

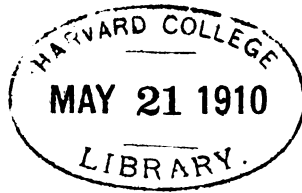
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WITCH-POISON
AND
THE ANTIDOTE,
OR
REV. DR. BALDWIN'S SERMON ON WITCHCRAFT, SPIRITISM,
HELL AND THE DEVIL
RE-REVIEWED.

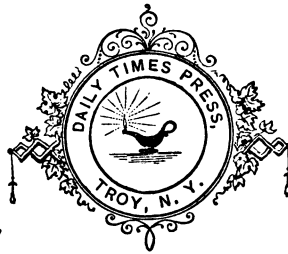
BY
J. M. PEEBLES,
AUTHOR OF "SEERS OF THE AGES;" "JESUS—MYTH, MAN OR GOD;" "THE PRACTICAL
OF SPIRITUALISM," ETC., ETC.

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INTRODUCTION.

"The inquiry of Truth, which is the love-making or wooing of it ; the knowledge of Truth, which is the presence of it ; and the belief of Truth, which is the enjoyment of it ;—is the Sovereign Good of human nature."—BACON.

"Add to your faith * * * knowledge." "Go on unto perfection."—PAUL.

REASON is God's seal of manhood, and investigation a sacred right. No earnest soul, knowing there are measureless fields of science, philosophy and religion to explore, can rest satisfied with present attainments. Growth is a law of conscious being, and in a good measure, dependent upon activity. To settle down, therefore, upon formula and finalities, is to rust if not to retrograde.

Intelligence, conscience and moral principle, all urge further research and increased efforts to reach the higher altitudes of truth and wisdom. This is the genius of the age, the inspiration of the hour. Of it, individuals, communities and religious bodies are alike conscious. Even the Baptists of Troy, N. Y., form no exception.

"Infidelity is on the increase," was a common saying. "Liberalism is creeping into the church, and Spiritualism—most dangerous of *all* heresies—may get a strong foothold." What should be done? Fires and thumbscrews, racks and dungeons, implements of priestcraft in the past, were out of date. But other methods—misrepresentation, insinuation, slander, social tabooing, special sermonizing—*these* are in order.

Accordingly, the Rev. Dr. Baldwin preached a discourse against Spiritualism, seeking to identify the modern manifestations and gifts with "necromancy," "witchcraft" and devilism generally. This pulpit effusion, musty with several previous deliveries, but now revamped to meet a pressing exigency, was briefly reported in the *Troy Times*. Other capable and responsible reporters were present. Lest, however, there might be grounds for complaint, touching our purposed review, we addressed the gentleman the following letter :

"REV. DR. BALDWIN:"

Dear Sir—I learn from various sources, besides a brief report in the *Troy Daily Times*, that your sermon Sunday evening, while in part descriptive of Biblical characters, was really a direct *attack* upon Spiritualism. It is my purpose to review your discourse at some future time, and that I may shun even the semblance of misrepresentation, will you have the kindness to loan me the use of your manuscript for a few days?

Respectfully yours,

J. M. PEEBLES.

February 20th, 1872, TROY, N. Y.

TROY, February 27, 1872.

MR. PEEBLES:

Dear Sir—The manuscript of my sermon on "The Witch Scene, in 1st Samuel," &c., which you ask me to send you, is quite incomplete—written with pencil—and designed to be accompanied—*as it really was*—by extemporaneous thought, argument and illustration. I therefore respectfully decline to comply with your request.

Truly yours,

GEO. C. BALDWIN.

Failing in this reasonable request to procure the manuscript, we fell back upon the nearly verbatim report of two gentlemen, attending the Doctor's church for the purpose of reporting the sermon. Our review, here subjoined, was published in the *Troy Daily Press*.

DR. BALDWIN REVIEWED

AND

SPIRITUALISM VINDICATED.

"He that is first in his own cause seemeth just ; but his neighbor cometh and searcheth him."—
PROVERBS xviii : 17.

"He that diggeth a pit shall fall into it."—ECCLESIASTES x : 8.

Religion is innate in humanity. Spiritualism, relating to science, philosophy and religion is founded upon a rock, and never shrinks from discussion nor the most rigid investigation. It is a living witness for truth, demonstrating a future existence. And as its divine principles are in perfect accord with the original teachings, signs, gifts, and spiritual marvels of Jesus and his Apostles, the "gates of hell cannot prevail against it !"

Since God through angels and ministering spirits initiated the modern manifestations, putting to flight doubts of a conscious immortality, the progress of the movement has been absolutely marvelous. Ignorance is its worst enemy ! Alive to the spirit of the age, aflame with divine wisdom and sunny with consolation for the mourner, millions have already flocked to its standard. Verily it is the "Angel" that the Patmos revelator saw coming down from Heaven having "great power." Only think—less than a quarter of a century since the "Rochester demonstrations," and yet Spiritualism has become a mighty moral force in this country and throughout the enlightened world. Who then dare say of it "thus far and no farther ?"

Though Papal priests have issued their "bulls" ; though Protestants have protested ; Sectarists sneered ; bigots scorned, and salaried clergymen alternatively whined and raved, Spiritualism, ordained of God and holy with angelic inspiration, has shed a kindling light upon all the continents and islands of the earth, demolishing churchal superstitions and demonstrating immortality.

Not mentioning the Spiritualist press and book establishments of America—London alone publishes six Spiritualist journals. France, Spain, Germany and other continental countries print quite a number ; while far-off Australia sends out an able Spiritualist monthly—*The Harbinger of Light*.

Materialists are confounded and Churchmen puzzled. The Clergy, too, have become alarmed, hence their persistent efforts to write, pray and preach down the Spiritualism of this and all past ages.

Recently the following notice appeared in the city papers :

"First Baptist Church, Third street: The sixteenth of the course on 'Misunderstood Scriptures' to-morrow evening. Subject: 'The witch scene in the 28th chapter of First Samuel. Falsity of popular interpretation. The substantial identity of modern Spiritualism and ancient necromancy.'"

This discourse of Rev. Dr. Baldwin was based upon the 28th chapter of 1st Samuel, the three prominent characters of which were Saul, Samuel and the woman of Endor. Mark well, to speak masonically, the *woman* of Endor! The Bible account does not call her a "witch." Those who *do*, add to the Bible, and must expect the threatened "plagues." Rev. xxii: 1.

This "Third street" pastor declared that the woman consulted belonged to a class spoken of as "enchanters," "witches," "necromancers," "sorcerers," "astrologers,"—in a word, the "old hag, outcast and witch," phraseology exhibiting a taste far more clerical than scriptural! Do not such denunciations and insinuations constitute a clear case of slandering the "dead?" And will not those who slander the *dead*, slander the living also? That she was a "ventriloquist" is a bald assertion, and mine to the contrary is quite as authoritative.

Treating of "probabilities and improbabilities," Mr. Baldwin said: "If Samuel came back it was by the will of God, and do you think he would send his good prophet back to a witch's den to communicate with the wicked Saul whom God had abandoned?"

Certainly Samuel came back by the "will of God," just as did Moses and Elias on the "Mount of Transfiguration," just as did the company of angels, seen by John, "that no man could number," redeemed from "among the tribes of the earth," just as do angels and spirits now to mediums, gifted with what Paul denominates the "discerning of spirits."—Cor. xii: 10. "Abandoned of God," said this clergyman. What proof is there that God had abandoned Saul? Not a particle! Saul was a prophet, and also a warrior. But so are Christians. True, they will exhort and prate about loving enemies and returning 'good for evil,' in imitation of Jesus the Prince of Peace, and yet, as in our late civil war, fight (North and South) like maddened devils! And what is more heathenish, attending chaplains would urge them on in their murderous work!

Does it not look quite as "probable" that God would send his "good prophet" to what Mr. Baldwin terms "a witch's den" as that he would send holy prophets to his "chosen people," who had "gone w—— after strange flesh?"—Ez. xvi. Or

as that he himself should come down, becoming through some "Holy Ghost mystery" incarnated to be born of Mary in a manger, vacated perhaps by an hungry ox? Hillel, Gamarcha and other scholarly Hebrews always thought the whole affair undignified.

Would "God demean himself," asked this Baptist pastor, "by sending a prophet to Saul through a heathen woman whom he despised?" Well, considering that this God, according to the Scriptures was a "jealous" God (Ex. xxxiv : 14), considering that he commanded Isaiah to walk "naked" (Isaiah xx : 2), that he took off the Egyptians' "chariot-wheels" (Ex. xiv : 24), that he wet Gideon's "sheep-fleece" (Judges vi : 31, 37), and meeting Moses in a tavern "*sought to kill him*" (Ex. iv : 24, 25), we should naturally think he would "demean" himself to do pretty much anything. When will clergymen come to understand that this "Lord that spake to Moses," "smelt burnt offerings," and issued proclamations against "necromancy," and "familiar spirits," because "jealous," was *not* the Infinite God—the "Our Father who art in Heaven"?—but the tutelary god of the Israelites, and once a mortal as were the gods of Egypt and Greece.

In further elucidating the "witch-scene," the Doctor said that "near Mount Tabor in a ravine this heathen medium lived alone; she did not know Saul; but magnetising him and reading his mind, she knew him and was afraid; while *he*, believing in witches, being hungry and nervous, was a good subject. The heathen woman said she saw Samuel, and Saul believed Samuel was there, because she said so—but he was not there. It was a lie."

This paragraph is interesting so far as true. It admits the reality of "mind reading" and "magnetism." A few years since the clergy in a solid phalanx denied electro-biology, psychometry, psychology, mesmerism and magnetism. "They are all deceptions or the work of the devil," said they. Now they admit them to be sciences and use them to nullify the facts and force of Spiritualism. So the clergy progress—progress because pushed by the people, something as oysters come out because raked out! That no one present saw Samuel but the medium of Endor, is paralleled in the case of Paul's conversion. "A voice said: Saul, Saul, why persecutest thou me?" But those that were with Saul, "heard not the voice that spake." Acts xvii : 9.

This Baptist clergyman in his attack upon Spiritualism made these two points exceedingly prominent: the wickedness of the Endor "hag" and the non-reality of Samuel's presence. Slander is a foolish weapon. It was, if possible, more common for sepulchre-faced Pharisees to villify Jesus and the Apostles, "who laid hands on the sick and healed them," than for our clergymen to slander the mediums of to-day, and even the long-departed woman of Endor! The Scriptures say not a word about

her "living alone in a ravine," nor breathe a breath against her reputation. On the other hand, her benevolence and kindness in "killing a calf and baking unleavened bread" for one who "had eaten no bread all the day," was worthy of the highest commendation.

She did precisely what Christ commanded—"feed the hungry." "Then shall the King say unto them on the right hand: 'Come ye blessed of my Father, inherit the Kingdom prepared for you. * * * * For I was an hungered and ye gave me meat.'" Matt. xxv: 34, 35.

Was Samuel's spirit present? Samuel, who had "died and was buried in Ramah?" To the law and the testimony.

I. It was the belief of Saul, himself a Hebrew prophet, that Samuel *was there*. The writer of the book of Samuel says this without the least hesitation.

II. The historian declares, without note or comment, that Samuel conversed with Saul. These are the words:—"And Samuel said to Saul: 'Why hast thou disquieted me to bring me up?'"

III. This excellent woman of Endor who fulfilled the command—"feed the hungry"—believed, *knew* he was there.

IV. The Jewish nation, "to whom were committed the oracles of God" (Rom. iii: 2), ever believed that Samuel was present.

V. Josephus the historian affirms that Samuel was there, and that the woman saw him. Antiq. of the Jews, chap xiv.

VI. The learned biblical annotator, Dr. Adam Clarke, says: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness, * * * * I believe Samuel did actually appear to Saul, and that he was sent by the special mercy of God to warn this infatuated king of his approaching death."—Com. p. 299, vol. ii. Here we have the testimony of the Bible writer, of Saul, of the woman, of Josephus, of Dr. Clarke and other biblical expositions, *versus* that of the Rev. G. C. Baldwin of Troy. This Methodist scholar, Dr. Adam Clarke, agreeing with the Bible record of the Endor woman, says emphatically that "*Samuel did actually appear to Saul*"; while Mr. Baldwin says "he did not—the woman lied!" This clerical Trojan can settle the matter with his conscience, with the Bible, with Dr. Clarke, and other distinguished Commentators.

To lessen the force of the spiritual manifestation recorded in Samuel, the more narrow-minded of the clergy have ever sought to slur and create a prejudice against this Endor medium—the noble woman who fed her persecutor Saul! But Josephus bravely, honorably comes to her defence. This Jewish historian says: "It is but just to recommend the generosity of this woman. * * * * It would be well to imitate her example, and do kindness to all such as are in want, and to

think that nothing is better nor more becoming mankind than this general beneficence, nor what will sooner render God favorable and ready to bestow good things upon us." Think of it—this woman that the historian Josephus praises for her kindness and goodness, and exhorts others to imitate, Mr. Baldwin calls a "witch," a "heathen," and an "old hag!"

Necromancy—What is it? The term comes from the Greek words *nekros*, meaning "dead," and *mantia*, implying "divination," defined by lexicographers "the act of divining," "foretelling future events," "getting knowledge of the dead," "discovering things secret or obscure by the aid of superior beings," &c. "God's Law in the Old Testament," said this Doctor of Divinity, "forbids necromancy, divination, and dealings with familiar spirits." This admission was quite too broad for his own case; for certainly God would *not* "forbid"—would not enact laws against what did not actually exist. Laws *against* necromancy—"getting knowledge from the dead"—prove that such knowledge was obtainable, else the Lord legislated against a nonentity! Does the Rev. Dr. Baldwin believe and teach that these old Jewish laws against *enchanters, charmers, wizards, necromancers*, &c., are, and ever have been binding? If so, why not, by the same principle of interpretation, the Jewish law against mixing "linen and wool"; against "touching swine's flesh"; against marring the "corners of the beard," and against "eating oysters?" ("They have neither fins nor scales." Lev. xi: 7, 8, 9, 10.) Would the Doctor—or the members of his church—forego a good dish of oysters, because forbidden in the laws of Moses? Further, if the Levitical law forbidding spirit-intercourse was Divine and perpetual, then Jesus was a law-breaker, for he talked with Moses and Elias after they entered the spirit world. Paul also transgressed, for he conversed with the Nazarene after his ascension to the heavenly life; and so did John with a "fellow servant," one of "the prophets." Rev. xxii: 8.

The three characters stand thus, then, in Dr. Baldwin's "witch-scene": Saul was a king, a prophet, a consulter of "other gods," a warrior and a persecutor, quite as good, on the whole, as the Christian kings and emperors of to-day. Samuel, though rash at times, belonged to the school of the prophets, and was a medium—rather a *selfish medium*, however; for he "divined" for money.—I Sam. ix: 6, 7, 8. The *woman*, slandered as was Joan of Arc for "hearing voices" and "seeing visions," is the central figure in the 28th of Samuel. She was blessed with remarkable spiritual gifts, was sympathetic and benevolent, and, as Josephus says, "worthy our imitation."

Growing sarcastically eloquent, this Third street pastor reaffirmed that "this witch had a familiar spirit; it was a *demon* and she worshipped it. Mediums pretend not to have demons *now*; but, improving in taste, they have Gen. Washington,

Jefferson, &c.” The implication underlying this sarcasm is that mediums are “possessed of devils.” If so, why do not the clergy “cast them out?” Jesus promised this gift to those who believed on him. The necessary inference is that these controlling intelligences are not “devils,” or that the clergy are not genuine believers in Jesus Christ. The scare-crow cry of “demon” (the clergy mean by it “the devil,”) is as old as it is silly. When John the Baptist began his spiritual work in Judea, the old Jewish Church cried, “He hath a devil.”—Matthew xi : 18. And when Jesus came with His spiritual power and gifts, the same hypocritical Pharisees said, “This fellow doth not cast out devils but by Beelzebub, the prince of the devils.” Matthew xii : 24.

A “personal devil” is as necessary to orthodox religions as the main-spring to watches. By the way, who made the devil? Why was he made? Who is he? Where is he? How does he travel? Does he “crawl,” as in Genesis, or walk up and down the earth, as recorded in Job? Scientists and the thinkers of all schools are asking, “Is there a personal devil? If so, did he make himself or did God make him? If God, ‘foreseeing the end from the beginning,’ made him and if he exists by the power of God, is not God responsible for his deeds? Is this devil the ‘dragon’ that with his ‘tail drew a third part of the stars?’—Rev. xii : 4. It is said, ‘He was once an angel and fell!’ Then, may not other angels fall? May it not be the case with all angels and saints in glory? Were the ‘seven devils’ cast out of Mary Magdalen fallen angels? And further, if the devil is really ruining immortal souls, why does not God at once destroy him? How is this?” As the Rev. Mr. Baldwin believes in “total depravity,” “vicarious atonement,” “endless hell torments” and a semi-omnipotent devil, will he tell the citizens of Troy what he actually knows about the devil? Will he further explain what Plato meant by the “good *demon* of Socrates?”—what Ralph Waldo Emerson meant by writing :

“Close—close above our heads
The potent plain of *demons* spreads ;
Stands to each human soul his own,
For *watch* and ward and furtherance”—

and what the English author Addison meant when he wrote of the “good *demon* who sat at his right hand during the course of the whole vision?”

Psychology is in “harmony with natural law” exclaimed Mr. Baldwin. This is admitted. Peter so understood and made it practical in the so-called miracle of healing by “fastening his eyes” upon the lame man, “taking him by the right hand,” giving strength to his feet and ankle bones.—Acts iii : 2, 7. The right hand is positive. Jesus and the Apostles healed the sick by “the laying on of hands.” Spiritualist mediums do it to-day. Why do not Christians so do—if they are, as they pro-

fess, really the followers and imitators of Jesus? Judged by their works they have infinitely more faith in blue-pill preparations than Apostolic methods!

That "Spiritualist literature is vague and devoid of common sense" is simply a clerical assertion. It is quite possible that the number of Spiritualists has been estimated too high by Judge Edmonds of New York and others. That there are 1,400,000 of Baptists in the country, as Mr. Baldwin boastingly affirmed, is simply a bit of harmless braggadocio. Let it pass with the practical inquiry, how many of these Baptists fulfill the following Scriptures?

"But love ye your enemies, and do good, and *lend*, hoping for nothing again, and your reward shall be great." Luke vi: 35.

"One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow me." Mark x: 21.

"Whosoever he be of you that forsaketh not *all that he hath*, he cannot be my disciple." Luke xiv: 33.

The Apostle writes:

"All that will live godly in Christ Jesus shall suffer persecution." II Timothy iii: 12.

If there are any Baptists in Troy, who for the love of Christ, "have forsaken *all* they had," and are now suffering "persecutions for their godly lives in Christ Jesus," they will hasten to report that relief may be forthcoming.

During the theological tirade against Spiritualism this clergyman is reported to have said, "Three of my children have departed this life and I do not want to have them floating around through the air of this miserable world. I rejoice that they are in the arms of God." Perhaps those self-satisfied, pig-headed Pharisees did not want to have a "heavenly host" of angels floating around in the air over Judean mountains and shouting "Peace, peace on earth!" And then what did Paul mean by being "caught up in the clouds to meet the Lord in the air?"—I Thes. iv. "My children are in the arms of God," says this Baptist minister. Very well; are not the arms of God here—in the air—everywhere? He will not deny God's omnipresence. But how does he know where they are? *Does* he know? Did he love his children as a true father would? Is not love imperishable and undying? Do not all noble souls desire to see and converse with those whom they love? Orthodox clergymen once preached infant damnation. The hardening influence of the doctrine still lingers. How very unlike Dr. Baldwin is the good John Wesley. He says (Sermon on faith, p. 407), "It is a pleasing thought that some of these human spirits attending us with or in the room of angels, are of the number of those that were dear to us while they were in the body. And how much will that add to the happiness of

those spirits who are already discharged from the body, that they are permitted to minister to those whom they have left behind? An indispensable proof of this we have in the 22d chapter of Revelations. When the Apostle fell down to worship the glorious spirit, which he seems to have mistaken for God, the spirit told him plainly, "I am of thy fellow servants, the prophets," not God, not any angel, but a human spirit.

