

12/27/71 Wm

SPIRITUALISM ON TRIAL:

CONTAINING THE

ARGUMENTS OF REV. F. W. EVANS.

IN THE

Debate on Spiritualism

BETWEEN HIM AND MR. A. J. FISHBACK,

HELD IN OSCEOLA, IOWA,

COMMENCING NOV. 18, AND CLOSING NOV. 28, 1874.

— 1874 —

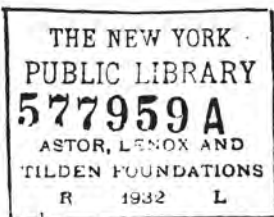
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PREFACE.

ABOUT the middle of last August, Mr. A. J. Fishback, of Sturgis, Michigan, came to Osceola, and delivered a series of lectures on spiritualism, creating considerable excitement in the community. On Sabbath evening, in a congregation of several hundred, he publicly challenged me to an oral discussion on spiritualism, although I was not present, had not given him the least provocation for such challenge, nor did I intend to. I was not inclined to accept the challenge, as I expected at the ensuing Conference of my Church to be appointed to another work, and did not know whether the people of my new charge would be willing to have me leave them at such time as might be appointed for the debate. Besides, I had not specially studied the scientific phases of spiritualism, and did not at the time feel able to afford the books necessary for an adequate preparation; nor did I wish to add to the severe mental labor with which my brain had been taxed for several preceding months. I felt the need of rest, and intended in a short time to

take the necessary recreation. But the friends, both of Christianity and spiritualism, urged me to accept the challenge—the former, because they feared that if I declined the cause of religion would be damaged; and the latter, because they expected, from the reputation of Mr. Fishback, that spiritualism would obtain a signal victory. Mr. Chaney, a prominent spiritualist, said, in the presence of several others, "That, in case I was sent to another charge, he would himself pay my expenses to Osceola." Being thus urged, I accepted, with the distinct statement that the debate must be published. The 18th of November was fixed upon for the commencement of the debate. I sent for over twenty dollars' worth of books, and devoted myself, day and night, to the work of preparation. The reporter, whom I employed, presented himself at the opening of the discussion, and Mr. Fishback agreed to join me in the publishing of the debate.

During the discussion some of the most intelligent sympathizers with spiritualism indicated that they were disappointed in Mr. Fishback's ability for debating, and, at its close, one of them told him that he would make "a better dancing-master than a debater." It was agreed upon between Mr. Fishback and myself that we would use the reporter's manuscript as a basis, and re-write our speeches, making them as strong as we could. The general belief, however, of the community was, that Mr.

Fishback would never allow his speeches to be published if he could help it. They were confirmed in this opinion by Mr. Fishback's repeated statement that he was not prepared, while I was, seeming to forget that there would have been no debate but for his impertinent challenge. That he was not satisfied with the results will appear from his letter of March 27th, in which he says: "You were well prepared; I was not. You went into the debate, intending to have it published; I consented, because I was compelled to, or lose my speeches."

After the debate Mr. Fishback remained in Iowa for some weeks, lecturing in various places. For a while I could not hear from him or learn where he was. The reporter wrote to me that he wished to send Mr. Fishback's speeches to him, but did not know where to send them. I then began to entertain fears that the general opinion of the community was correct, and that my late opponent did not intend to publish his speeches. As soon as I could learn where he was, I requested him to come to Osceola and write his speeches and compare them with mine, several of which were already written. He came, and I paid his expenses from Olin to Osceola, which amounted to thirteen dollars and some cents. I did this for the purpose, first, of securing the publication of his speeches; and, second, to give him an equal chance with myself. I am now well satisfied that if I had not

done so, he never would have written one of his speeches.

I am creditably informed that, while Mr. Fishback was here, writing his speeches, he complained greatly of the mental labor to which it subjected him, seeming to forget that it was the result of his own unprovoked challenge to a debate, for which he said he was unprepared; and that while he was running from place to place, delivering his stereotyped lectures, I was adding, to the work of months, a diligent and almost incessant toil in preparation; that after the debate, while he was still lecturing, I continued to labor, writing out my speeches, and that I was working as hard as he was all the time he was here writing. The difference between us, as I now believe, was, that I was writing, intending to publish, while he was writing, intending not to publish, if he could avoid it.

