Jesus did—bring their miracles before the public. Let one of them gather all the poor of Melbourne in companies of fifties and hundreds around him in “The Royal Park” and then feed these 5000 men from five loaves and two fishes, and let them eat till they are filled. (It would work like a charm!) Till something “*wonderful*” like this is done, no one need fear for Christianity.

The Christian is prepared for the “highest spheres,” has nothing to gain by any change of doctrine or masters, even if Spiritism should prove true. But if Spiritism is false (as it certainly is) and the Gospel true, he loses all by renouncing the latter for the former. So that the Christian side is all gain and no loss; the Spiritistic side all loss and no gain. Only the highest folly, therefore, can prompt an abandonment of the Gospel for this perilous “doctrine of demons,” be it true or false. We are safe with *Jesus*—we can be safe nowhere else. The questions of *salvation, duty, and destiny* are very plainly stated in the Bible. The speculations and curious things that arise in the minds of would-be philosophers are not treated in the Bible, simply because they are of no *practical importance*. The only *mystery* upon which our salvation rests is that which is revealed by the *Apostles of our Lord*, viz., “God manifest in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up into glory” (1 Tim. iii. 16). And there he ever lives to make *intercession for us*. Moreover, “There is one *Mediator* between God and men, the man *Christ Jesus* (1 Tim. ii. 5) “No man cometh to the Father but by me” (Jesus). Rest assured, then, that you *cannot go to God* through a “spirit medium,” wherever else you may go.