"Do not Spiritualists ignore God; and have not their communications with spirits caused them to cease from prayer?" asks the Doctor. This depends upon the definition and attributes ascribed to God. That Old Testament tutelary God that through "jealousy" denounced divination—that got "angry with the wicked every day"—that "cast down great stones from heaven" (Josh. x : 11) and that commanded Moses to kill every male among the little ones and every woman that had known man by lying with him, but to keep alive for themselves all the women children, (Numbers xxxi : 17, 18), Spiritualists ignore. I repeat, Spiritualists ignore any and every God that would authorize the infliction of capital punishment, ordain slavery, pamper a polygamy-practising Solomon, flatter a licentious David, compel Isaiah to walk three years barefoot and "naked," and positively command Moses to keep alive the buxom Midianite Virgins or "women children," that these "chosen people of God" might use them to gratify their devilish lusts. If this is the Bible God that Mr. Baldwin and the Christians of Troy worship, we respectfully suggest that instead of agonizing to convert Trojan sinners, they better convert their God.

But while Spiritualists ignore that Biblical God that got "jealous" and "angry"—that authorized war and prohibited spirit communion, they devoutly believe in the God worshipped by Pythagoras and Proclus, by Jesus and John, by the earliest of the Church Fathers, by Theodore Parker, A. J. Davis and the Shakers. God the "Infinite Spirit"—our Father and our Mother, wisdom and love!

As to prayer, Spiritualists generally have more faith in the efficacy of secret than public prayers, mouthed for the occasion, and abounding in hints and suggestions to the Almighty! This lip service to be heard of men is becoming unmarketable. Pure aspiration is prayer "spoken or unexpressed." There are no New Testament teachings for attending 8 o'clock or 12 o'clock prayer meetings. But said Jesus, "when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." Prayer is always offered at the opening of the "Banner of Light" circle in Boston, and generally at spiritual meetings and seances.

Our Baptist pastor could not forego the pleasure of this threadbare thrust, "free love." From the "abundance of the heart the mouth speaketh." "A great many Spiritualists," said the Rev. Dr. Baldwin with a simpering air of triumph, "are free-lovers. The phrase has a peculiar charm for them; for in fact free-loveism is Spiritualism gone to seed."

If the Doctor means by the phrase "free-love" *lust*, I brand that charge false, maliciously false, and hurl it back to the fountain. A man who will thus stand in his pulpit—rightly called "coward's castle"—and deliberately slander hundreds of his fellow-citizens, fully his peers, would receive from me no notice were it not for his public capacity. There is a descension too great for my condescension!

Said St. John, "God is love," and that love flows freely to all humanity. The churchal hymn reads:

"Jesus's love, oh, how free, oh, how free,
For he lived and died for me."

Angelic love, how pure and free! A mother's love, how free and out-flowing to the family group. The love principle in man, emanating from God, is unselfish, holy and free.

Does Dr. Baldwin love his wife? Does he love her because the law requires it, or because she is good, noble and womanly? Otherwise expressed—is his love for her *free* or forced? No dodging, Doctor, even though convicted of free-love!

"But," says he, "I didn't mean,"—no he did not mean love but *lust*. Then knowing the use of language, why did he not say *lust*? or using apostolic language—"the lusts of the flesh."

The great body of Spiritualists, while believing that God designed one man for one woman, as positive and negative, the two halves of one circle, repudiate the free-lust of Abraham culminating in two wives, the free-lust of the "wise-man," Solomon, with his seven hundred wives; the free-lust of the Oneida Communists, who at one time headed their journal "The Sovereignty of Jesus Christ," and free-lust every where, whether found in Christian churches, the societies of Spiritualists or the ranks of orthodox clergymen!

The Baptist Elder Bush, that in a revival converted so many of my class-mates, suddenly departed in the Spring with his "hired girl," leaving a sickly wife and four children to the charities of the very sinners and unbelievers whom he had all Winter threatened with eternal damnation! This free-lust affair chilled my budding Christianity. Several of his converts "fell from grace."

A friend of mine has, within several years, clipped from floating newspapers the names of eight hundred sectarian clergymen either arrested or convicted of indulgence in free lust. Another editorial friend has a list of over two thousand priests and deacons proven guilty of this offence. The West Troy Baptist Church matter and the Rev. Dr. Huston will probably increase the number. What a piece of brazen impudence, then, to connect "free lust" with Spiritualism! The philosophy of Spiritualism teaches that man is a moral actor and a responsible being—that the "pure in heart" see God, and that obedience to divine law and purity of life are the

only passports to Heaven. The Shakers, whose morality and purity of life put to the blush that of churchal christians, are all Spiritualists, blessed with vision, trance and prophecy.

But again, this wicked Saul went, said the Doctor, to "consult the witch by night." So Nicodemus went to Jesus by night; it was his choice, and Jesus did not reprove him for it. Will Mr. Baldwin explain why nearly all of the angelic appearances and spiritual manifestations of the Bible occurred in the night?—such as Abraham's test, the passage of the Red Sea, and the violent wrestling of Jacob with the angel, when the purpose was to enlighten the world. The tremendous manifestation given to Moses on the mount, the slaughter of Senacharib's army by the angels, and the destruction of the Midianites—twenty thousand—in one night, brought about through the interposition of angels, took place in the darkness. The salutation to the shepherds, the stilling of the tempest, the walking upon the water, and the rolling away of the stone from the sepulchre by spiritual beings "in white," all occurred in the dark. Mary Magdalene came to the tomb "early, when it was yet dark," is the evangelist's language. Again, it was dark when Paul and Silas were spiritually delivered from prison, dark when the angels released the apostles from their dungeon cell (Acts v : 19), and dark—"Peter sleeping between two soldiers," when an angel, smiting, raised him up, that he might go out of the inner gate, which "opened of its own accord." Were these patriarchs, prophets, apostles and angels all imposters?

The calm hours of evening are for various reasons better adapted to the ministering of angels than during the turmoil and bustle of the day. Scientists understand the philosophy of this. Heat, light, electricity, magnetism and the occult sciences are not to be mastered in a day or a life-time. Who is not aware that seeds germinate best in the dark?—that certain chemical preparations unite only in the dark, and that darkened rooms are indispensable in daguerrean processes?

The following paragraph of Mr. Baldwin—"Whenever a passage occurs that seems miraculous, if it can be explained on natural principles, prefer the natural to the supernatural,"—is far more rational than orthodox. No biblical occurrences are supernatural, but many are superhuman. As a Spiritualist I have a clear faith in revelations and inspirations, in the prophecies, dreams, visions, trances, healings and spiritual gifts recorded in the Bible. Modern manifestations corroborate the ancient. Every argument against modern spiritual manifestations is a pointed javelin hurled at the spiritual truths of the Scriptures. It is painful to see a Troy clergyman thus join hands with scoffing atheists. In closing his sermon, he implored "the people to flee to the Saviour—that is, to imitate Jesus, the life and teachings of the Lord Jesus Christ." This was well. But what relation is there, pray, between that humble, sweet, self-sacrificing life of Jesus, and modern christians? Jesus had not "where

to lay his head," had no salary for preaching, subscribed to no creed, did not traffic in merchandise, did not smoke, chew nor eat swine's flesh, did not marry, did not hoard up money, did not speculate in corner lots, did not seek popularity—but went, medium-like, strolling around the country, "eating with publicans and sinners," healing the sick by the laying on of hands—and, in a word, "*doing good.*" In this the Rev. Mr. Baldwin and ourself agree—the *necessity* of imitating Jesus.

Thinking, rational men are becoming soul-sick of this popular, half-heathenized Christianity, with its "fall of man," "total depravity," "vicarious atonement," "angry God," "personal devil," and "endless hell torments,"—a Christianity that slaughtered two millions during the ten crusades; that for fifteen hundred years persecuted the Israelites and put to death the heretics of Europe; that burned witches, hung Quakers and banished Ann Lee; a christianity that incited members of christian churches, North and South, to fight like church-militant demons; a christianity that supports standing armies, constructs arsenals, and appoints chaplains—servants of the "prince of peace"—to pray for victories through blood, battle and murder; a christianity that mixes the blasphemies of Deuteronomy with the beatitudes, and Jesus' teachings with the lust-songs of Solomon; a christianity that scorns science, inspires bigotry, encourages superstition, sneers at Spiritualism, puts on pompous airs, persecutes for opinion's sake, grinds the face of the poor, professes extra piety, drives shrewd bargains, and then sanctimoniously asks for prosperity—all, *all* "for Christ's sake!"

Paris was a christian city, as famous before the Prussian victories for its prostitution as for its missionary enterprises. London is a christian city, and yet last March reported one hundred and sixty-five thousand paupers. Human life is infinitely less safe to-day in christian New York than Constantinople or heathen Scutari across the Bosphorus.

There are professed christians in Troy who rent out buildings for rum-selling, and christians in New York who rent houses to be used for prostitution. I exhort them to repent of their sins; to "get religion"; to become good, practical Spiritualists. Spiritualism is not popular, however, in Baptist churches, Grundy tea-parties nor State penitentiaries.

But while repudiating this fashionable christianity—this impudent christianity that attacks Spiritualism—I believe in God; in Jesus; in the Divine Spirit; in moral responsibility; in retribution here and hereafter; in the necessity of repentance, purity and holiness of heart; and I believe in spiritual manifestations. Aye, more, I know that the heavens are open and angels hold converse with men.

Spiritualism rests upon the testimony of Seers and Sages; Patriarchs and Prophets; Jesus and the Apostles; the early Church fathers; the French prophets;

Torquato Tasso, Madame Guyon, Swedenborg, Ann Lee, George Fox, the Wesleys, and millions of our fellow countrymen.

While traveling upon the Continent and in the East some three years since, I met Spiritualists and attended seances in Florence, Naples, Messina, Athens, Constantinople, Smyrna, and other localities. Spiritualism is neither local nor national; but cosmopolitan. Its recent star of progress rising in the West is now illuminating the East. Its banner in some form, floats to-day beneath all skies. And he who fights it, fights the proofs of a future existence—fights spirits and angels—Jesus and Almighty God!

The poems of Tennyson and Longfellow are full of the silver threadings of Spiritualism. Longfellow, on his European tour, attended spiritual seances in Naples, and in the palatial mansion of Baron Kirkup, at Florence. Camille Flammarion, the famous astronomer of France, and Trowbridge, our distinguished astronomer, who "secured the prize," are both Spiritualists. Judge Edmonds, Robert Dale Owen, Wm. Lloyd Garrison, ex-Senator Wade of Ohio—in fact, many of the most eminent men in the nation, are avowed Spiritualists.

Léon Favre, Consul General of France, said to me in his Parisian residence, two years since: "The most learned men of Europe to-day are Spiritists." Dr. Robert Chambers and Prof. De Morgan, the great mathematician of London, were both Spiritualists. Prof. Wallace, C. E. Varley, F. R. S., and other of the ablest scientists of England and upon the continent are Spiritualists. In a word, the brains—the brains of the world—to-day are either avowed Spiritualists or favorably inclined to its broad and beautiful principles. The Third street pastor may be an exception. In the face of a whole galaxy of intellectual stars he pronounces it a "delusion." Let all the earth keep silence! Selah! Our charity is unbounded. We do not doubt his sincerity. It is our candid belief that ultimately he will be preserved and saved. The Bible says, "The Lord preserveth the simple." If the Rev. Mr. Baldwin would like to discuss the comparative merits of Spiritualism and orthodox theology he can be assured of the opportunity.

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THE WITCH OF ENDOR

AND

MODERN SPIRITISM.

A LECTURE, BY GEO. C. BALDWIN, D. D., PASTOR FIRST BAPTIST CHURCH, TROY.

I SAMUEL XXVIII : 3-25.

"Since we have spoken of witches," said Lord Byron, "what think you of the witch of Endor? I have always thought this the finest and most finished witch scene that ever was written or conceived, and you will be of my opinion if you consider all the circumstances of the actors of the case, together with the gravity, simplicity and density of the language. It beats all the ghost scenes I ever read."—*Kennedy's Conversations with Byron*.

Nature and the Bible are mate volumes by the same author. Each was divinely designed to aid in interpreting the other; both to reveal God to man. Nature, His "elder Scripture," reveals Him as the primal cause of all its causes, lawgiver of all its laws, designer of all its beneficent results. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." His works throw light upon His word; and His word upon His works. As each is progressively better understood, their harmony will become more and more apparent, and it shall be seen that real antagonism exists only between human opinions in regard to nature and revelation, and not between these twin products of the same God.

During the past few years the science of geology has demonstrated the falsity of an interpretation of the first chapter of Genesis, which had been held sacred for ages; but, while overthrowing the human interpretation, it has marvellously confirmed the divine integrity of that chapter, by showing its true teaching, corroborated by testimony found in the remains of geologic ages.

So, I believe it will be in regard to other sciences, specially those which are revealing the wondrous physical and spiritual natures of man—their mysterious relations to each other, and strange facts in connection with their abnormal conditions. Divine truths in these departments are yet to throw astonishing light on the real meaning of the divine word. Do not, therefore, friends, make the woful mistake of identifying men's opinions of the Bible—however

long cherished or sacredly held—with the Bible itself; and if in the progress of knowledge you shall see venerable, traditional interpretations totter and fall, be not alarmed. Remember that they are merely human expositions, not the record itself. That “cannot be broken;” “the word of our God shall stand forever.” That is the “sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawns, and the day-star arise in your hearts.”

I now ask your attention to an application of some of God’s truths revealed by science, to the exposition of the witch scene recorded in the twenty-eighth chapter of First Samuel. Preliminarily, I wish to call your attention to an historic fact, which may prepare the way for an unprejudiced study of this sadly, as I think, “misunderstood Scripture.” It is true that the later commentators give it *as their opinion* that the spirit of Samuel actually appeared on this occasion, and in this, Spiritists claim strong proof of their doctrine. But, and this is the historic fact to which I refer—with few exceptions, the Christian fathers, theologians, and reformers held that the appearance of Samuel was not real, but imaginary. This was the belief of both Luther and Calvin. You will understand, therefore, that men’s opinions have not all been, as claimed, in favor of the popular interpretation.

In this scripture three persons are represented as actors. I will give you information concerning each of these, separately, before studying the scene in which they appear together. Because, to any acquainted with his history it must seem strange to find the great prophet of Israel, the founder of the first school of prophets, in such company, and taking part in such proceedings as are here recorded, I notice him first.

Samuel, you will remember, was one of the last of the Judges. His history is one of the purest, noblest, on any record. He was the son of the pious Hannah, who took him to the tabernacle at Shiloh, with a thank-offering, and said to Eli the priest, while she held the beautiful child in her arms, “For this child I prayed, and the Lord hath given me my petition which I asked of Him; therefore also have I lent him to the Lord; as long as he liveth he shall be lent to the Lord.” Thus, pious mother that she was, she dedicated her child to God. He remained in the tabernacle, and spent his youth and early manhood in its sacred services. Subsequently

he was elevated to the Judgeship of Israel, and administered the laws during twenty years, so as to meet the approbation of God and promote the highest interests of the people. He was also honored with the gift of prophecy; so that he was not only a civil Judge, but a spiritual Guide. Moreover, he presided over the school of prophets at Ramah with dignity and success. When old, he appointed his sons Judges. They, however, walked "not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." Israel, dissatisfied, and influenced by the example of other nations, demanded a king. This was painful to Samuel, and offensive to God; for He said to His aged servant, while smarting under the ingratitude of the people, "They have not rejected thee, but rejected me from reigning over them." The Prophet Judge anointed their new king, and while he lived was by his side as a living conscience. He died at the age of ninety-eight; but before his death he assembled all Israel at Gilgal to hear his farewell address. It was a grand scene. Before the gathered thousands, the aged man, with white flowing locks, venerable form, and voice tremulous with solemn emotion, arose to make his final speech. It is recorded in the twelfth of his first book. I commend it to you: do not fail to read it. I can only quote a few verses: "And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and I have made a king over you. And now behold, the king walketh before you: and I am old and gray-headed; and behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you." How exalted the eulogium on his character, conveyed in the response of the people: "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." Soon after this he died, and was buried with national pomp at Ramah, and all Israel made lamentation over him. In all the annals of the Gentile world, no character so nearly resembles his as the Grecian Aristides—surnamed the Just: who after holding high places of trust, was condemned to exile by his own countrymen, and died in poverty, but with an unsullied fame.

The next person named in the record before us is *Saul*. Glance we at his history. He was "the son of Kish, a mighty man of power." Of young Saul it is said, "He was a choice young man, and a goodly." And this is recorded of his personal appearance: "There was not among the children of Israel a goodlier person than he; from his shoulders and upwards he was higher than any of the people." Endowed with extraordinary intellectual power, in addition to his physical superiority, he was extremely popular; and to the eye of the Jews, longing for a king, he was their very beau-ideal of royalty. The account of Samuel's first interview with him in relation to the matter is very interesting. We are told that when the aged prophet said to the noble youth, "On whom is the desire of all Israel? Is it not on thee and thy father's house?" Saul heard it with marked modesty; for instead of eagerly seizing the crown held out before him, meekly he replied: "Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Wherefore speakest thou so unto me?" Subsequently a national convention was held at Mizpeh, and he was chosen, by lot, to be the King of Israel. When the result was made known the venerable prophet stood up with young Saul before the gathered representatives of the nation, and said pointing to the King, "See ye whom the Lord hath chosen—that there is none among the people like him." And the mighty crowd, swayed by tumultuous joy, shouted, "God save the king!" He was then anointed by the prophet, and for a time was true to his God. During that period, as a king, he was wise in counsel, victorious in battle, popular at home and honored abroad; but a woful change came over him. Popularity pampered his pride; gratified ambition made him self-conceited and self-reliant. He forsook God. He chafed at the faithful rebukes of Samuel, usurped the priestly functions of the prophet, and resolved on war without consulting God. Before his death the faithful Samuel, then an old man, wearing a mantle, thus addressed him: "Thou hast done foolishly. Thou hast not kept the commandments of thy God. Thou hast rebelled and rebellion is as the sin of witchcraft; therefore because thou hast rejected the word of the Lord, therefore he hath rejected thee!" The king saw his faithful friend no more, for he was gathered to his fathers in Ramah.

Months rolled on, but Saul was a changed man. He became morose, gloomy, and revengeful; insomuch, that with his own hand he endeavored to murder David, his son-in-law. He ordered Doeg to slay eighty-five priests of the Lord, and became so utterly depraved that Jehovah, seeing that he was "joined to his idols, let him alone." And then the Urim became dark; prophets were silent, and dreams and visions disappeared. He was abandoned to his own heart, the heaviest curse that God can inflict on mortal.

The remaining person brought before us in this record is the *Witch*. This woman belonged to that class of persons which has existed in almost every age of the world, and are called by different names. In the Bible we have the following enumeration of different classes of these characters, the origin of whose arts is unknown, but whose highest developments were reached in Egypt, and from thence spread through the world.

There was the "*user of divination*:" a mode of gaining knowledge of future events, employed among the tribes of the south part of Palestine—Ezekiel xxi: 21 specifies three of the means they employed—arrows, sculptured images, and the entrails of animals. The "*observer of times*," or of dreams, was another who, by this method, common in Egypt, Assyria, among the Israelites, and the Greeks and Romans, sought supernatural knowledge. The "*enchanter*," or serpent charmer, *v. Psalms* 58: 45; the "*witches*" and "*sorcerers*," composed most dangerous classes in Canaan, and are so fearfully condemned in *Ex. vii: 11*; *2 Kings ix: 22*; *Numb. xxiii: 3*; *Jer. xxvii: 9*; *Mic. v: 12*. The "*charmners*" by the power of song—a method of soothing the nervous system, now used in the East—mentioned by Xenophon as common among the Greeks; and according to *1 Sam. xvi: 23* and *Ps. lviii: 5*, were numerous among the Israelites. Then there was the "consulter of familiar spirits," the *ventriloquist*—alluded to by Pliny and the Latin scholiast—persons who exerted a nervous influence on boys, by causing them to look intently on vases, from which they seemed to call the spirits of the dead, while really they only spoke from their own abdomens. These are mentioned in *Isa. viii: 19*, *xxix: 4*. There was also the "*necromancer*," or consultant of departed spirits, referred to in *Deut. xviii: 11*. And besides these we find "astrologers," star-gazers, and monthly prognosticators, mentioned in *Isaiah xlvii: 13*.

Now I beg you to observe the strange fact, that this Bible, which so many people now-a-days profess to think behind the age, still has grouped together all the forms of witchery, enchantment, divination, necromancy, &c., that the learned world yet knows of. Observe the view of the character of these manifestations presented in the Bible.

The reality of mysterious phenomena is admitted.

It is stated that by means of these different methods, a real, mysterious influence was exerted, causing strange sounds, strange sights, and mysterious results—as the changing of the magician's rods in Egypt were produced. And let any one study, in connection with the Bible, the history of Egyptian, Grecian, Roman and Indian magicians, soothsayers, jugglers and wonder-workers, and he will assuredly conclude that the mysterious manifestations of the present day are still far behind what has been seen and heard in ancient and modern times, in other lands. For in almost every land and every age, the operation of these occult agencies has been witnessed and commented on by men most eminent in science and literature—by Franklin and Hale, by Walter Scott, Salverte and Thompson, by Galen, Pliny and Cicero, by Plato, Socrates and Zoroaster, as well as by Moses, David and Isaiah, Luke and Paul. The admitted facts are nowhere ascribed to supernatural agencies. Those causes are not always explained; they are admitted to be mysterious, originating in the deep hidden laws of nature, scientific skill and artful management; operating upon the nervous element in the physical constitution, and the superstitious element in the human mind.

Another point in regard to the Bible view of this matter, is of immense importance, viz: that *a resort to such means to obtain knowledge is everywhere condemned.*

Isaiah vii : 19. “And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?” Deut. xviii : 10, 11, 12. . “When thou art come to the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a

consulters 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 from before thee."—Lev. xx : 6. "The soul that turneth after such as have familiar spirits, I will set my face against that soul, I will cast him off from his people." 27. "*The man or woman that hath a familiar spirit shall surely be put to death.*" Consult also, xviii : 12, 14. Hosea iv : 11, 12. So in the New Testament, in the account of the rich man and of Lazarus, Jesus says, "*If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead.*" Now the woman at Endor belonged to one of the classes I have mentioned. She was a necromancer, who professed to be able to call up the spirits of the dead. Women of her class had marked peculiarities. They were generally advanced in years; deeply versed in human nature; acquainted with all the weaknesses, hopes and fears of the human heart; possessed of high nervous organizations, great nervous and magnetic power. They were also familiar with exciting drugs, and their mysterious effect on body and mind. Further, they were the keenest possible observers of men and passing events. And I ask your attention to this fact—they were *always wicked women, abandoned by their own sex, living alone, and devotees of the lowest forms of idolatry.* Such was the one before us. Her very name indicates that she was a devotee of the god Ador.

True, in this record she is called "a woman that had a familiar spirit," and I call her a witch. Why? Because, although sexually she was a woman, professionally she practiced witchcraft—and *therefore was a witch*, and such the world has called her ever since this record was written. Because such was her business, her profession by which she obtained her livelihood, she would have acknowledged the correctness of this title. I don't doubt but that she would have been "ashamed" of the ignorance of any, who would deny her right to the proper name of the profession, which she made a life occupation. History shows that the men were called "wizards," and women "witches;" and because it came to be largely monopolized by women, it resulted in the business being called "witchcraft," and because, in this record she appears before us *in her professional capacity*, I give the "woman of Endor" her professional title. I deem it merest justice to her to do so.

Belonging to the most degraded social class, an outcast from respectable society, she would have grinned a ghastly smile to have heard herself called "a most estimable person"; simply because, when she saw the wretched king so affected by her "communications" that "there was no strength in him,"—he having "eaten no bread all the day, or night"—and doubtless afraid of the indignation which she felt might arise in his mind against her, *whose life was in his power*, she was shrewd enough to propitiate him with a hearty meal. Any witch was smart enough for that!

Observe now, these women did not profess to call up the dead by the agency of Satan or of inferior demons; but by the power of their gods, who were their "familiar spirits," and who were idol gods, and therefore had no existence. Another fact to be remembered is, that these sorcerers possessed the power of what the ancients called Engastrymysme, that is, the power of speaking from the stomach, or ventriloquism. Pliny says, that in the temple of Hercules, at Tyre, which was located in the very country where the Witch of Endor lived, on the border of the Mediterranean, there was a consecrated stone, out of which gods were said to arise, that is, stange apparitions appeared, to which the attending priestess, by the power of ventriloquism, gave voice.

The last and the highest power possessed by these persons, to which I have now time to refer, was this: *the capability in abnormal conditions, of coming "en rapport" with the minds of those who consulted them*, so that those minds were opened to them. This power, possessed by persons of a certain nervous temperament, can be traced through all the records of the past. We call it animal magnetism, clairvoyance, the nervous principle or psychology. It is demonstrated now, beyond a doubt, that by mysterious but purely natural influences, a person of a *certain nervous organization can be placed in such connection with another, similarly organized, that the mind of the latter will be open to that of the former—the former will feel, see and know just what the latter feels, sees, knows*. Let me give you a reliable fact. Eliot Warburton, Esq., one of the finest scholars of the age, in his book of travels, entitled "The Crescent and the Cross," states, that at Cairo, he engaged a magician to visit him, who performed the following. A boy was called in, and, after some ado, was made to look intently into his own hand; the magician gazed

at him fixedly, working himself up into a great excitement; at last he said the charm was complete, and told Warburton that *any one he asked for would appear*. He asked for Sir Henry Hardinge;—the boy said “he is here,” and described him correctly, as a little man in a black dress, white cravat, grey hair, and having *but one leg*. Then W. asked for Lord E—n; the boy said, “he is here,” and described him accurately—as a long man with green glasses, bending forward. Lablache and others were called, and appeared *to the boy, who had been placed in psychological connection with Warburton by the magician*, so that he saw what was in the consulter’s mind. Records of the East are full of such instances.

In the American Journal of Insanity, Dr. Bell, one of the most learned physiologists and keenest investigators of the times, gives the results of his examinations of modern “Spiritual phenomena.” He treats the whole matter with candor, and affirms that the spirit theory must be given up, for after the most extensive investigation he is satisfied that “*what the questioner knows, the (so called) spirits know, and what the questioner does not know the (so called) spirits are entirely ignorant of.*”

The Witch of Endor had that power—as well as all others of her class—haggard, godless, abandoned though she was. And the developments of this, before those who do not possess the power themselves, and are ignorant of its existence, produce the same effect in modern that they did in ancient times. They are readily ascribed to the spirits of the dead.

The first object of this lecture is now accomplished. You have now before you *Samuel, Saul, the Witch, and their individual callings and characters*.

We are now prepared to contemplate the *scene* in the record before us. Remember, the faithful Samuel is long since dead, and gone to Heaven. Remember Saul’s condition. He is abandoned by God; the blood of eighty-five murdered dead is on his hands. He has rejected God, and God has rejected him. The hearts of Israel are alienated from him in consequence of his unjust and cruel government, and are already entwined around young David, whom Samuel has long since anointed king, and in whom Saul has long beheld a successful rival, and vainly sought to murder. He is morose, sad and gloomy. He eats no food, and has grown weak and pale. His ancient national foes, encouraged by the disordered state

of his kingdom, flushed with hope, will attack him on the morrow. They have marched unresisted to the centre of his country, and as he gazed upon them, he has trembled beneath the conscious certainty that he was doomed—lost—forsaken by man—abandoned by God.

Night overshadows the earth ; but not so black is its gloom, as the darkness that fills the soul of the miserable king. *Of whom does he now remind you ?* Do you remember Shakespeare's Macbeth ? It would seem as if the immortal bard must have had the history of Saul before him, when he wrote that terrific tragedy. Think of the parallel between Saul the king of Israel, and Macbeth the king of Scotland. Both arose *from low stations*. There was a time when neither of them ever dreamed of royalty. Both were *men of mark*, but treacherous and cruel. Both were *warriors*. Both were *murderers* of their own guests ; Saul in purpose, was guilty of the murder of his guest David ; Macbeth in deed, for he imbued his hands in the blood of Duncan. Both were the *cause of other murders* ; Saul bade Doeg kill eighty-five priests ; Macbeth hired a villain to waylay and slay Banquo. Both hunted the innocent and slew them because of *jealous revenge*. Macbeth slew the helpless wife and children of Macduff ; Saul hunted like a blood-hound Abiathar for favoring David. Both sought to cement their tottering thrones *by blood*. Both had *evil spirits* ; the one in his own soul ; the other, in the form of an ambitious, tempting, murderous wife. Both came into *desperate straits*. Both were pressed by *armed foes*. Both were abandoned by men and God. Both in their dire extremity resorted to *witches* ; Saul at gloomy Endor ; Macbeth on the blasted heath, amid thunder and lightning met the unhearty hags—

“ Black spirits and white,
Red spirits and grey.”

Both died *unnatural and tragical deaths*, by means of the same weapon—the sword. The heads of both were cut off *as trophies*. The injured Macduff bore in triumph the ghastly head of Macbeth ; and the Philistines, the day after the battle, cut off Saul's head and put it upon the walls of Bethsheban.

Tracing this parallel no further, I must ask you to look at a different view. Starting from Mount Tabor, we go southward four miles, until we reach a ravine, deep sunken, and buried now in dark

shadows of overhanging woods. We pass down into the dismal shades, and in a dreary dwelling, near to which we see no human abode, we find Endor's witch, a lonely hag, the dread of children and good women; hedged around with a circle of evil rumors; a wretched outcast from human society; an outlaw, judged worthy of death by civil and divine governments. The dead hour of midnight has arrived. She hath heard no sound save

"The owl's screech and the cricket's cry."

But look at her; she hears a noise; it is the sound of approaching footsteps; her sunken, keen black eyes dilate—she scarcely breathes—she knows that Saul has put to death all of her craft his officers could find, and now unknown steps are stealthily drawing near. A low knock is heard at her door; calmly she opens it and a tall man, muffled up in his robes, enters, followed by two attendants. He asks in a low voice, "Bring me him up whom I shall name unto thee." The keen woman suspects a snare, and replies, "Thou knowest that Saul hath cut off those who have familiar spirits, wherefore then, layest thou a snare for my life, to cause me to die?" He assures her upon oath that he will not betray her. Her suspicions are allayed. She fixes her magnetic gaze upon the pale face of the man before her, whose nerves are excited to the highest degree, and who, having eaten nothing that day or night, is a most admirable subject for psychological and magnetic operation—whose mind being wrought up to the intensest interest, his will being entirely submissive to hers, what modern medium could have wished for an easier subject to operate upon? But mark: all is still as she gazes with her snaky eyes into his pale face—until the nervous and magnetic union between them is formed; and lo! *she sees all that is in his mind*. Remember, he came there to see Samuel. Remember, the old man was in Saul's mind, as he last saw him, with his venerable locks and mantle. Remember, he was expecting to meet him, and therefore the moment the magnetic union is formed, and the woman sees what is in Saul's mind, she exclaims, "I see Samuel!" *of course she did*. She saw the object most prominent in his mind; and then, immediately *recognizing her consuler*, she cries out with affright. At this point the mass of readers and commentators, in my honest judgment have made a mistake.

They have thought that the certain evidence that *Samuel really*

appeared, is found in the fright of the witch. I submit to you that this is an error; for remember, she was condemned to death by the law of the land. Remember, she was suspicious of a snare as soon as she saw the three men, and would not proceed with her incantation until assured upon oath of her safety. Remember, that of no man on earth had she such cause to be afraid as of Saul; for the law condemning witches had been a dead letter until he had put it terribly into execution. Remember, she herself explains the cause of her alarm by her exclamation—"Why hast thou deceived me for thou art Saul?"

Her alarm, then, was not on account of the figure of Samuel she saw in Saul's mind, for such views her profession made her familiar with; but it was because her life was in jeopardy, inasmuch as she has been detected by the king himself. And mark further, that as soon as Saul again assures her of safety, you hear of no more alarm, but without comprehending the natural agencies at work, she resumes her psychological connection. Saul tremblingly asks, "what sawest thou?" For, recollect, that during the whole scene, it is not said *that he saw anything*. The proof of this is found in the fact that he asks her, "What sawest thou?" She did all the seeing, and told him that she saw "gods ascending out of the earth." Now this was either a conscious lie, for there were no gods in the earth to come up, or the visionary effect of her own excited imagination. Then in reply to a question of Saul, in whose excited mind Samuel was as he last saw him, an old man with a mantle on; ignorant of this purely natural yet strange power, whereby his mind was all open to that of the witch, just like many now-a-days, was satisfied that it was a supernatural power, and so astonished was he that he fell down in alarm. Then commenced the conversation between Saul and the imaginary Samuel through this medium.

An *apparent difficulty* here presents itself, but it is only an apparent one. The record says, "Samuel spake to Saul." This mode of expression is common. It is said that "Solomon built the temple," whereas he did not touch a stone personally. It is said that "Jesus made and baptized more disciples than John," whereas he baptized none himself; he did so by the agency of others. You say, "I built yonder house;" you mean you employed others to build it for you. Go to a modern "spirit circle," and receive what purports to be communications from your mother, and they will

come through the medium; and still spiritists will say, "your mother says so-and-so." Then we have no difficulty in understanding, that what purported to come from Samuel, came through the witch medium, who by the power of ventriloquism, easily caused Saul to believe that the voice was supernatural.

In further proof of the correctness of this interpretation, I ask your attention to a fact, which to my own mind is perfectly conclusive. It is this—*every item of information purporting to come from Samuel, already existed in the knowledge and excited fears of Saul.* Bear in mind the circumstances. Saul, nervous and deluded, *believed* Samuel was personally there, simply because the witch *said she saw him.* How she saw him I have explained. It was natural that Saul should *conceive* of Samuel, demanding why he had been called; hence the question—"Why hast thou disquieted me to bring me up?" That the holy prophet would have used such language—so heathenish in its wording and purport, if he really had been there, is simply preposterous. But that the psychological impressions would anticipate *such a rebuke* from Samuel, is perfectly natural. And anticipating it, he utters his ready justification, which I beg you to remember. Having "perceived," i. e., become satisfied, from the account of what the witch had said she saw, viz: "an old man covered with a mantle," or linen ephod, such as the prophets wore, that he was in communication with Samuel; and having anticipated the rebuke—this is his doleful answer:—"I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do."

Then commenced the communications. The *first* was—that the "Lord had departed from Saul, and that therefore he ought not to ask aid of him." *Did not Saul know that?* Why, he had just told the imaginary Samuel that God had abandoned him: that attempts to obtain knowledge from departed spirits had been expressly forbidden, he had known from his boyhood: and of his final rejection by Jehovah, Samuel distinctly announced to him before his death. See 1st Sam. xv: 23.

The *second*—stated that "the Lord had taken the kingdom from him and given it to David." *Was that news?* Assuredly not, for Samuel had anointed David king: the people's hearts had all

gathered around him : Jonathan knew this fact, for he said to David, "I know that the Lord hath given thee the kingdom ;" and because Saul was well aware of this truth, he had sought assiduously to slay the Lord's anointed.

The *third*—stated that the reason God had done this was because of Saul's conduct in *relation to Amalek*. It will astonish any one who has not critically examined the subject, that the *words of this communication are almost precisely those addressed to Saul*, in awful tones of retributive warning by Samuel, at their last interview before his death—words which had impressed themselves indelibly upon the guilty conscience of the treacherous monarch.

The *fourth* and last—stated that in the morrow's battle, the Philistines would be victorious and himself and sons be slain. Mark the language here employed—"to-morrow thou and thy sons shall be with me." Would Samuel have employed such language if he had been there? Why, for months *before his death* he would not allow Saul to approach him, and would he have so overlooked all moral distinctions as to promise him a place in heaven by his side? Would he not have urged immediate repentance upon the guilty king, and preparation for the speedy entrance into eternity, which was before him? Now I admit that this was not in his mind in the form of *positive knowledge*, as I have demonstrated that the facts of the other communications were ; from the nature of the case, it could not be. *But was it not there in another form?* Is not this the very thing *he dreaded*, and to avoid which he sought aid? Was not this a result foreseeable to the most ordinary intelligence, under the circumstances—his own arm being unnerved—his courage gone—his army dispirited—his people disaffected, and God his enemy? I affirm, therefore, with confidence, that this last communication was simply *the terrific embodiment of his own awful apprehensions and torturing fear*.

Sir Walter Scott, in his learned work on "Demonology and Witchcraft," although holding a different theory of this matter from the one I am presenting, still admits the truth of my last statement, in the following language: "The defeat and death of the broken-spirited king was an event which the circumstances in which he was placed rendered highly probable, since he was surrounded by a superior army of the Philistines, and his character as a soldier rendered it likely that he would not survive a defeat, which

must involve the loss of his kingdom." And the result throws light upon the state of his mind. You remember that he was not *slain by the enemy*; he committed *suicide*, an act which he doubtless premeditated, for no one who understands his character, can for a moment believe that he would allow himself to be taken captive, the inevitable consequence of a defeat which should leave him unslain. And these are all the communications made to him by this wretched medium, who pretended to call up spirits from the "vasty deep." But no honest, sincere consulter of professed spirits now-a-days, could be more sure that he has received communications direct from the spirit-land, than Saul was. He was convinced, overwhelmed, sore afraid, and fell full length upon the earth. The witch got ready a meal, of which they all partook, and then the wretched king returned to his royal tent at Gilboa.

At last morning's light falls upon the Hebrew mountains, and chases away the shadows of that dismal night. The armies meet in deadly combat. Victory soon perches upon the banners of Philistia. Gilboa is covered with the gory bodies of the slain. The mountain breeze is laden with the wails of the dying, and the air is rent by the victor shouts of the proud foe. A poet hath conceived of Saul at this terrible juncture, stretching his tall form to its utmost height, as he beholds his surviving soldiers, and exclaiming—

" Away, away, degenerate Hebrews, fly
From Saul, nor see your monarch die.
The hateful phantom vainly now implored,
Unarmed my spirit and unedged my sword.
Else, fled not Saul before the haughty foe,
Nor on his back received the Gentile blow.
Haste, slave, strike, strike! the victor shall not say
The chief of Israel was a living prey.
Strike the sharp weapon through my mangled breast,
One deep wound more be added to the rest.
Coward! this is the day, this is the hour,
Saul not outlives his glory and his power."

Drawing his own sword, he falls upon it; and as his life-blood gurgles away, and through the gathering gloom the ocean fullness of eternity heaves in view, his soul's emotions are thus interpreted:—

"Eternity! how dark the waves that roll,
 In booming discord, on my frightened soul.
 Eternity! how filled with wrath and gloom;
 Creation's vast, yet never closing tomb.
 Billows that flow in awful shade and fire—
 Black, lowering horrors fierce, and flashing ire.
 Mystic and tedious, yet unshunned by me,
 Thy dismal terrors, O Eternity!"

Then all was still. Encased in royal armor that magnificent form laid lifeless on the ground, enshrouded, like that of many other spirit consulters, in the blackness of a suicide's death. Over his sad fate the magnanimous David thus lamented, "How are the mighty fallen! Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor field-offerings: for there the shield of the mighty is vilely cast away, the shield of Saul as though he had not been anointed with oil. Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

The *second object* of this lecture is accomplished. You have before you the witch scene, and my interpretation thereof. I pass to my last object: *which is to present some practical remarks deduced from both of the former.*

First—This subject throws light upon what are called "*spiritual manifestations*" of the present day.

Indeed, the case of the Witch of Endor and Saul is claimed to be one of the clear proofs that a human being can call back the spirits of the dead. Is it not evident that this case, at least, fails to support that theory? Now in addition to the arguments already presented, bear in mind that law of interpretation which requires that *where any passage can be fairly explained on natural principles, we must not resort to a miracle* for its elucidation; and consider, the strength of the *probability* that I am correct, in the view of this passage I have given you. The soul of Samuel, while in his body and out of it, was obedient to the will of Jehovah; while in its body, God was the subject of its love and obedience. Therefore if it had come back from the high ministries of Heaven, it would only have been in obedience to the will of God. Now look at the character of Saul. He has rejected God, and God has rejected him. He will not answer him "by Urim, by prophets or by dreams." He is black with the clotted gore of nearly an hundred

murders. Think of that witch—an idolator—an outcast—an outlaw; and tell me is there the least probability that, to gratify Saul, his enemy, God would send his servant Samuel from Heaven into a witch's den, in response to incantations, on account of which he had commanded that witches should be put to death? and send him, too, on the useless errand of communicating to him facts Saul already knew? Verily not! If one doubt remains, hear this passage, found in 1 Chron. x: 13: "So Saul died for his transgression which he committed against the Lord: even against the word of the Lord, which he kept not; *and also for asking counsel of one that had a familiar spirit—to inquire of it.*" Again, I ask, can you believe that the spirit of Samuel would have appeared at the bidding of a vile witch, and the request of an apostate prince? Did God refuse Saul the response of his prophets? and did a witch compel the appearance of Samuel, the chief of the prophets, notwithstanding? No, no!

The only shadow of a reason for this prevalent opinion is based upon the alarm the witch herself expressed, when she said she saw the old man with a mantle. Surely you will never fall in that error again, while you remember:

First—That Samuel was thus in Saul's mind.

Second—That she merely saw what any clairvoyant could have seen, had he been in magnetic connection with Saul.

Third—That her own language demonstrates the cause of her alarm. She said, "Thou art Saul: why hast thou deceived me?" She was alarmed because she thought she was detected in her unlawful business, by the very king who had ordered such to be put to death. But while to our minds, illuminated by the light of the nineteenth century, there is not even a probability that in this case the spirit of the departed returned to earth, and made communications, still, as I have before hinted, Saul, the majestic king, was satisfied, convinced, that such was the case; that he had really received a communication from a departed spirit; and it is possible that the woman herself really thought so too. For history plainly shows, that that strange, yet purely natural, agent, which we call electricity, galvanism, mesmeric influence, the nervous principle, the psychic force, was known to the ancients and employed by them; and by many was regarded as supernatural, and therefore they supposed, that when, by the excitement of their own nervous

organizations, they induced a corresponding state of nervous sensibility, that it was caused by the spirits of the dead, or other supernatural powers. Hence both parties were often honestly and sincerely deceived. Does not this case then, throw light upon what are called "spiritual manifestations" now-a-days—that portion at least, where the medium merely communicates to the consulter, with whom she is in connection, facts of which she herself is ignorant, but which are all in his mind, though neither written nor spoken by him? And yet how many honest, sincere people there are, who go to a medium, and ask questions, either mentally or orally, in regard to matters known only to themselves, and because the things are either rapped out, written or spoken by the medium, feel just as Saul did, astonished, satisfied, convinced that they have had communications from the dead.

And in regard to the remaining class of these phenomena, such as table moving, producing sounds and communicating matter, which is not in the mind of the consulter—what is the rational and philosophical probability in regard to them?

Just this. Inasmuch as a thousand things now known to be the result of natural influences, in past days have been believed to be the products of supernatural power: and especially inasmuch as mesmeric trances, clairvoyant developments, and psychological influences have been regarded in past days as mysterious and inexplicable as these phenomena now are, and as by the light of advancing science, they are now believed by every body to be merely the operations of hitherto unknown mental and physical laws, so I affirm that the reasonable, philosophical probability in regard to them is—that they are one of two things:

They are *either higher developments of now known physical and mental laws—or of others purely natural, yet to be discovered.*

Such was the view the soundest minds in our land held years ago. *But how stands the case now?* The progress of scientific research during the last twenty years has demonstrated that all the phenomena on which spiritism bases its claims are to be traced to mundane sources. With this agree Dr. Carpenter, Faraday, and Mr. Crookes, the discoverer of the metal thallium, and Dr. Huggins, the leading spectroscopist in the world, and almost the first living astronomer. As the case now stands every class of phenomena put forward by spiritists can be and has been produced by scientific experiment.

In the ages past, these natural phenomena, because mysterious, were attributed to heathen gods; two hundred years ago, during the Salem witchcraft excitement, they were credited by witches and by other people to the devil; now spiritists hold that the very same things are due to the agency of departed spirits; while an advanced and advancing science traces them to natural forces.

The monks of the dark ages accidentally found themselves capable of exerting what we call mesmeric influence. They did not know what it was, or how they produced it, any more than honest modern mediums know how their raps are produced: but like them they ascribed it to supernatural power, and thousands of their adherents, just like the adherents of mediums now, religiously believed that it was the product of supernatural agency, which advancing science has demonstrated to be purely natural.

To this view I have heard but one prominent objection, namely, that mediums whose moral character is above reproach, *unitedly assert that they do have intercourse with the departed*—that they are perceptibly conscious of seeing, hearing, and receiving messages from them, and that as consciousness is the highest possible kind of testimony, they ought to be believed. To this I reply that, the validity of proof derived from consciousness, can only be predicated upon *the consciousness of the mind in its normal or natural state*. For, in many abnormal or unnatural mental states, consciousness is no evidence at all. The man who has the delirium tremens is perfectly conscious that he sees snakes and devils, but is his consciousness any evidence of their presence? When under psychological influence, persons see men with noses four feet long, and women with a dozen mouths; is that consciousness any evidence of the existence of such monstrosities? History will aid us on this point. During the fifteenth, sixteenth and seventeenth centuries, what was then called necromancy, witchcraft, prevailed far more extensively over Europe than what is called spiritualism yet prevails over America: for it was the general, popular belief.

During a long period, all the mediums in extensive territories affirmed that they regularly attended what was called the Witches' Sabbath, and met many there whom they knew. And so sure were they of it, that when afterwards persons were placed upon their trial for witchcraft, they testified upon oath, that the accused had been present and participated in the exercises of the Witches' Sab-

bath. They testified, that at those times they had seen the devil in person baptize novitiates, administer the sacrament to them ; that they then all feasted, danced and drank until cock-crowing ; and then all returned home on the backs of demons, or astride broomsticks. Now these thousands of persons were honest in their belief : to them it was a matter of consciousness—to us a certain delusion. But how do I account for it, on the view presented in this lecture ? Thus : everybody believed in witchcraft. Witches were in everybody's mind. *Persons no sooner passed out of the normal into the abnormal or psychological condition, than the universal belief in these spirits impressed itself upon them, and by the mental law to which I have referred, these impressions became embodied as visible realities, and they sincerely believed they were in communication with them.*

So I explain the phenomena of modern spirit intercourse. The medium now sits down in a circle, prepossessed with the idea of communicating with spirits. He passes into the abnormal or clairvoyant state with this impression on his mind. The persons who compose the circle are similarly impressed, for they come there to obtain spiritual manifestations. Each one thinks of the spirit of some departed friend : and all these thoughts, by a strange but natural law, become impressed on the mind of the medium. And then he is able accurately to describe the departed, imitate their actions, tell when and how they died, &c., in exact accordance with the knowledge, latent in the minds of those interested ; so that the communications are merely “the responsive echoing of their own mental mechanism—the telegraphic rapping out of their own electric-borne thought.” Now you observe that I do not accuse mediums of trickery or deceit. I apply to them or their adherents no scurrilous epithets. I admit the facts they claim. I simply deny their inference. They infer as Saul did, that they are the products of departed spirits. I affirm that they are but the workings, as in the case before us, of mysterious, yet purely natural, physical and mental laws.

But it is said that learned men, occupying high stations, believe in the spirit theory. I reply that history has a parallel for this. What names stand higher than those of Sir Edward Coke and Sir Matthew Hale ? Yet both believed in the reality of witchcraft, and the latter presided in 1650 at trials where persons were convicted of it, and he condemned them to death.

Moreover, it is alleged that the vast numbers of Spirit believers is proof of its truthfulness. "The brains of the world," is affirmed, are either avowed Spiritists or favorably inclined to its "beautiful principles."

Such expressions are easily made, but not easily proven, and if proven would not amount to much; because "the brains of the world," a few years ago, more generally believed in exploded witchcraft, than now in Spiritism. But there is delusion about this matter, in proof of which I give the testimony of Mr. Tebb, an English Spiritist who traveled over this country in order to ascertain the facts. Judge Edmonds had said the number was between five and six millions; Dixon placed it at three millions; Warren Chase, at eight millions; other parties at ten or eleven millions. But Mr. Tebb, after a long and patient investigation, decided, that "*including the children of believers, the whole number in the United States, is about six hundred and sixty thousand.*" A mighty falling off is this, from the extravagant assertions of heated partisans. Over against this I take the liberty, simply as matter of information, of stating the statistics of our own denomination, which is only one of a magnificent galaxy of Christian denominations, each of which is gloriously enlarging. "The Baptist Year Book" for 1872 gives the following facts:

Number of church members in the United States, 1,689,000; of churches, 18,000; ordained ministers, 12,000; *gain during 1871, 22 Associations; 69,698 church members; 1195 preachers; averaging two churches, three ministers, and one hundred and ninety new members for each day in the year.* And I am satisfied that similar and perhaps even greater progress has been made by other evangelical denominations. Surely, some at least, of "the brains of the world" must be outside of spiritism!

Doubtless, it has made very considerable progress, but why should it not? Mormonism has made prodigious advance, and expects soon to see the world at its feet. There are multitudes of people who have no settled convictions, who from different causes have become prejudiced against Christianity, and are utterly ignorant of even its first principles, and therefore, prepared to welcome any system which shall rival it. There are large numbers of backsliders, church members who have itching ears, and are regularly carried away by every new "ism" which appears, and besides

these there are hosts of people who are constitutionally superstitious—revel in the marvelous—to whom it is as natural as it is to breathe, to believe in ghosts, and refer everything which is inexplicable to them, to “Spirit manifestations.”

Moreover, what is the Spiritism of to-day? Not a mere belief in the “possibility” of intercourse of the dead with the living; nay, that is only the *plausible* nucleus, around which has gathered nearly all of the scepticism and unbelief, disaffection and other antagonisms to Christianity, insomuch that it has come to pass that in it, the church of God now finds its open and only avowed antagonist breathing out sneers and bitter invectives. I pause to ask what has become of “mesmerism,” “clarvoyance,” “biology,” “psychology,” “magnetism,” and other “isms” which were so popular a short time ago? We hear no more of them; Spiritism has swallowed them all; appropriates their operations to itself, and claims as its own, all their wonders! When I take these facts into the account, I am surprised that such a comparative few are enrolled in its wide stretched ranks. It has been well remarked that “the philosophic Shakespeare pictures only the *strongly excited* as seeing and hearing ghosts, nervous excitement gradually being aroused in mind after mind, until many see the same.” The majority of human beings have always shown this tendency.

I feel the force of an inquiry, which I doubt not, has arisen in your mind. It is this:

Admitting, what I do, as to the reality of much of the so called “spirit phenomena,” why do not all seek for knowledge through their agency? Why do so many of the best, most stable portions of the community stand aloof, and refuse to countenance what is in this age called Spiritualism; in other ages, under other forms—necromancy, witchcraft?

Bear me witness, now, that I do not apply the opprobrious term witch, to a modern medium. I do no such thing. Some of them are my personal friends, whose characters I respect, whose friendship I prize, and whose feelings I would not unnecessarily injure; and I feel conscious that nearly twenty-nine years residence in this city has convinced them that I am charitable in my feelings, and that I am kindly honorable to those who differ from me in their views. I beg you to observe that I do not say that modern mediums, in their *social* or *moral* characters, are for a moment to be

classified with those wicked ones of old. All I say is, that it is my own conviction that one of the agencies employed by the woman of Endor and others of her class, was the same mesmeric or nervous principle, inhering as a natural element in certain conditions of the body and mind; an element, which, traceable through all history in varied developments, call it spiritual influence, if you will, for it certainly is intermediate between ordinary mind and matter, is the cause of those manifestations which they honestly think are caused by departed spirits. But then the question returns—“*Why are they to be deplored?*” I answer you honestly and candidly. Because the spiritists are mistaken *in supposing that the phenomena they witness are new, whereas, even our own country has been the scene of far stranger events.* Consult Mather’s *Magnalia*, Book six, pp. 69–70, and you will find that in the days of New England witchcraft, mysterious rappings were heard—scratchings on bedsteads—drumming on boards—voices—a frying-pan rang so loud that it was heard an hundred yards distant—sounds of steps and clattering of chairs were heard in empty rooms—ignorant men spake in various languages—one little girl argued concerning death with paraphrases on the thirty-first Psalm which amazed the people—they spoke Hebrew and Greek—and the mediums while thus doing *closed their eyes—their frames were stiff*—one person was said to *have been drawn up, by unseen power, to the ceiling—violent convulsions, twitching of the muscles—oscillation of the body were the accompaniments.*

And what is remarkable in the analogy, Bancroft quotes from the diary of Mather, this entry, made after the witchcraft excitement, by which he was carried away, had died out: “*I had temptations to Atheism, and to the abandonment of all religion as a delusion.*” Who can wonder at this? Similar results from yielding to such excitements strew the world’s history. Such “wax worse and worse, deceiving and being deceived.”

Read that chapter of American History, and you will see that when the nightmare of the delusion passed away, the delivered people cried:

“See! they’re gone.—

The earth has bubbles, as the waters have
And these were some of them; they vanished
Into air, and what seemed corporeal,
Melted, as breath into the wind.”

They are mistaken, as Saul was, and the world has always been, *in ascribing whatever was strange, and, to them, inexplicable, to supernatural powers*; whereas advancing science has demonstrated that there are mysterious laws in our complex nature not yet fully understood, but which are amply adequate to account for all that has been seen or heard. Moreover, they make a sad mistake in arguing that because the Bible records instances of spiritual communications to men, that in this they find a probability in favor of their theory. But what communications are thus recorded? Those of Angels sent by God on important errands, *not the spirits of the departed.*

Oh, I have one dear boy, whose body now reposes in the grave, and whose darling soul is in Heaven, and from the depths of a stricken heart I say, let no one attempt to call him from the bosom of Jesus; nay, I say of him as David said of his boy, "*I shall go to him, he shall not return to me.*"

A fact recorded in 2 Chron. xxi: 12 has been used to prove that a communication has been received from a departed spirit. The record does not declare that the "writing" which came from Elijah to Jehoram was sent by *him after his translation.*

The books of Chronicles are a continuation of the Jewish history, and contain withal, historic facts not given in the books of Samuel and Kings, though synchronous with these. By reference to 2 Kings i: 17, it will be seen that Elijah *lived at the same time as Jehoram*, and in the absence of any statement to the contrary, we are to conclude, by every rule of historic interpretation, that the "writing," or letter from Elijah to Jehoram was sent while the former was yet on the earth.

And nothing is plainer than that the scriptures teach, that Angels are a *distinct order of intelligences.* It has been thought that at least two passages favored the theory of communications from the spirits of the departed dead, to the living. These are found in Rev. xix: 9-10 and xxii: 8-9; but the correct rendering of these verses gives no such meaning. The being who appeared is stated to have been an "Angel," chap. xxii: 8. Now the proof that Angels are not disembodied human spirits, is found in Hebrews xii: 22-23, where Paul classifies the "*innumerable company of Angels,*" and "*the spirits of just men made perfect,*" as different orders of spiritual existences. This was one of the former, and the

true rendering of his words is—"I am thy fellow servant;" that is, I am engaged in serving God just as you are; "*and of thy brethren, the Prophets;*" that is, I am also a fellow servant of thy brethren, the Prophets. And like a true Angel, he directed attention away from himself, by saying "worship God," and as God's Angels ever did, before this department of their services closed, at the completion of Revelation, and the coming of the Holy Spirit to teach, illuminate and guide our souls—this Angel bore his witness to our adorable Christ, by affirming that "*the testimony of Jesus is the spirit of prophecy.*"

We oppose them, because, believing as we do from history and from science, that what is seen and heard is the result of a high state of nervous and magnetic excitement, it is highly *injurious to the physical constitution*. Remember, your mediums are generally young girls, or highly excitable women, or, what is more pitiable, nervous men. Remember, that the more they attend circles where, in silence, this nervous magnetic principle is excited, the more deranged their nervous organizations become; until not unfrequently, wildness and even insanity is the result. It is dangerous to experiment with our nervous energy. We oppose them because we are forbidden to seek knowledge "from such sources."—Isaiah viii: 19; Deut. xviii: 10, 11, 12. Why?

It is not thus to be obtained. It is a significant fact that all the literature of spiritism *has not added a new thought to the world of mind*. One of the ablest thinkers, calmest investigators and best writers in America—I refer to Mr. Ripley of the *New York Tribune*, who is familiarly acquainted with the phenomena and literature of spiritism—in a withering review of Mr. Owen's last book, wrote the following as his convictions: "*As illustrations of religious truth they (spirit communications) can never take the place of oracles of old; as fictions of the imagination, they are inferior to the creations of romance; and as expositions of scientific facts they are a folly and a snare. The hope of gaining increase of knowledge from such glamour, is no less absurd than to study the principles of motion in the mysteries of the Chinese puzzle.*" Mr. Owen himself, in that very book says "that exclusive devotion to spiritual influences produces a vague and heavy literature in which common sense has no part."

Moreover, Spiritism is now chiefly employed in *destroying confidence in the Bible, and promulgating exploded heresies*.

I am aware that a great many good people, honest people, do not believe this. They hear Spiritists proclaiming that they love the Bible "a thousand times" more than they did when they professed religion. But what next? You hear from the same lips the most bitter sarcasms—the fiercest denunciations—the keenest ridicule—the most strenuous denials—of portions of the same Bible. You hear vauntingly proclaimed, as if they were new, the charges made by infidels, ages gone, against the Scriptures, which have been triumphantly answered a thousand times.

Moreover, we oppose Spiritism because it is becoming, in my judgment, *the fruitful source* of other errors. I believe that "Free-loveism" is simply Spiritism gone to seed. *What is that?* It is the doctrine of which Victoria Woodhull is the leading exponent and advocate. She declared it not when she presided in this city, over "The National Convention" of Spiritists, but in a public meeting, in New York, where she affirmed,—"*Yes, I am a free lover! I believe I have an inalienable right to change my husband every day, if I like. I trust I am understood, for I mean what I say, and I say what I mean.*"

Now, I do not say that all Spiritists are free-lovers. I know they are not. Many of them despise this doctrine as much as we do. But I do say that the *leading free-lovers are Spiritists*. And until Spiritism excludes these people—as churches exclude its heretics, fallen ministers and members,—it will be held responsible for their doctrine, and it ought to be. Is it not remarkable that the *Bible foretells exactly these times, people and doctrines?*

I quote 1 Timothy iv: 1, 2, 3. "Now the spirit speaketh expressly, that in the latter times *some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry!!!*"

This "ism" has lately been loudly both decrying and praising the Bible. Now, the Bible says, "If any man lack wisdom let him ask of God, who giveth liberally and upbraideth not." Spiritism directs us, in opposition, to seek it of disembodied spirits. Christianity holds up the Lord Jesus Christ as the great Revealer of God and duty to man. Spiritism degrades him to the plane occupied by thousands of other mediums, and then *disbelieves his testimony regarding himself*, when he declares, "*All power is given to me in*

Heaven and in earth," "All things are delivered unto me of my Father," "That all men should honor the Son, even as they honor the Father," "All judgment is committed unto the Son," "And I, if I be lifted up, will draw all men unto me," "Come unto me all ye that labor and are heavy laden." Spiritism ignores the Holy Spirit; of whom the Lord Jesus said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;" "He shall teach you all things, and bring to your remembrance whatsoever I have said unto you." He is called "the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, because He dwelleth in you, and shall be in you." "He will guide you into all truth." Here is the genuine Spiritualism of the Bible. O, that men would seek the Divine Spirit, His illumination, His guidance, consolations in their sorrows, directions in their perplexities! Did not the Lord say, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

Spiritism practically ignores *prayer to God*, one of whose sweetest titles is—"*Hearer of Prayer.*" It substitutes in place of it, invocations to departed human spirits, the most of whose so-called communications demonstrate that instead of "progressing" they have retrograded in sense, in taste and in ability. Mr. Gardner, one of its leaders and ablest advocates, publicly declared in "the National Convention," held in this city, that he "*wanted no more praying to Jupiter, Josh, Jehovah, or any other imaginary God.*"

Finally it does no practical good. What hospital or asylum for the poor, sick or degraded, has it founded? where are the drunkards it has reformed? the degraded it has elevated? the ignorant it has instructed? where are the families it has made holier, happier, more benevolent and useful? Are not its energies directed not against the rampant vices of our city, but against our Bible, our churches, our ministers, our christianity? Is it not forever arguing, debating, contending, instead of preaching "Glory to God in the highest, on earth peace and good will to men," and laboring to make men purer, better, more charitable, and more beneficent? Is not its animus arrogant, pretentious, illiberal, denunciatory, fierce? I affirm that it has made no good man or woman better; and that it has made many others more conceited, more self-com-

placent, more uncharitable towards those who differ from them, than ever they were before. It loudly professes liberality, and yet is most intolerant, illiberal and bigoted itself. "By their fruits ye shall know them; do men gather grapes of thorns? or figs of thistles? Even so, every good tree bringeth forth good fruit, and *every evil tree bringeth forth evil fruit.*"

Tell me honestly whether true science, developing the deep principles of nature, which is God's elder scripture, does not supply all our material wants? Tell me honestly and truly, ye who know what there is—for many there are who do not—in spiritual Christianity, genuine Bible religion, God's later scripture, what hope, what fear, what desire, what want, what yearning of our soul it does not supply, in its sublime revealments of God, of man, of law, of gospel, of time, of eternity?

O Bible Christianity! sure word of prophecy—lamp of our feet—guide of our way—illuminator of our reason and of the great mysteries of Providence and eternity; blessed Christianity! sealed by the blood of the Son of God, attested by genuine miracles, signs of the Almighty—confirmed by the testimony of millions of bleeding martyrs and the history of eighteen centuries; precious Christianity! thou soother of human sorrows; thou support when all else fails; guide of wayward youth; staff of tottering age; victor over death; opener of Heaven, with the pious of earth and the ransomed of glory, I bow my soul before thee in humility, in awe, in thanksgiving; for thou art the hope of humanity, the originator of all noble reforms and generous charities. Thou art our sun, and all other lights

"Lead but to bewilder, and dazzle to blind."

Thou art our rock and all is sea beside. It is the boast of Spiritism that the numbers of professors of religion are decreasing; that in a few years the Bible will be merely an antiquated relic of the past; that Christian churches will be broken up, Christian sanctuaries converted into halls for exhibitions. Its leaders, at least, are resolved that if these results are not reached, it shall not be their fault. What awaits us in this regard in the future, I know not. That Christianity is to be attacked more fiercely than ever before, that there will be a great falling off of nominal professors, that the Christian church will be sifted—the prophecies of my Bible

assure me. For aught I know Christianity may again, as in the past, suffer a temporary defeat, its true followers suffer bitter persecutions, and error seem to have the ascendancy. But I do know that

“Truth, crushed to earth, shall rise again;
The eternal years of God are hers!”

I do know that the once crucified but now glorified Jesus, the friend of the poor, the needy, the oppressed of all mankind, on whose immaculate brow triumphant error once wreathed the crown of thorns, shall yet wear the resplendent crown of all the earth—shall see of the travail of his soul in a regenerated humanity, a redeemed world, and be satisfied. I do know, that though I myself may apostatize, though all professors may turn their backs on true religion, and wander after every “ism” that may start up and draw its thousands after it, that still “He shall have a seed to serve Him”; that still in this very world in whose soil His gory cross was planted, whose air was vocal with His death-groans! yea, this earth, the scene of His ignominy, shall yet be the theatre of the glory of His conquering grace; and as it revolves in its orbit, shall send up to the throne of the God of the Bible, anthems of praise loud as seven thunders, and melodious as the choruses of eternity-trained angels.

One thing is certain, as Milton has beautifully said, in his Christmas Hymn—

“The oracles are dumb;
No voice or hideous hum
Runs through the arched roof in words deceiving.
Apollo from his shrine,
Can no more divine
With hollow shriek the steep of Delphos leaving;
No nightly trance or breathed spell
Inspires the pale-eyed priests from the prophetic cell.”

The heathen oracle is no more, the witchcraft of past days is no more—in *that form*; delusions which have beclouded the minds of men are fast disappearing before true science and true religion, but “Beware lest any man spoil you, through philosophy and vain deceit, after the traditions of men and the rudiments of the world, and not after Christ.”

THE REJOINDER.

CORRESPONDENCE.

TROY, NEW YORK, *March 29th*, 1872.

HON. J. M. PEEBLES :

Dear Sir—Having listened to your lectures upon the Harmonial Philosophy; to your discussions in our city with the clergy and others; to your words of counsel in the Lyceum, as well as having read in a Troy paper your review of the Rev. Dr. Baldwin's unjust attack upon Spiritualism, under the title, "Witch of Endor"—we take the liberty of asking you to review some of the points in this revised sermon now published by the Doctor. We urge the importance of this, because the late printed discourse has been trimmed, modified, and materially changed from the one originally delivered, besides the addition of new matter. The antidote should go with the poison.

Most respectfully yours,

EUGENE COFFIN, GEO. W. WILBUR,
CHAS. E. BARTO, JNO. McDONALD,
HORACE S. GARDNER.

THE REPLY.

GENTLEMEN—Accept thanks for your favor. Justice demands a rejoinder, for the reason that the Rev. Mr. Baldwin, reading our criticism in the *Press*, omitted—in his published lecture—the more objectionable pulpit phrases; put in new material; fortified as best he could several weak points; and referring to, used language we had employed in the *critique* and evening discussions. These words were doubtless reported by the Doctor's proxy in the debate—the pastoral *protégé*,

———"And still the wonder grew,
How one small head could carry all he knew!"

Paul enjoins upon us to "prove all things, and hold fast that which is good." Remembering this, with the consideration that you are connected with the Progressive Lyceum, the purpose of which is physical perfection, mental growth and moral culture, I cheerfully accept your invitation to the feast.

Most cordially yours,

J. M. PEEBLES.

WASHINGTON, D. C., *April 2d*, 1872.

THE REJOINDER.

"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."—PROVERBS xxvii : 22.

"Moreover the satellites of Jupiter are invisible to the naked eye, and therefore can exercise no influence over the earth, and therefore would be useless, and therefore do not exist."—FRANCISCO SIZZI.

"I consider a mole's opinion of the structure and use of my hyacinths to be very much like most folk's notions of moral truth. The moles see the bottom, and nothing else. Imagine a mole forming a *philosophical* theory of my bulbs. In mole's language he would say: 'A hyacinth is a vegetable creation put under ground for the benefit of the moles. * * * It has been held by some moles that a hyacinth has an existence *above ground*, and speculatists have gone so far as to say that this root is only a kind of starting point, while the best part of the plant is above ground. But there is no evidence of that, and it is doubtless a vagary of the imagination.'"—H. W. BEECHER.

Nature is God's eldest Bible. On its divine pages, from sands to stars, are no lies, no contradictions to be found. It came fresh from the hand of Divinity, and requires no clerical tinkering to reveal the harmony. "Nature and the Bible" are not "mate volumes." King James' version—a series of Asian books written by doubtful authors, in different periods of the world—contains mis-translations, interpolations, and errors geological, astronomical and moral. This no scholar will dispute.

Several books of the Hebrew Scriptures have been utterly lost. The Old Testament writers frequently allude to them.* Among the missing are the "Book of the Wars of the Lord," the "Book of the Righteous, or Jasher," the "Annals of the Kings of Judah and Israel," &c. Pressed by the more thinking minds of Continental Europe, the celebrated ecclesiastical Council of Trent held nume-

* See Numbers xxi : 14 ; Joshua x : 13 ; I Kings iv : 30, 32, 33 ; II Samuel i : 17, 18 ; II Kings xiv : 19.

rous sessions between the years 1545 and 1563. Their discussions upon the canonical books, always energetic, were at times quite angry. Ultimately, this Council pronounced authoritative the Vulgate edition of the Bible. It includes the Apocrypha, and is considered canonical and authoritative by the Romish Church. This translation so differs, however, from King James' and others, that it conveys different meanings upon very important points of doctrine.

Dr. Lardner, speaking of the Biblical books rejected in St. Jerome's time, tells us he learns from Chrysostom's works that "Jerome did not receive the second epistle of Peter, nor the second and third of St. John, nor the epistle of St. Jude, nor the Revelation." Eusebius of Cæsarea, treating of the Scriptural books, "contradicted in his times," enumerated the "epistle to the *Hebrews*, the epistle of *James*, the second of *Peter*, the second and third of *John*, the epistle of *Jude*, and the *Revelation*. *These*," he adds, "*should be reckoned doubtful and contradicted*."

The Revelation of John was omitted from the canonical catalogue of Cyril, Bishop of Jerusalem, A. D. 340; from that of the Bishops assembled in the Council of Laodicea, A. D. 364; also from the one written by Gregory Nazianzen, Bishop of Constantinople, A. D. 365; and from that of the erudite Philastrius as late as the year 380.

Prof. Norton (Cambridge, Mass.) in treating of the Revelations and several of the epistles of the New Testament, says: "It does not appear that they were generally considered as *genuine* during the *first three centuries*. He also considered the "first and second chapters of Matthew spurious." Dr. Adam Clarke, though a Trinitarian, admits that the Bible passage, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost," &c., is unauthentic.

Dr. Baldwin does not accept a literal interpretation of the first chapter of Genesis. He says: "During the past few years the science of geology has demonstrated the falsity of an interpretation of the first chapter of Genesis, which had been held sacred for ages." Deeper research will convince him that Genesis itself, is but the picked-up fragments of a more ancient oriental mythology. There is abundant proof to sustain this position. The Book has no fallen angels. These were not introduced into the Mosaic religion till after the return from Babylon.

Half a century since—starting with the proposition, “all things are possible with God”—it was preached and believed by all orthodox Christians, that, according to Genesis, God “made the world in six days”—six *literal days*, out of nothing! None but backwoods exhorters take this view at present. How true, that “science has overthrown the human”—that is, the original orthodox “interpretation of Genesis.” Theological creeds and interpretations wilt and die at the first touch of science. And scientists are continually pushing sectarists from the ground previously occupied. Neither the thinkers nor scientists of this or any country are creedal Christians.

Churchmen have yet to learn that the “Bible”—that *all* books are divine just as far as they inculcate exalted truths and divine ideas; and fiendish, if teaching immorality, war and wickedness. It is not the vellum, nor the label “holy”; but the ideas that decide the moral value of a book.

That King James’ Bible contains false teachings, gross allusions and square contradictions, is undeniable. Take the following, among hundreds:

For I have seen God, face to face.—
Gen. xxxii : 30.

And they saw the God of Israel.—
Ex. xxiv : 19.

He rested and was refreshed.—Ex.
xxxi : 17.

I am weary with repenting.—Jer. xv : 6.

The eyes of the Lord are in every
place.—Prov. xv : 3.

Is there anything too hard for me?—
Jer. xxxi : 27.

With God all things are possible.—
Matt. xix : 26.

God is not a man * * that he
should repent.—Num. xxiii : 19.

Those that seek me early shall find
me.—Prov. viii : 17.

To undo the heavy burdens, and to let
the oppressed go free, and that ye break
every yoke.—Is. lviii : 6.

No man hath seen God at any time.—
John i : 18.

Whom no man hath seen nor can see.
I Tim. vi : 16.

The Creator * * fainteth not, nei-
ther is weary.—Is. xl : 28.

And the Lord came down to see the
city and the tower.—Gen. xi : 5.

And the Lord was with Judah * *
but could not drive out the inhabitants
of the valley, because they had chariots
of iron.—Judges i : 19.

And God repented of the evil he had
said.—Jonah iii : 10.

They shall seek me early, but shall not
find me.—Prov. i : 28.

Of the children of the strangers that
do sojourn among you, of them shall ye
buy. * * They shall be your bond-
men forever.—Lev. xxv : 45, 46.

The Lord is very pitiful, and of tender mercy.—James v : 11.

He doth not afflict willingly.—Lam. iii : 33.

His anger endureth but a moment.—Ps. xxx : 5.

Thou shalt offer every day a bullock for a sin offering.—Ex. xxix : 36.

Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee.—Deut. v : 12.

God cannot be tempted with evil, neither tempteth he any man.—James i : 13.

It is impossible for God to lie.—Hebrews 6 : 18.

Lying lips are an abomination unto the Lord.—Prov. 12 : 22.

I will not pity nor spare, nor have mercy ; but destroy them.—Jer. xiii : 14.

Spare them not, but slay both man and woman, infant and suckling.—I Sam. xv : 3.

For ye have kindled a fire in mine anger, which shall burn forever.—Jer. xvii : 4.

I delight not in the blood of bullocks.—Is. i : 11.

The new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting.—Is. i : 13.

And it came to pass after these things, that God did tempt Abraham.—Genesis xxii : 1.

The Lord hath put a lying spirit in the mouth of all these, thy prophets.—I Kings xxii : 23.

Exercising the Protestant right of private judgment, I accept the *truths* of the Bible. Reason is the umpire. Throwing aside contradictions and immoralities—all the chaste sentiments, divine principles and rational *phenomena*—such as visions, prophecies, angel appearances, healings, trances, and the gift of tongues, recorded in the Scriptures—are believable because in consonance with natural law, and because present evidences connected with spirit manifestations corroborate them.

While Mr. Baldwin makes the unwilling confession that “science” has “demonstrated the falsity” of much scriptural “interpretation, held sacred for ages,” does he not know that psychological investigations, in connection with mental science, prove the utter falsity of his interpretation of the Endor “witch scene”? Spiritualism holds the key that unlocks all such weird phenomena.

Is it not quite evident that this Pastor has, though in a modified form, the *witch-mania*? It is a clerical complaint of long standing. The spasms are unpleasant, but not immediately dangerous. Lunar and “revival” influences may have something to do with them. This

churchal epidemic raged with sufficient fury in Cotton Mather's time to incite the priesthood to deeds of persecution, and in the end, actual murder! Among the remedies are secret prayer, exercise of charity, temperate living, daily baptism by plunging or sponging, and entire abstinence from stimulants, especially *Tobacco*.

"It is true," says the Doctor, "that the later commentators give it *as their opinion* that the spirit of Samuel actually appeared on this occasion." This is a manly confession! The "later commentators"—such as Dr. Adam Clarke—because less prejudiced, more scholarly and better up in science, with the most eminent of the German thinkers, believed as do Spiritualists that "Samuel *actually appeared*."

Pronouncing judgment upon Samuel, Saul and the woman, he assures us that Samuel's "history, is one of the purest, noblest on any record. He was the son of the pious Hannah." * * "He was also honored with the gift of prophecy; so that he was not only a civil judge, but a spiritual guide." Heaven save us from the decisions of the "unjust judge"! The *facts* are—the Bible warranting them—this woman of Endor was the noblest of the three characters; while Samuel was a deceiver, and unforgiving towards the repentant Saul. He also "divined" for money, and murdered Agag. Here are the proofs: "Then said Samuel, bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, surely the bitterness of death is past." * * "*And Samuel hewed Agag in pieces before the Lord in Gilgal.*"—I Sam. xv: 32, 33. What a brutal way of butchering a human being! And then—consider the spectacle—a Baptist minister in Troy stands up in his pulpit and eulogizes this inhuman murderer!

"*The reality of mysterious phenomena* (spiritual manifestations) *is admitted.*"* Another confession—thanks, Doctor! This is a long step on the right way. Shameless bigotry, until within a few years, declared the phenomena *all* delusion and trickery. Now, the "reality of the phenomena" is neither to be doubted nor denied, Mr. Baldwin being authority.

The clerically-considered "importance" of the "Bible view"—that "*a resort to such means* (conversing with spirits) *to obtain knowledge is everywhere condemned,*"† is of very little "importance" to an independent thinker. Man has an inalienable right to obtain know-

* Dr. Baldwin's Lecture, p. 10.

† Dr. Baldwin's Lecture, p. 10.

ledge from any and every source possible. Only a "jealous" tutelary god, or a Roman Catholic priest, would advise to the contrary! The same Bible, by the way, commands men in the most positive manner to "get knowledge"—to "get wisdom"—and to "go on unto perfection." And because of the "knowledge" to be gained of immortality—of the conditions of the future state, and of the occupations of those in the heavenly world, through converse with spirits, Paul, treating of "discerning spirits," and various spiritual manifestations (Cor. xii chap.), exhorted the Corinthians to "covet earnestly the best gifts." Writing to the Romans, he says: "I long to see you that I may impart unto you some spiritual gift."—Rom. i : 11.

If the Old Testament commands touching "necromancy," "divination," "turning after such as have familiar spirits," &c., quoted by the Troy pastor, are binding upon the people of the nineteenth century, then by parity of reasoning, the other Old Testament commands—such as bringing offerings to the Lord of "goats' hair," "badger skins" and "ram skins dyed red,"* (Ex. xxv : 4, 5)—such as putting men to death for "gathering sticks upon the Sabbath day" (Num. xv : 33, 35, 36), and the bodily mutilations of "circumcision"† are equally obligatory. Take the Bible command to circumcise, as an illustration :

And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.—Gen. xxi : 4.

And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt me and you.—Gen. xvii : 11.

And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant.—Gen. xvii : 14.

* What possible use offerings of "badger skins" and red "ram skins" could be to the God of the universe, is a riddle to Spiritualists.

† Clemens Alexandrinus relates that when Pythagoras traveled through Egypt, he was obliged to submit to circumcision before being inducted into the mysteries of the priests of Egypt. Herodotus, Diodorus, Siculus, Strabo, and even Jeremiah (ix chap. : 25, 26) assure us, that Egyptian priests and most of the laity were circumcised. Abraham learned the practice in Egypt, according to the Bible. The Old Testament was largely borrowed or stolen from the Egyptians. True, circumcision—considered as the rite of consecration to the service of the "only wise God"—is represented in the Biblical account as the direct command of God. And it was strenuously enforced *because* the command of God. Some were even twice circumcised, as people now-a-days are revaccinated. See Joshua v : 2, 7 : "At that time the Lord said unto Joshua, make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins."

And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.—Gen. xvii : 25.

And certain men which came down from Judæa, taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved.—Acts xv : 1.

Then came he to Derbé and Lystra; and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek. * * * Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters.—Acts xvi : 1, 3.

These are positive Bible edicts. They were carried out literally by God's "chosen people," and brought over into the Christian dispensation. Pious "men came down from Judea," insisting that believing souls be circumcised. These said—"except ye be circumcised after the manner of Moses, ye cannot be saved"; and further, the eloquent Christian apostle, Paul himself, circumcised Timothy. Does Dr. Baldwin believe in these Bible commands and practices? If ever, are they not *still* in force?—God being unchangeable. Does he approve of Paul's mutilating the young Christian Timothy? Do Baptist Christians ever presume to observe this bloody rite, though commanded in the Bible and sanctioned by apostolic usage? If not—then why quote old, musty commands from the same book relating to the lower forms of psychologic control, "divinations," and "familiar spirits"? In other words, why arraign Spiritualists for paying no heed to dead Jewish laws?

In this published lecture upon the "Witch of Endor," it is admitted that the "record calls her a woman that had a familiar spirit."* But, says the Doctor, "*I call her a witch.*" So sincere Mahomedans call Baptist missionaries in Asian Turkey "*Christian dogs*"—and what of it? But, continues this clergyman, she "practiced witchcraft,"—that is, was clairvoyant, seeing and conversing with spirits—"therefore *was* a witch." Carry this Baldwinian logic a little farther, and see what it proves. Jesus clairvoyantly saw angels, and conversed with spirits—the *spirits* of Moses and Elias—therefore Jesus Christ was a wizard! And this is one of the epithets, by the way, that the "Toldoth Jesu"—a work of cotemporary Jews, applied to him—"wizard!"

The clairvoyant of Endor was a woman, benevolent, generous

* Doctor's Lecture, p. 11.

and forgiving, even to the feeding of her enemy—a woman honorably mentioned by John Wesley, and praised by Josephus—a woman upon whose fair fame, neither sacred nor profane history presumes to fix a stain. And only a pulpit “Pecksniff,” mad with prejudice and accustomed to “billingsgate,” would apply to her such epithets as these—“vile witch,” a “wretched outcast,” “idolater,” “outlaw,” “a lonely hag,” “wretched medium,” “haggard,” “godless,” “abandoned,” &c., &c. It is the most cowardly kind of slander, this slandering of the dead! And the man who will so violate all the proprieties of civic life as to thus maliciously slander the dead, would, were it not for *law*, slander the living!

There is no sympathy expressed in this discourse for the benevolent woman; neither for Saul. “*Abandoned of God*,” is the Doctor’s wail. Lucky for Saul! Nothing better could possibly have happened to him than being “abandoned” by this “repenting,” “jealous,” “angry” tutelary god of the Jews, who enjoyed seeing the “blood upon the altar,” smelling “burnt offerings,” and witnessing the hewing of “Agag to pieces” by the wicked Samuel.—I Sam. xv : 33.

To give plausibility to a worked-up theory, the fact of this woman’s clairvoyance is admitted. This is important to Spiritualists, as clairvoyance is a part of Spiritualism. These are the Doctor’s words :

“The highest power possessed by these persons * * * is the capability, in abnormal conditions, of coming *en rapport* with the minds of those who consulted them, so that those *minds* were opened to them. This power, possessed by persons of a certain nervous temperament, can be traced through all the records of the past. We call it animal magnetism, clairvoyance, the nervous principle or psychology. It is demonstrated now, beyond a doubt, that by mysterious but purely natural influences, a person of a certain nervous organization can be placed in such connection with another, similarly organized, that the mind of the latter will be open to that of the former—the former will feel, see and know just what the latter feels, sees, knows.”*

Certainly; and if this be true of minds in the body, how infinitely more true and reasonable that *minds*—spirits out of their bodies, with increased knowledge of the nervo-forces—should come “*en rapport*” with those they loved, and still love, on earth? Love is a divine principle—a bud that partially unfolds on earth, to bloom in

* Dr. Baldwin’s Lecture, p. 12.

Heaven immortal! Essential spirit is the same in all worlds; and if a positive mind can impress a negative organization to "feel," "see" and "know," surely spirits and attending guardian angels, by the use of magnetic sympathy and positive will-power, may do the same—that is, they may and *do* make sensitive persons "see," "feel," "know"—and under proper conditions entrance and psychologically control them, to impart intellectual and moral truths. Peter frequently fell into the trance. Paul was blessed with both vision and trance mediumship. Jesus selected the Apostles, not because of respectability or scholarship, but their mediumistic powers. Understanding in some degree magnetism and psychology, they "laid hands on the sick and healed them." Experiments in psychology convinced Professors Lyon, Stearns, John Bovee Dodds, and others, of the reality of Spiritualism.

Dr. Bell's conclusion, brought forward with such gusto by Dr. Baldwin, that "*what the questioner knows, the (so called) spirits know, and what the questioner does not know, the (so called) spirits are entirely ignorant of*,"* is but the froth of medical pride and ignorance. The merest novice in Spiritualism knows the position *false!* Dr. Bell has not forgotten the severe castigation received for his silly assertions, at the hands of the reviewer. Quoting him at this late day as authority, Dr. Baldwin makes himself the laughing stock of psychical investigators.

Eleven years since I knew nothing of the "York Minster," or even Yorkshire. And yet, a *Spirit*—Aaron Knight—the entrancing intelligence of Dr. E. C. Dunn, came and informed me of the place, and minute circumstances attending his death, occurring nearly one hundred and seventy years previous, in Yorkshire, England. He further gave information through the unschooled brain of this youth, of St. Mary's Abbey, of an old library, of the river Ouse, of York Minster, of the Rev. James Knight, his brother—where and when he was ordained—where he preached, &c., with other matters even more marvellous—the *truth* of *all* which, by the help of an antiquarian in York city and documents in the "Will office," I personally and fully confirmed, while in the old city of York some three years since. In the official report of the Committee of the Dialectical Society (p. 215) we have the following. The distinguished Lord Lindsay deposed:

* Dr. Baldwin's Lecture, p. 13.

"A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshall's, and we had a *séance*. We sat at a table, and soon the raps came; my friend then asked his questions *mentally*; he went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Walker, who lived in Whitechapel; the name of the street and the number of the house were given. We went to Whitechapel, found the man, and subsequently, through his aid, obtained a copy of the draft; he was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of no avail, as all the questions were mental ones."

There are numbers of equally well authenticated cases on record where knowledge of vital import has been revealed to those who "had ears to hear." If there is anything trying to those who have made Spiritualism, with cognate phenomena, a study for years, it is this unmeaning babble of churchal ignoramuses!

Pages 14, 15, 16, 17, 18 and 19, of this witch-christened pamphlet abound in snatches of poetry, loose opinions and disconnected generalities—nothing worthy of criticism. The twentieth page contains two or more rather sensible lines. Here they are: "Bear in mind that law of interpretation which requires that *where any passage can be fairly explained on natural principles, we must not resort to a miracle* for its elucidation." This amendment, however, is in order: we should *never* "resort to a miracle for its elucidation." There are no miracles in the sense of violating or abrogating natural law. To violate law is to sin.

When the European Ambassador told the Siamese King, that in his northern country, water became so hard in Winter time, that it would bear an elephant, the King replied: "Hitherto I have believed the strange things you have told me, because I looked upon you as a sober, fair man; but now I am sure you lie." It was to the King a miracle—the *fact* transcended his philosophy. So superstitious sectarians are prone to believe that the marvels of the Bible, and modern Spiritual manifestations also—are reversions of God's laws—supernatural, miraculous. The conclusion is a pitiable exhibition of mental weakness.

The prophecies, visions, dreams and trances of the New Testament, and the corroborating visions, trances and healing gifts connected with modern Spiritualism, are not to be considered supernatural, but

rather superhuman. That is, they are done in harmony with other spiritual laws—*higher* laws than those with which the masses are acquainted. When Dr. Baldwin states that “honest modern mediums ascribe their raps to supernatural power,”* he is guilty of a misstatement! All Spiritualist writers of note, considering men to be spirits now, though encased in mortal bodies, teach the naturalness of Spiritualism—teach that genuine Spiritual manifestations are reasonable and philosophically explainable upon the principles of psychological science. Taking this position, they are not forced by irreligious scoffers to resort to any babyish *Petitio Principii*, nor to find their final answer in, “Great is the mystery of Godliness!”

Unfortunately for this Baptist champion, in attacking Spiritualism he refers to science. *This* is not his forte. He belongs back under the witch dispensation. Here is what the Troy pastor says:

“The progress of scientific research during the last twenty years has demonstrated that all the phenomena on which spiritism bases its claims are to be traced to *mundane sources*. With this agree Dr. Carpenter, Faraday, and Mr. Crookes, the discoverer of the metal thallium, and Dr. Huggins, the leading spectroscopist in the world, and almost the first living astronomer. As the case now stands, every class of phenomena put forward by spiritists can be and has been produced by scientific experiment.”†

Now for the rebutting testimony. Professor William Crookes, editor of the London Quarterly Journal of Science, says:

“That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they *cannot be explained by any physical law* at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry.”‡

The distinguished London mathematician, Prof. De Morgan, says:

“I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. The *physical explanations which I have seen are miserably insufficient.*”§

Cromwell F. Varley, C.E., M.R.I., F.R.S., is by common consent the most eminent electrician in the world. Listen to his evidence:

“The words electricity and magnetism are often used to express the forces which produce certain spiritual phenomena, and many people speak of the human body as

* Dr. Baldwin's Lecture, p. 23.

† Dr. Baldwin's Lecture, p. 22

‡ Wm. Crookes' address, “Spiritualism viewed in the light of Modern Science.”

§ Mrs. De Morgan, “From Matter to Spirit.”

possessing the power of giving off electric or magnetic force. But so far as I am aware, the human body has absolutely no power, on account of its vitality, of emitting either of these forces. * * The nerves are very bad conductors of electricity, and are not insulated. It is perfectly evident that this force, which is emitted by the brain, is not electricity. An electric signal flies from France to America (2,500 miles) in one-third of a second. The time occupied by the passage of a nerve-force signal from the brain of a whale to his tail (say about eighty feet) is about two seconds. The electric wave is, in this case, about two hundred thousand times as rapid as the nerve signal, which is conclusive evidence of their non-identity. The forces by which mesmeric actions are produced are *neither electricity nor magnetism*.”*

In the famous law-suit of *Lyon vs. Home*, Professor Varley made this affidavit :

“I have been a student of electricity, chemistry, and natural philosophy for twenty-six years, and a telegraphic engineer by profession for twenty-one years; and I am the consulting electrician of the Atlantic Telegraph Company, and of the Electric and International Company. About eight years ago I called on Mr. Home, the defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man and wished to investigate them carefully. He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny. * * I have experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognized physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers.”

Testimony from such scientists ought to put the blush of shame upon this clergyman's face!! But I am not through.

William Huggins, the astronomer, Vice-President of the Royal Society, and recently made LL.D. of Edinburgh University, certifies to the *facts*—certifies that “the physical phenomena of Spiritualism are *real*.”

Lockhart Robertson, a member of the Royal College of Physicians, and lately promoted by the Lord Chancellor to fill one of the highest offices in his profession, testifies to the reality and importance of the manifestations, and ascribes to them a spiritual origin.

A. R. Wallace, F. R. G. S., member of the Council of the British Association, President of the Ontomological Society, and distinguished for research into the natural sciences, not only openly avows

* Varley's Letter to the London Press, February 15, 1871.

his knowledge of the facts of Spiritualism, but accepts the spiritual philosophy, writing in its defence. When Professor Huxley was invited by the Dialectical Society to investigate Spiritualism, he wrote that Professor A. R. Wallace's "opinions upon that subject were entitled to be received with the greatest respect."

Camille Flammarion, the most celebrated of living French astronomers, publicly avows his Spiritualism, and writes in its defence from a scientific standpoint.

In a work entitled "Nature," by Mr. Charles Groom Napier, published early last year, the preface written by Lord Brougham, closes with these remarkable words :

"There is but one question I would ask the author—Is the Spiritualism of this work foreign to our materialistic manufacturing age? No: for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties. To these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud; if it be no bigger than a man's hand, *it is modern Spiritualism.*"

Mrs. Gordon, daughter of Sir David Brewster, published a biography of him last year. It was well known in English circles that Sir David had brought his knowledge of science to bear while investigating Spiritualism. She gives us this, and more, from his diary relating to a Spiritual *seance* :

"The most unaccountable rappings were produced in various parts of the table, and the table actually *rose* from the ground when *no hand* was upon it. *A larger table* was produced, and exhibited similar movements. A small hand-bell was then laid down with its mouth upon the carpet, and after lying for some time, it actually rang *when nothing could have touched it.* * * We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism."

This array of testimony from Crookes, De Morgan, Wallace, Varley, Flammarion, Sir David Brewster, &c., convicts Dr. Baldwin of a most shabby ignorance or downright falsehood! The gentleman may rest upon just which horn of the dilemma he finds most comfortable.

We still have more testimony from scientists.

The London Dialectical Society was founded in 1867, under the presidency of Sir John Lubbock, Bart., M. P., for "the philosophical treatment of all questions, especially those which lie at the root of the differences which divide mankind." Many of the most distinguished scholars and scientists of England belong to this Society.

Here follows a portion of the report of the sub-committee, and the *general committee*—the work of two years' patient practical investigation :

" *To the Council of the London Dialectical Society**: GENTLEMEN—The Committee appointed by you to investigate the phenomena alleged to be Spiritual Manifestations, report thereon as follows :—

" Your Committee have held fifteen meetings, at which they received evidence from thirty-three persons who described phenomena, which, they stated had occurred within their own personal experience. Your Committee have received written statements relating to the phenomena from thirty-one persons. Your Committee invited the attendance, and requested the co-operation and advice of scientific men who had publicly expressed opinions favorable or adverse to the genuineness of the phenomena. Your Committee also specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion. Your Committee, however, while successful in procuring the evidence of believers in the phenomena, and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

" As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question, by personal experiment and test, they resolved themselves into Sub-committees as the best means of doing so. Six Sub-committees were formed. All of these have sent in reports, from which, it appears, that a large majority of the members of your Committee have become *actual witnesses* to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit."

One of the most prominent Sub-committees reports :

" Since their appointment on the 16th of February, 1869, your Committee have held *forty* meetings for the purpose of experiment and test. All of these meetings were held at the private residences of members of the Committee purposely to preclude the possibility of pre-arranged mechanism or contrivance. The furniture of the room was on every occasion its accustomed furniture. The tables were in all cases heavy dining tables, requiring a strong effort to move them. The smallest of them was 5ft. 9in. long by 4ft. wide. The largest was 9ft. 3in. long and 4½ft. wide, and of proportionate weight. The rooms, the tables and other furniture were repeatedly subjected to careful examination before, during, and after the experiments, proving that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements could be caused. The experiments were conducted in the light of gas above the table, except on the few occasions specially noted in the minutes. On several occasions members of your Committee were seated under the table during the experiments.

" Your Committee have studiously avoided the employment of professional or paid mediums. All were members of the Committee, persons of *social position*, of

* Rep. of Com. London Dialectical Society on Spiritualism.

unimpeachable integrity, with no pecuniary object, having nothing to gain by deception, and everything to lose by detection of imposture. Every test that the combined intelligence of your Committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your Committee might verify their observations and preclude the possibility of imposture, or of delusion. Your Committee have confined their report to *facts* witnessed by them in their collective capacity, which facts were *palpable to the senses, and their reality capable of demonstrative proof*.

“These facts establish the following propositions :—

“That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or connection with any person. * * * And facts are sometimes correctly given which are only known to one of the persons present. That the circumstances under which the phenomena take place are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse ; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.”

The General Committee reports :

“The oral and written evidence received by your Committee not only testifies to the occurrence of phenomena of the same nature as those witnessed by the Sub-committees, but to others of a more varied and extraordinary character.

“This evidence may be briefly summarised as follows :—

“Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching ; and three witnesses state that they have had the same test applied to themselves with the like immunity. Eight witnesses state that they have received detailed information through rappings, writings, or in other ways, the accuracy of which was unknown at the time to themselves or any other persons present, and which, on subsequent inquiry, was found to be correct. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible. Six witnesses declare that they have received information of future events, and that

in some cases the hour and minute have been accurately foretold days and weeks before.

"In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruit into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body. Many witnesses have given their views as to the sources of the phenomena. Some attribute them to the agency of disembodied human beings, some to Satanic influence.

"The literature of the subject has also received the attention of your Committee, and a list of works is appended for the assistance of those who may wish to pursue the subject further.

"In presenting their report, your Committee, taking into consideration the high character and great *intelligence* of *many* of the *witnesses* to the more extraordinary facts, the extent to which their testimony is supported by the report of the Sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilized world who are more or less influenced by a belief in their spiritual origin, and to the fact that *no philosophical explanation* of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received.

"Your Committee recommend that this report and the report of the Sub-committees, together with the evidence and the correspondence appended be printed and published."

In the face of such explicit and direct testimony, Mr. Baldwin has the effrontery to affirm that "scientific research has demonstrated" that all spiritual phenomena, "are to be traced to *mundane causes*." Surely this Troy Pastor has put himself in a most unenviable plight! The plea of ignorance will not exonerate him. Public teachers have no business to be ignorant. Research and *repentance*—in the sense of reformation—can alone restore him to the confidence of thinking citizens in Troy.

Baptists profess to be Christians. Can their Christian doctrines of "original sin"; "total depravity"; trinity; "vicarious atonement," and "endless Hell torments" be tested and substantiated by science? Take the Baptist doctrine of Hell—an *eternal Hell* for the vast majority of mankind. Is it reasonable or rational? Does science lend it her charms?

These are quotations from the published sermons and commentaries of Evangelical Christian ministers:

"Infinite justice arrests the souls of the guilty and confines them in the dark prison of Hell, till they have satisfied all its demands by their personal sufferings,

which alas ! they can never do. * * * * God will exert *all his* divine attributes to make them as wretched as the capacity of their nature will admit."

Rev. Mr. Benson's Commentary.

"When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yellings and outcries of the *damned in flames*, the nostrils shall be smothered, as it were, with *brimstone*; the tongue, the hand, the foot, and every part, shall *fry in flames*."

Rev. Ambrose's Discourse on Doomsday.

"The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell. And among these it may be their own children, parents, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, 'Amen, hallelujah, praise the Lord !'"

Emmons's Sermons, xvi.

"When they (the saints) shall see how great the misery is from which God hath saved them, and how great a difference he hath made between their state and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned, it will excite in them a lively and admiring sense of the grace of God in making them so to differ. The sight of hell torments will exalt the happiness of the saints forever."

Ib. Sermon xi.

Dr. L. B. Larkin, a graduate of Amherst College, and practising physician at present, Ballston Spa, was one of the Rev. Mr. Emmons' Sunday School teachers in Franklin, Mass., during 1835-6-7. This medical gentleman assures us that he has heard Mr. Emmons preach that God not only purposely "hardened Pharaoh's heart;" but that "non-elect infants would be eternally lost." Other Calvinists—Dr. Baldwin is a Calvinistic Baptist—preached a straight-out infant damnation! They declared that because of "original sin," and "Adamic taint," infants were "shapen in iniquity"—that they "brought their sin with them from their mother's womb," and that God would "hold them in the tongs of his wrath over the flames of hell till they would turn like vipers and spit vengeance in his face." And who blames them? I glory in their grit!

But listen further :

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terrible the sufferings of the damned are, yet this will be no occasion of grief to them, but rejoicing. They will not be sorry for the

damned ; it will cause no uneasiness or dissatisfaction to them, but on the contrary, when they see this sight, it will occasion rejoicing, and excite them to joyful praises."

Rev. Mr. Edwards' Practical Sermons.

"The godly wife shall applaud the justice of the judge in the condemnation of her *ungodly husband*. The godly husband shall say *amen!* to the damnation of her who lay in his bosom ! The godly parent shall say *hallelujah!* at the passing of the sentence of their ungodly child. And the godly child shall from the heart approve the *damnation* of his wicked parents who begot him, and the mother who bore him."

Rev. Thomas Boston's Four-fold State.—p. 336.

"This will fill them (the saints) with astonishing *admiration* and wondering joy, when they see some of their near relatives going to hell ; their fathers, their mothers, their children, their husbands, their wives, their intimate friends and companions, while they themselves are saved ! * * * Those affections they now have for relatives *out* of Christ will *cease* ; and they will not have the *least trouble* to see them sentenced to *hell*, and thrust into the *fiery furnace!*"

Rev. Thomas Vincent on Calvinism.

"The rich man, tormented in hell, 'lifted up his eyes' and saw Lazarus in Abraham's bosom, and to his entreaties for succor and intercession, Abraham had replied, 'between us and you there is a great gulf fixed.' * * Water boils at two hundred and twelve degrees Fahrenheit, but it requires two thousand and six hundred degrees to melt rocks. This, therefore, was the *minimum* of the heat of hell, whose *frontiers* therefore, lie twenty-one miles below the *surface* of the *earth*. * * * In these eternal fires every limb and member of our bodies, every nerve and muscle and tendon, every part of us, in fire, over which the sense of feeling predominated, would be forever racked and tortured and yet never consumed."

Rev. Mr. Wakworth.

The "Philadelphia Board of Publication," (Evangelical) puts forth a tract, by President Edwards under this heading—"Sinners in the hands of an angry God." Here are extracts :

"Natural men are held in the hand of God over the pit of hell. They have deserved the fiery pit, and are already sentenced to it, and God is dreadfully provoked ; his anger is as great toward them as to those that are actually suffering the execution of the fierceness of his wrath in hell," &c., &c.—page vi.

"The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked ; his wrath toward you burns like fire ; he looks upon you as worthy of nothing else than to be cast into the fire."—page ix.

"If you cry to God to pity you he will be so far from pitying you in your doleful case, or showing you the least regard or favor, that instead of that he will only tread you under foot, and though he will know that you cannot bear the weight of Omnipotence treading upon you, yet he will not regard that, but he will tread you under his feet without mercy ; he will crush out your blood and make it fly. You shall be tormented in the presence of the holy angels, and in the presence of the Lamb ; and

when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment ; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery.—pages xii-xiv.

But enough ! This is Christianity—Christian theology—evangelical preaching—Baptist *doctrine* ! And if Dr. Baldwin does not preach it squarely as did the orthodox clergy of the past, it is because of a pitiable policy-serving cowardice ! These Christian dogmas have made more scoffing atheists than all the “infidel writings” of Europe and America combined. Men illustrious for erudition and science have turned away in disgust from these churchal blasphemies. Alexander Humboldt, Wilhelm Humboldt, and other celebrated *savants* and scholars of that period and since, made no pretensions to Christianity. Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macaulay, Buckle, Lecky, and other philosophers, moralists, and historians, making for themselves names immortal, are not claimed as creedal Christians ; while the ablest scientists and most profound writers of to-day—such as the Carpenters, Darwins, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, Wallaces, Varleys, Lockyers, etc., with our own Agassiz, Emersons, &c., stand in no way connected with the popular Churches of Christendom.

On page 24 of this printed lecture under review we are tendered another witch-dish. What is meant by this haunting word “*witch* ?” When some pompous Parisian *savants* were asked to give a definition of a crab, they gravely said : “It is a red fish that walks backwards.” Upon which the celebrated naturalist Cuvier remarked, that the definition was correct with three exceptions ; it was *not* red, it did *not* walk backwards, and was *not* a fish. Substituting Dr. Baldwin for the Parisian—minus *savant*—and you may consider him, defining *witch*—a feminine monster, in a “den,” with “black eyes, the terror of the clergy.”

The masculine of witch is wizard and means according to that Hebrew scholar, Dr. Adam Clarke, “*a knowing one*,”—those who pretend to bring celestial influences to their aid.

“What names,” exclaims Mr. Baldwin, “stand higher than those of Sir Edward Coke and Sir Matthew Hale ? Yet both believed in the reality of witchcraft, and the latter presided in 1650 at trials, where persons were convicted of it, and he condemned them to death.”

To these might have been added Shakspeare, the immortal dramatist; Joseph Glanvil, a distinguished author; Addison, the most finished writer in the reign of Queen Anne; Dr. Samuel Johnson, the author and compiler of the most valuable English dictionary of his time. In fine, the noted jurists and scholars of that age as well as the most thoughtful men of the present, believe in the historic fact—the reality of *witchcraft*. John Wesley, who had witnessed the “rappings,” and other spiritual manifestations in his family, when treating of the folly of considering “apparitions and the accounts of witches as old wives’ fables,” says the position is not only “in direct opposition to the Bible, but to the suffrage of the wisest and best men in all ages and nations. They (the enlightened) *well know*—whether Christians know it or not—that the *giving up witchcraft is in effect giving up the Bible*.”*

The clergy of Cotton Mather’s period quite generally believed in the witchcraft phenomena; but sadly ignorant, and madly bigoted as usual, the cry went forth—“*It’s the devil!*” “Thou shalt not suffer a witch to live.” (Ex. xxii: 18.) “A man, also, or a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death.” (Lev. xx: 27.) Then commenced a system of Christian persecution and butchery.

In 1515 five hundred persons were burned in Geneva in three months for being witches. One thousand were executed in one year in the diocese of Como, and since 1484 it is estimated 100,000 have suffered execution for witchcraft in Germany alone, and 30,000 in England.†

If these pious butcherers had known something besides “Christ and him crucified,” if they had understood mental science, mesmerism, biology, psychological impression, and the laws of incipient mediumship, their wholesale murders under the ægis of Christianity, would never have stained the pages of history.

Priests are not to be trusted. Their past record is bad. “Shun their counsels,” says Macaulay. The real purpose of Dr. Baldwin’s lecture was to identify as one, spiritualism and “necromancy”—spiritual mediums and witches. This accomplished in the popular mind; and “God,” a Trinitarian God put into the Constitution, then would commence on the part of Christian zealots a ruinous if not murder-

* Wesley’s Journal, 1768. † Mander’s Encyclopedia, article Witchcraft.

ous persecution of mediums. Laws would be enacted against the exercise of their gifts. They would be hunted as criminals. They would be destroyed by violence. The clergy themselves would slander them, arrest them, incarcerate them in prisons and then justify their inhuman proceedings by quoting scriptural commands as did John Calvin when burning Servetus for heresy.

"Spiritism is not new"—exclaims this astute D. D. of Troy. Who said it was, pray? Progress is by the law of cycles. The rising wave may be startling when first observed. But spiritualism as a *fact*—a science—a moral truth, is not new. Individual conception of it only, is new.

This is the general definition of spiritualism—the *possibility and certainty of a present conscious communion with the inhabitants of the spirit-world*. In this sense Sanchonianthon and Zoroaster—Isaiah and Daniel, Pythagoras, Socrates and Plato were spiritualists. And Jesus was a very distinguished *Hebrew spiritualist*, conversing with Moses, Elias and the angels. The apostles and first martyrs were spiritualists. Irænæus, Justin Martyr, Origen, and Cyprian were spiritualists.

Bishop Hall wrote "So sure as we see men, so sure we are that holy men have seen angels." And thus Archbishop Tillotson—"The angels are no more dead or idle than they were in Jacob's time or in our Saviour's, and both good and bad spirits are each in their way busy about *us*." Bishop Beverage contends that "though we cannot *see* spirits with our bodily eyes, we may do so when they assume, as *they sometimes do*, a bodily shape."

Baxter in reference to apparitions, says—"I have received undoubted testimony of the truth of such." John Bunyan was a thorough spiritualist.

Dr. Johnson thus writes:—"That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations." Addison speaks of such belief as "confirmed by the general testimony of mankind." Isaac Watts in allusion to the text, "if a spirit or an angel had spoken to this man," &c., affirms that "a spirit here is plainly distinct from an angel;" and asks, "What can it mean but an apparition of a human soul which has left the body?"

Savonarola, Bruno, Tasso, Roger Bacon, Bœhmen, Melancthon,

Tillotson, Joan of Arc, Swedenborg, George Fox, and Ann Lee were spiritualists.

It came out in a London paper, in the evidence given at the trial of D. D. Hume, the medium, that "he had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Hume says that all his life he has never taken a farthing of pay for his *seances*."

It is worthy of repetition therefore that the *brains of the world*, have been and are spiritualists. A late London journal mentions the following among others.

Archbishop Whately; W. M. Thackeray; Professor De Morgan; Professor Wm. Gregory, of Edinburgh; the Poet Laureate and his brother; Mrs. Browning and Gerald Massey; William and Mary Howitt; Mr. and Mrs. S. C. Hall; Catharine Crow; Lord Lytton; Robert Chambers; Rev. J. G. Wood, the eminent writer on natural history; Lord Lindsay; Lord Dunraven; Lord Adair; Dr. Gully, of Malvern; Dr. J. J. Garth Wilkinson; the late painters, Blake and Flaxman; Hiram Powers, the sculptor; A. R. Wallace; Dr. Ashburner; Baron Reichenbach; Miss Martineau; Dr. Elliotson; C. F. Varley, C. E., F. R. S.; Signor Damiani; the late Sir Charles Napier; Kossuth; Garibaldi; Mazzini; Victor Hugo; Guizot; Jules Favre; Lord Lyndhurst; the late Rev. Isaac Taylor; Rev. Dr. Jabez Burns; Dr. Campbell; A. Boutlerow, Professor of Chemistry in the University of St. Petersburg; Captain Burton, the traveller; Hon. George Thompson, and Leon Favre, the Consul General of France.

Among noted spiritualists in this country, are Judge Edmonds; Judge Lawrence; Judge Ladd; General Banks; Hon. Benjamin F. Wade; ex-Senator Harris; Wm. Lloyd Garrison; Professor Brainard; Senator Fitch; Senator Stewart; Epes Sargeant, the author; Trowbridge, the astronomer; Professor Worthen, State Geologist of Illinois; Hon. Robert Dale Owen, &c., &c.

Spending a day a few years since with Emerson, our American Plato, the conversation turning upon spiritualism, he said that pressure of study had prevented him from investigating the special phases of the phenomena—adding—"the universe is to me one grand spiritual manifestation!" "Mrs. Emerson," said he, "believes in the ministries

of spirits and angels quite as fervently as did Swedenborg." What Emerson is to America, Von Fichte is to Europe. This eminent German philosopher, Immanuel Herman Fichte avows his convictions that these phenomena are produced by spiritual beings. He is a son of the distinguished Johann Gottlieb Fichte, the contemporary and intellectual peer of Kant. The son shows himself the inheritor of the father's genius. It is satisfactory to learn that he had been led by his own independent psychological investigations to conclusions similar to those which the revelations of the seers and mediums of Spiritualism imply. Presented a copy of Prof. Hare's work, entitled "Spiritualism scientifically demonstrated," by Gregor Constantin Wittig, he returned the following reply :

"STUTTGARDT, July 7th, 1871.

"My Dear Sir : Accept my warmest thanks for Hare's work, which had you not sent it to me, would probably have escaped my notice. I made myself acquainted with its contents without delay, and can state the following as being my present impression in relation thereto. As to its revelations concerning the world beyond, they seem to me to be of the highest importance, because they not only, at least for the most part, harmonize with those which have been given by other spiritual seers, but because they are intrinsically reasonable, *Godworthy* and truly cheering. I myself have the greater reason to think them valuable, as they essentially agree with the principles of my own psychological investigation, which is entirely independent of them. I refer to that which is really essential and decisive, laying aside a great deal that is unessential in these "revelations," (such as the demonstration of the existence of spiritual spheres which are said to surround our planet,) &c.

"As to my present position with regard to "Spiritualism," I had an opportunity last year of becoming acquainted with its phenomena and testing them repeatedly. This was through my personal acquaintance with Baron Gldenstubbe and his sister, who spent the winter of 1869--1870 at Stuttgart, and who honored me with their full confidence. *I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of a superhuman influence.* * * * I feel deeply interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view. I shall therefore be grateful to you if you will continue your communications, and I assure you and your worthy friend, Councillor Aksakow, of my most grateful appreciation of the indefatigable zeal with which you so perserveringly devote your powers to that cause.

"Yours with high respect,

"J. H. VON FICHTE.

"TO MR. GREGOR CONSTANTIN WITTIG, Breslau."

The straightforward testimony of a man like Fichte outweighs the ignorant carplings and sniffing platitudes of a legion of Troy pastors. Most *certainly*; the brains of the world are spiritualists—and the bigots of the world are evangelical Christians!

The English testimony* cited, would have been worthy of consideration, had Mr. Tebb really known anything about spiritualism in America. A hasty railway run through a country is not just the way to even "guess" at the number of spiritualists.

Mr. Tebb was keenly reviewed and reprov'd for his incorrect estimate.

"Judge Edmonds," a venerable gentleman whose intelligence and veracity were never questioned, has *not* said the "number of spiritualists was between five and six millions."† Some of the old Church Fathers regarded it right to "lie for the glory of God and the Church." The infection lingers. Judge Edmonds, considering the estimate made by Catholic bishops, and the statistics laid down in our year-books, together with an extensive correspondence, put down the number of spiritualists in America at 11,000,000. Multitudes of *these* are in the Churches—especially the more liberal Church organizations.

That "Angels are a distinct order of intelligences"—and that those sent by God were *not* the "spirits of the departed"‡—are groundless assertions! If there had been any proof to sustain these positions the Doctor would have adduced it. The account of creation in Genesis stops with man. There is not a particle of Biblical evidence that God ever created a distinct order of beings calling them angels. Men, spirits, angels are used synonymously in the Bible. "Who maketh his angels, spirits," is the Psalmist's expression. (Ps. civ.) In the Patmos Revelation, the pastors of the seven Churches in Asia, are called angels. Matthew, Mark, Luke and John are called Evangelists—literally *good angels*. Treating of the spiritual communication, which Gabriel made to Mary the mother of Jesus, Luke calls him an "angel from God." When the same *Angelos*—messenger, was sent to Daniel, he was termed a "man"—the "man Gabriel." An immortal being of course; because it is said he was "caused to fly swiftly." (Dan. ix : 21.)

In the resurrection account, Matthew says the stone was rolled back by the "angel of the Lord." (Matt. xxviii : 2.) Mark assures us that the women—"entering into the sepulchre saw a *young man* sitting on the right side clothed in a long white garment." (Mark

* Baldwin's Lecture, p. 25.

† Baldwin, p. 25.

‡ Baldwin, p. 25.

xvi: 1-7.) This "young man"—an immortal "clothed in white," delivered a message. Though a "man," or the *spirit* of a man, he was also an angelic messenger. The rolling away of the stone was a splendid "physical manifestation" by spirits.

That "innumerable company of angels" and "spirits of just men made perfect" mentioned by Paul, did not mean "different orders of spiritual existences," but different gradations of the *same order* of spiritual existences. First "the blade, then the ear, and then the full corn in the ear"—so, in the divine order, first the infant, then the man, then the spirit, the angel, the archangel, the Arsaph. As acorns precede oaks, so do men angels. And all through the past as in the *present*—immortal men, *spirits—angels*, have held conscious converse with mortals. This is denied however by atheists, deists, and Troy pastors!

Referring to his child in the spirit world, the Rev. Dr. Baldwin says "I say of him as David said of his boy, '*I shall go to him, he shall not return to me.*'"

How unlike the good, sincere John Wesley. On page 407, of his "sermon on faith," he says "It is a pleasing thought that some of these human spirits, attending us with, or in the room of angels, are of the number of those that were dear to us while they were in the body." *This not a true quotation; as to words or meaning*

There were sound psychological reasons why David's boy should "not return to him"—a father wicked, murderous and licentious—a father who danced in a state of nakedness—and who had contracted the most loathsome disease known in medical jurisprudence. Dr. Warren in his "Household Physician," says David left on "record in the 38th Psalm, a most graphic description of tertiary syphilis experienced in his own person." In this Psalm David exclaims:

"There is no soundness in my flesh: neither is there any rest in my bones because of my sin—my wounds stink, and are corrupt because of my foolishness,—For my loins are filled with a loathsome disease: and there is no soundness in my flesh,—My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off."

Mark the phrase—"My kinsmen stand afar off"—there was no sympathy—no magnetic attraction! "He shall—*will*—not return to me." The child from choice "*stood afar off*" just as does a temperance man from a vile brandy den.

It is a "significant fact," writes Dr. Baldwin "that all the literature of spiritism has not added a new thought to the world of mind."

Though no reasoner, this *pastor* excels in assertion and inflated arrogance. Has he read the hundreds of published volumes treating of spiritism? If not, he could neither competently nor honestly pronounce such a sweeping judgment. To turn the edge—has he?—have Baptist theologians given the world a new thought? Pointing to Judean sepulchres, re-chewing Syrian husks, snuffing “Dead Sea” breezes from afar and singing

“Where now are the Hebrew children?”

how *could* they give the world any fresh thoughts or original ideas!

As an offset to Mr. Baldwin's one-sided quotation from the *New York Tribune's* review of Robert Dale Owen's, “Debatable Land,” we furnish the following extracts from an impartial and manly review in the *New York Times* of January 27th:

“In weighing the value of Mr. Owen's testimony we should recollect that he is a gentleman of mature years and wide experience; that he has been engaged during the greater part of his life in active affairs, and has, by general admission, shown unusual sagacity; that he has been Minister of the United States to a foreign Power, was Military Agent during our late war for the State of Indiana, and subsequently, in conjunction with Judge Holt, a United States Commissioner on Ordinance and Ordinance Stores. It must be allowed that there is evidence to show that Mr. Owen is a shrewd, deliberate man of business, and that, in his case at least, profound convictions regarding spiritualism do not unfit a person for the practical conduct of life. If it be said that he is rational on all other subjects but a monomaniac on this, what are we to say of the other witnesses who give concurrent and affirmatory testimony with himself? Are they, too, monomaniacs? And are the Committee of the Dialectical Society to be put down in the same category? It must, we apprehend, be conceded that were the subject any other than that of spiritualism, the statements of the Committee, after their two years' researches, would be thought almost conclusive. At all events, they would be held by any judicial reasoner to outweigh any amount of contrary persuasion by superficial or non-investigating dissidents.

“If these spiritual manifestations are, in truth, impossible, it must be owned that the amount and character of testimony to the contrary is very astonishing, and that the delusion, if such it is, bids fair to become the most gigantic example of widespread hallucination ever known in the history of the race. * * * Probably nothing has ever occurred among mankind that has been so persistently laughed at as this whole subject of so-called spiritualism; and yet, if we are to believe Judge Edmonds, there are no fewer than eleven millions of spiritualists in the United States alone. Mr. Owen, while admitting that he has had less extended opportunities to make the calculation than Judge Edmonds, places the number at 7,500,000.”

Near the close of this Trojan clergyman's pamphlet, he gives vent to a most heart-rending wail over the Bible! I cannot spill tears with those who thus weep; Brother Baldwin, brush away those pearly

drops and be of "*good cheer*." Truth is eternal. Principles never perish. Toggle the book, little as possible, for scientists and scholarly sinners(?) think it queer that fallible priests should be everlasting tinkering and revising the "infallible word of God."

But listen to the wail: "Moreover, spiritism is now chiefly employed *in destroying confidence in the Bible, and promulgating exploded heresies*." * * * "Spiritists deny the Bible." You hear from them "the most bitter sarcasms—the fiercest denunciations—the keenest ridicule—the most strenuous denials—of portions of the same Bible." As a Spiritualist, I believe the Bible—believe it according to my individual interpretation. This is a Protestant's privilege. I believe the Bible was written by inspired men—believe the histories in those biblical books, to be histories; the laws to be laws; the proverbs, proverbs; the psalms, psalms; the parables, parables; the visions, visions; the dreams, dreams; the truths to be truths; and the *errors* to be errors—I believe *all* recorded therein that is reasonable and rational. Does the Rev. Dr. Baldwin believe more?

True, orthodox Christians assure us that the "Bible is plenarily inspired"—that it is the "infallible word of God," and the only sure guide to "faith and good works." Permit us then to turn inquisitor.

Does the Doctor believe the Bible—*all* of the Bible to be the holy and infallible word of God? Whatever his real convictions, he dare answer only in the affirmative. Take as a sample, then, these passages:

"I, the Lord, thy God, am a jealous God." Ex. xx : 5.

"They provoked him to jealousy with strange gods." Deut. xxxii : 16.

"He is a jealous God." Josh. xxiv : 19.

"God is jealous, and the Lord revengeful." Nahum i : 2.

"And provoked the Lord to anger." Judges ii : 12.

"I will tread down the people in mine anger and make them drunk in my fury." Isa. lxiii : 6.

Are these characteristics of the infinite God, whose goodness, wisdom and power are manifest in nature? Is he addicted to such furious anger? Is he so shamefully jealous? If the same disposition were exhibited in mortals, they would be considered unsafe monsters. But say the clergy—when the Bible speaks of God's "jealousy," "fury," "anger," "wrath" and "repentance," it is to be understood metaphorically. This is priestly pettifoggery—nothing more. Absurdities are quite as often involved in the metaphors, as

in the literal language of the scriptures. Such, for example, are the following :

"*Issachar is a strong ass.*" Gen. xlix : 14.

"*Thy navel a strong goblet.*" Song of Solomon.

If as commentators say, this "amorous" Song referred to and symbolized the future Christian Church, so much the worse for the institution, as the Song is little more than a chain of obscene metaphors !

Does the Doctor believe the Bible account of David ? that he was really a "man after God's own heart," and a "*prophet* of God ?" Acts ii : 30.

If so, he must necessarily accept his theological principles and the practical lessons of his life, for he says of himself positively, "I have kept the ways of the Lord * * * and as for his statutes I did *not* depart from them." II Sam. xxii : 22, 23.

And yet, this David was not only a *murderer*, crimson with the blood of thousands ; but he charged Solomon to bring Joab's "hoar head down to the grave in blood." I Kings ii : 1, 6, 10.

He was a *liar*, lying most egregiously to Ahimelech. I Sam. xxi : 8.

He was a *hypocrite*, pretending to insanity, letting "the spittle fall down upon his beard." I Sam. xxi : 13.

He was grossly *indecent*, for he danced before the Lord in a state of nudity." II Sam. vi : 20.

He was mercilessly *cruel*, for when he had captured the cities of the children of Ammon, "he brought forth the people that were there, and *put them under saws*, and *under harrows of iron*, and *under axes of iron*, and *made them pass through the brick-kiln.*" II Sam. xii : 21.

He was a *trafficker* in mutilated flesh ; for dickering about human prepuces, he finally bought a wife, paying therefor "two hundred *foreskins.*" I Sam. xviii : 27.

He was a *polygamist* and an adulterer, killing Uriah the Hittite, that he might take his wife. II Sam. xii : 8, 9.

And notwithstanding David was a nude dancer, a trafficker in flesh, a brazen liar, a libertine, a warrior, and a lecherous old murderer ; the Rev. Mr. Baldwin of Troy believes he "kept the ways of the Lord"—was a "man after God's own heart," and a holy "prophet !"—believes it because the Bible says it.

Permit us to be categorical. Does Dr. Baldwin believe that God in his wrath drowned all the old world but "eight persons?" that in a fit of anger he rained upon a city "fire and brimstone;" that he sent his destroying angel and killed the "first-born" in every house, and ordered that children who struck their parents should be "put to death?" (Ex. xxi : 15).

Does he believe that the Lord made coats of skins to clothe Adam and Eve? (Gen. iii : 21); that he smote the people in his wrath, while yet the flesh of the quails was between their teeth? (Num. xi : 31); that he swore he would take the people away with hooks and their posterity with fish-hooks? (Amos iv : 2); that the Lord deceived the prophet? (Jere. xx : 7); that he opened Rachel's womb? (Gen. xxx : 22); that the priest should charge the woman * * and the Lord make the thigh to rot and the belly to swell? (Num. v : 21); and that he threatened to dash their infants in pieces and rip up their women with child? * Hosea xiii : 16.

The Bible ascribes all these threatenings—all these vulgar, absurd and wicked doings to God—*doings* and *deeds* that infinitely better become that imaginary, omnipotent devil! Such blasphemies *in* the Bible or out, spiritualists repudiate and deny.

"Spiritism," says this Baptist pastor, "degrades the Lord Jesus Christ." No, sir! It is you evangelical Christians, who unwittingly "degrade" Jesus by bringing him down through the diseased "loins" and syphilitic "*seed* of David." Acts xiii : 23; John vii : 42.

Like other "gentlemen of the cloth," utterly reckless of truth, this Baptist pastor assails Victoria C. Woodhull, misrepresenting and misquoting her. We give the Doctor's version, and then the passage from the authorized speech as printed and now lying before us.

What Dr. Baldwin says Mrs. Woodhull said in New York :

"Yes, I am a free-lover! I believe I have an inalienable right to change my husband every day, if I like. I trust I am understood, for I mean what I say, and I say what I mean."[†]

* There are passages either too offensive or demoralizing to appear. They would spot and blot any modern book or pamphlet. "To the pure," all such references and teachings are the more impure! Christian readers and others wishing to find some of these texts in the "infallible word of God," may turn to Lev. xv : 33; xxxii : 1; Deut. xxiii : 1, 2; Deut. xxiii : 12, 14; Num. xxxi : 9, 40; I Kings xi : 1, 5; Ezekiel iv : 9, 40; Ezekiel xvi chap.; Isa. iii : 17; Ezekiel xxiii : 21; Ex. xii : 35, 36; Deut. xx : 16; vii : 2; xii : 6, 15, 17; Gen. xvii : 14; Josh. vii, x, xx; Judges iii : 15; I Sam. xv, xvi; Ps. cix, cxxxvii; II Sam. xxi : 1, xxiv : 1; II Chron. xviii : 21.

† Baldwin's pamphlet, p. 30.

What Mrs. Woodhull *did* say in her New York speech :

"I have an inalienable, constitutional and natural right to love whom I may, to love as long or as short a period as I can, to change that love every day if I please ; and with that right neither you, nor any law you can frame, have any right to interfere."*

Such interpolations and misquotations may comport with Baptist honesty and Baptist morality ! Spiritualists, thank God and the good angels, have a higher standard. They never sing

"Jesus died and paid it all—
All the debt I owe."

It is no miracle that the clergy of the country are losing caste—that their influence is constantly lessening with the more intelligent classes. A false theology has so benumbed and warped their original integrity that few of them, where religious matters are concerned, are to be trusted. Sorrowfully, yet sensibly exclaimed the old prophet, "Thy priests, O Israel, are like the foxes in the desert."

Gen. Lee of revolutionary memory, after bequeathing his soul to God, put the following into his will concerning his body :

"I desire most earnestly that I may not be buried in any church or church-yard, or within a mile of any Presbyterian or Anabaptist meeting house ; for since I have resided in this country, I have kept so much bad company when living, that I do not choose to continue it when dead."†

I am no apologist for Mrs. Woodhull. If I rightly interpret the language, she has enunciated many sentiments of which we do *not* approve—many others that we do. What of it ? She is of age, and is alone responsible for her positions. Speech and press are free. Spiritualists acknowledge no leader—subscribe to no creed—bow to no Pope ! Whether in private or public, Mrs. Woodhull is authorized to speak only for herself. Like James G. Birney in the morning of the anti-slavery movement, she is an agitator. Her bravery and enthusiasm are worthy of admiration.

Why did not Mr. Baldwin quote the following from the same New York speech :‡ "*To more especially define Free Love I would say that I prefer to use the word love, with lust as its antithesis, love representing the spiritual and lust the animal.*" * * * "*I believe in the family, spiritually constituted, expanded, amplified, and scientifically and artistically organized as a unitary home.*"

* Woodhull's speech, p. 23. † Washington and his Generals, vol. ii., p. 169.

‡ Mrs. Woodhull's speech, pp. 40-42.

"Free-loveism is simply spiritism gone to seed," writes this D. D. Did he think so when the notorious Rev. I. S. Kalloch of Boston was occupying his pulpit? Again he says: "The leading free-lovers are spiritists." The statement is *false!* and whether made through ignorance or malice is alike inexcusable. It is certain that the leading "free-lovers" and blatant "communists," in Germany, France and this country, are either bold atheists or Bible Christians. Even the lauded John Milton was a stout apologist for polygamy.

Not dwelling upon the "free-love" practices of the "Holy patriarchs," Abraham, Jacob, Lamech, David and the "wise man" Solomon with his 700 wives and 300 concubines, we pronounce it clearly evident to the student of history, that "free-love" has ever been connected with Christianity. It cropped out even in Apostolic times; hence Paul writes: "It is reported commonly that there is *fornication* among *you* (Corinthian Christians), and such fornication as is not so much as named among the Gentiles." Cor. v: 1.

The Emperor Adrian in a letter to Servianus, as given by the historian Vospiscus, wrote: "There is no Presbyter of the Christians who is not either an astrologer, a soothsayer, or a minister of obscene pleasures."

Tacitus tells us the Christians "were held in abhorrence for their crimes and low social vices." Annal xv: 44.

Eusebius admits that a certain sect of Christians "committed adultery, incest and other flagrant crimes in their secret love-feasts." He further declares that certain "infamous women, privy to criminal acts, admitted that in their very churches they committed licentious deeds."—Hist. Eccles. lib. v. c. 1. Church history abounds in such testimony.

Eastern Christians still practice polygamy. The missionary, Rev. Dr. David E. Allen, admits that Episcopalians, Presbyterians, Baptists and Congregationalists allow their heathen converts an unlimited number of concubines. These are Dr. Allen's words: "The heathen convert is permitted to retain his marital relations with *all* his wives. * * * As to whether he may or may not cohabit with these different wives will be left entirely to him and to them according to their views of duty."

When in Asia Minor a few years since, we were several times pointed to christian converts from Islamism, who were permitted a "plurality of wives." With these damaging *facts* before us—and

"their name is legion"—this clergyman has the cool impudence to charge "free-love," meaning *lust* upon Spiritualism. A Spanish proverb says—"Wash your own soiled linen before going off to hunt for linen!"

That a few thoughtless scribblers, professing some knowledge of Spiritualism, have written carelessly upon the "social question," is true. These have been criticised and rebuked by the more substantial, representing the great body of Spiritualists.

As a phenomenon, or as the science of spirit-communion, Spiritualism is no more responsible for the teachings of erratic theorists than was the Apostolic John for the notions of the Gnostics, or Jesus for the moral defection of Judas.

Love is of God; and in its very essence pure, Platonic and *free*. Lust pertains to the Adamic nature—and, to use the apostle's language, is "earthly, sensual and devilish." Spiritualism is directly the antipodes of sensualism, materialism, and sectarianism. Its principles, rightly understood, are the same as those taught and practised by the "Good Shepherd, Jesus." As a religious philosophy, it is the sweetest answer to prayer; the unfailing comfort of the mourner; the living testimony of immortality, and eternal progression!

I Timothy iv: 1, 2, 3 is quoted by Bro. Baldwin as bearing against Spiritualism: "Now, the spirit speaketh expressly, that in the latter times *some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry!!!*"

This passage—because of the phrase "*forbidding to marry*"—was formerly used as a Protestant cudgel to bruise the theological heads of Catholics. Now, it is applied to Spiritualists. What a handy *book*, this Bible! Each sect finds therein a "thus saith the Lord" for "our side." Some Spiritualists, thinking these Pauline words applicable to modern Christians, give this exegesis. "Now the spirit"—the spirit of inspiration—"speaketh expressly that in the latter times," say the 18th and 19th centuries, "some" perhaps a majority of Christians, "shall depart from the faith," faith in the paternity and maternity of God, in the brotherhood of man, in spiritual manifestations, "all things in common," purity of life, &c.—"giving heed to seducing spirits"—the spirits of pride, fashion, selfishness, lust, wealth, monopoly and costly churches—"and the doc-

trines of devils," that is, total depravity, trinity, vicarious atonement, and endless hell torments—"speaking lies in hypocrisy"—lying as they *do* about Spiritualists, Shakers, Radicals and Liberalists generally—"having their consciences seared as with a hot iron"—as is continually exemplified in the conduct of crafty priests. Paul has our thanks for this wonderful prophecy, touching the "falling away"—the real status of evangelical christianity to-day!

"With what measure ye mete it shall be measured to you again," said Jesus. Therefore slightly changing a few words on page 31 of the "witch pamphlet," we hand back to the Rev. Mr. Baldwin his own impious language.

"Finally," Baptist Christianity "does no practical good. Where are the drunkards it has reformed? the degraded it has elevated? the ignorant it has instructed? * * * Is not its animus arrogant, pretentious, illiberal, denunciatory, fierce? I affirm that it has made no good man or woman better; and that it has made many others more conceited, more self-complacent, more uncharitable towards those who differ from them, than ever they were before. It loudly professes liberality, and yet is most intolerant, illiberal and bigoted itself. "By their fruits ye shall know them; do men gather grapes of thorns? or figs of thistles? Even so, every good tree bringeth forth good fruit, and *every evil tree bringeth forth evil fruit.*"

This clergyman of Troy is a Calvinistic Baptist. What have been the "fruits" of Calvinism? Before our eyes lies an Evangelical work with the following title:—"A declaration for maintaining the true faith, held by all Christians, concerning the Trinity of Persons in one only God, by John Calvin, against the detestable errors of Michael Servetus, a Spaniard, in which it is also proved that it is *lawful to punish heretics, as this wretch was justly executed in the city of Geneva.* Printed at Geneva 1554." In a letter dated February, 1546, Calvin says,—“If Servetus come to Geneva I will exercise my authority in such a manner as not to allow him to depart alive.” In another of September 30th, 1561, he writes,—“Do not fail to rid the country of such zealous scoundrels, who stir up the people to revolt against us. Such monsters should be exterminated, as I have exterminated Michael Servetus, the Spaniard.” This is the real genius of Calvinism.

The deadly virus lingers in the Baptist churches of to-day.

If Catholic swords have drained Protestant blood, Protestants

in turn have persecuted unto death. As an American, I should feel quite as safe in the hands of a Catholic as a Baptist Pope. Protestantism has many little Popes.

Read the history of Queen Elizabeth. Study the horrible secrets of that English Inquisition, known as the High Commission Court and the Star Chamber. Through it heretics and scholarly free-thinkers were brought to the block. In after years John Bunyan was imprisoned, George Fox hunted and vilified, and Ann Lee banished. Persecutions, fetters, dungeons, fires, swords and inhuman butcheries have ever been the attendants of Christianity. And what is more—these red-handed Christians have justified their murderous proceedings by quoting the commands of Scripture, "If thy brother, thy son, or the wife of thy bosom * * * say, let us go and serve other gods, * * * thou shalt surely kill him; * * * thou shalt stone him with stones that he die." Deut. xiii: 6, 10.

"If any man or woman be a wizard or witch, that is consult 'familiar spirits,' they shall surely be put to death." Ex. xxii: 18.—Lev. xx: 27.

"If any child or children, above sixteen years old, and of sufficient understanding, shall curse or smite their natural father or mother, he or they shall be put to death."—Ex. xxi: 15, 7.—Lev. xx. Also, "a stubborn and rebellious son, above sixteen years of age, which will not obey the voice of his father or the voice of his mother, * * * such son shall be put to death." Deut. xxi: 18, 21.

That reigning Protestant Christian, Henry VIII, issued in harmony with Bible commands, this edict:

"If any person, by word, writing, &c., do preach, teach, or hold opinions, that in the blessed sacrament of the altar, under form of bread and wine, after the consecration thereof, there is not present, *really*, the *natural body and blood of our Saviour, Jesus Christ*, or that *in the flesh, under form of bread, is not the very blood of Christ*, or that *with the blood, under the form of wine, is not the very flesh of Christ*, as well apart as if they were both together, then he shall be adjudged a heretic, and *suffer death by burning*."*

"His dearest flesh he makes my food,
And bids me drink his richest blood."

Does some Baldwinian apologist say this was *not* Christianity. The unauthorized assertion is denied. It was, it *is* Christianity.

* Pickering's Statutes, vol. iv, p. 471.

Based upon a "jealous" and an "angry" God it naturally and legitimately promotes just such individual and unnatural wickedness.

When persecuting, "Bloody Mary"—a devoted Christian by profession—was reproved for those merciless butcheries perpetrated for Christ's sake, she replied—"As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the Divine vengeance by burning them on earth."

And permit Sectarians to accomplish the priestly aim of putting "God"—a Trinitarian God—into the Constitution, and Spiritualists, Shakers, Israelites, Unitarians and Radicals would speedily be denied their "civil rights"—a reign of religious terror would be initiated—and mediums, branded as "witches and wizards," would be persecuted, banished, or "put to death," according to the command of God by Moses.

Wherever Christianity has gained the most power it has most obstructed the march of civilization, as in Spain and Italy. Guizot, the great historian of civilization in France, tells us that "when any war arose between power and liberty, the Christian Church always planted itself on the side of power, against liberty." This Churchal Christianity in our midst is the importation of the dark ages—the horrid nightmare of the world! It is immoral in its tendency, for it sends good moral men to hell, and the life-long wicked to Heaven, if soundly orthodox. According to the Baptist belief a man may commit all manner of crimes, lie, swear, cheat, steal and murder, then comply with the "conditions of salvation" and swing from the gallows to glory.

Consult the records of capital punishment. Nearly every victim attended during the last weeks of imprisonment by the clergy, makes full confession, repents, believes, and with a spasm leaps from hemp to heaven! For proof, we are referred to the repentant "thief upon the cross"—and all closing up with the hymn—

"While the lamp holds out to burn
The vilest sinner may return."

Some of the most distinguished scientists and learned jurists in this nation are Deists—disbelieving in immortality, revelation and the miraculous conception. This, on churchal grounds seals their damnation! Paine, Franklin and Benjamin Rush were infidels. Madison, designed by pious parents for the pulpit, becoming skeptical,

avowed his Deism. Adams was a Unitarian, Jefferson was an outspoken unbeliever in the Christian dogmas of the Church, and Washington, responding to an address of clergymen, positively declined to express accord with evangelical theology; and the Rev. Dr. Abercrombie, whose church Washington attended, declared afterwards that Washington was a Deist.

The immortal Fathers of our country were Theists. Abraham Lincoln was an "Infidel." He made no profession of Christianity. He had no "saving faith in the atoning blood of the Lord Jesus." He was neither converted, "born again," nor baptized. He joined no Christian Church,—and yet, was hurled with a "fell shot" from a Theatre into Eternity!! And if Dr. Baldwin's Baptist creed be true, Lincoln, our martyred President, is in hell—wailing this moment with the *damned in hell!* If so, let it be my doom. I would prefer hell—whatever it may be—with Lincoln, Franklin, Jefferson, Adams, Madison, Washington, Shakespeare, Byron, Burns, Shelley, Edgar A. Poe, Humboldt and the whole galaxy of political, intellectual and moral lights of the world, to that little jasper-walled heaven of the Sectarian Christian, where a few lonesome, long-visaged saints, saved through another's merits, wave palms and serenade the Jewish Jehovah forever! Orthodox Christianity with its fanaticism, superstition and cramping creeds is rapidly sinking into hopeless decrepitude and remediless decay. It has failed to save the world. Professing Jesus, it has practised Moses. Its sun is setting—its corpse awaiting burial.

Under the influence of science, liberal scholarship, and free criticism Spiritualism has become the growing religious thought of America. Distinguished clergymen are yielding the ground. Some have already flocked to our standard. Others are on the way—victory is at our doors!

We close the hurried review by recommending to Dr. Baldwin a prayerful perusal of the Rev. T. K. Beecher's sermon upon Spiritualism, delivered recently on a Sunday evening, in Elmira, New York.

"Spiritual manifestations, are, so far as I know," says Mr. Beecher, "in agreement with Scripture and observation and sound sense.

"We are all of us mediums. Our bodies, curiously and wonderfully made, are acted upon by forces intelligent, passionate and mysterious.

“We find the woman of Endor usually and *improperly* called a witch. She did not know Saul until after her incantation, when she became clairvoyant, as we should say, and recognized the King through his disguises, and brought him a message from Samuel. * * There is no nation under Heaven of whom we have any historic record that has not preserved more or less testimony, that certain men or women have been inspired by gods or possessed by spirits. Are we wise when we toss the head and say Superstition! Ignorance! Darkness! Is it absurd to believe in Spiritual manifestations merely because we are accustomed to the manifestations of one spirit at a time? * * Deny everything and demand proof. Close every sense by which a Spiritual impression can come in, and leave open only those senses by which physical forces can make themselves known, and I promise to any man perfect success in attaining to the comfortable estate of the ancient Sadducees. You can prove to yourself that there is neither God, angel, devil, nor soul of man, nor resurrection, nor hope hereafter. And may God have mercy on your soul if you have any.

“There is very little doubt in my mind that the clamor and confusion and strife of opinion of these days are to be attributed largely to Spiritual influences. I have no sweeping condemnation to visit upon the teachings of these spirits, nor any sweeping praise to speak of the men and women who are the mediums by which they reveal themselves. But remember that all intelligent Spiritualists of the present day are accustomed to listen to the messages from the unseen world very much as you, my friends, listen to preachers. * * * * It seems as if any *man* who would give himself to thought and the reading of history and attention to the psychological mysteries that throng his own body, if he has not at the very first blinded himself by science falsely so called, will surely come to the conclusion, not that Spiritual manifestations are in themselves incredible and to be rejected, but that it is truly wonderful that we meet so few of them. Instead, therefore, of disbelieving everything until it is forced upon me by proof that I cannot get around, I incline to believe everything that I hear in the matter of ghosts and spirits, and reckon all the most marvellous stories true, until somebody takes the pains to prove them false. For “it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy and your young men shall see visions and

your old men shall dream dreams; and on my servants and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesy."

Finally, referring fraternally and tenderly to Dr. Baldwin and his theological sympathizers, we finish with Apostolic John's pathetic injunction, recorded in his first epistle—" *Little children, keep yourselves from idols.*" Amen.