That he might the sooner enjoy the society of his family, I allowed Mr. Fishback to take copious notes of my speeches, and go home and write his three or four last speeches, to which I would have no opportunity of replying, as my speeches would be finished as soon as his. On applying to our manuscripts the rule furnished us by the publishers, we found they would make over eight hundred pages of printed matter. Mr. Fishback wrote to me, demanding that we cut our work down to three hundred and fifty pages. I immediately commenced

rewriting my entire portion of the debate, supposing, of course, that he would do the same; for I knew that neither of us could take twenty speeches, where the arguments of one speech would lap over into another speech, and where parts of the same argument would strengthen, and, in various ways modify each other, and cut them down to less than one-half their former length, and make them respectable, without rewriting them. When I came to write the second time, I found that I had not a single argument I could condense without destroying its force. Mr. Fishback had himself frequently said that my arguments were presented in as few words as they could be. The only way I could cut down my speeches was to throw out all my minor, though not unimportant arguments, and all repetitions of the same argument, which I had made for the purpose of keeping it fresh in the mind of the reader. I found, on rewriting, that my first speech would be of unproportionate length, unless I fell back upon the order of delivery in the oral debate. I, therefore, did so, feeling that we had the same right to return to that order that we had to leave it. I substituted the introduction in my first speech on the second question, which neither demanded nor received a reply, for the introduction in my first speech on the first question as being more appropriate. I also made two or three brief replies to notes I had taken from Mr. Fishback's speeches, as

he read them to me, and to which I was to reply if I wished. I then sent him a full synopsis of my speeches as far as written, with all the changes made, affording him ample opportunity for the most minute replies. I supposed that this would be in the highest degree satisfactory for the following reasons: 1. Giving him credit for the same mental industry I had myself; and knowing that he had not done one-fourth the amount of labor his challenge had caused me to do, I thought he would spare no pains to make our debate respectable. 2. We had agreed to make our work as strong as we could. 3. It would give him an opportunity to make the preparation he claimed he did not have in the oral debate. To my utter astonishment he wrote me declining to make any changes whatever in his speeches, except to throw out until he got them down to half of three hundred and fifty pages; at the same time accusing me of acting unfairly in making the slight changes I had. To this I made the following reply, the justice of which he virtually acknowledged in a subsequent letter: "In what respect have I acted unfairly? 1. Have I required of you any more labor than I have taken upon myself? 2. Did I not pay your expenses from Olin to Osceola, that you might have an equal chance with myself? 3. Did I not do all the corresponding with publishing houses, except one letter written by yourself, amounting to about sixty letters,

thereby allowing you to go forward and lecture, and make money for yourself, uninterrupted by such correspondence? 4. Did I not allow you to take home with you copious notes of my three last speeches, that you might make to them replies that I would have no opportunity of answering? 5. Have I not sent you a synopsis of my speeches containing all my arguments, with every single change made, that you might have ample opportunity of replying? 6. Was I not willing to allow you to have as many pages and words as I should have, although I spake far more rapidly than you did, and had over one hundred more pages in the reporter's hands than you had, and was, therefore, entitled to more words in the published debate than you were?" (Mr. Fishback's manuscripts cost him \$80, mine cost me \$135.) "How much more fairly could I have acted? It is universally conceded that the challenger should be particularly fair with, and generous to, the challenged. But I will leave it to any committee of candid and judicious men, whether, in this case, the fairness and generosity are not wholly on the side of the challenged party."

To give Mr. Fishback as little labor as possible, I wrote to him, April 16th, as follows:

"I do n't care how much you anticipate my arguments, provided you don't say Mr. Evans says so and so, when the 'preceding' revised speeches do not show that Mr. Evans said so; for the reader

would say at once the debate is not all here, and would be dissatisfied. You can say Mr. Evans will say so and so, or Mr. Evans may say so and so, without making the matter ridiculous, but not that Mr. Evans did say so."

I thought, in view of Mr. Fishback's challenge having caused me so much labor in preparing for the debate and in writing my speeches twice, it was as little as he could do to make the slight changes requested, and thereby save our debate from becoming a burlesque. In his reply, April 20th, he again declined making even the slightest change, and said: "I am willing to give you all the time you wish to arrange your speeches, or rather, to rearrange them, just in the order you *read* them to me." As it is said "the last feather broke the camel's back," so this piece of stupid arrogance and selfish egotism exhausted my patience. It was virtually a declaration that he would sit back at his ease, and require me to protract the wearying labor which had almost worn out my energies, and which was brought upon me by his egotistical and foolish challenge to meet him in a debate, for which he was not prepared; and all to accommodate his own selfish indolence, allowing him thereby to escape, in a measure, the consequences of his own imprudence and folly. He knew perfectly well that I would not subject myself to the toil of writing my speeches the third time. He also knew that I

would not sacrifice my self-respect by publishing my speeches with his under the circumstances. Being satisfied in my own mind that, do what I would, Mr. Fishback would, on some pretext or other, keep back his speeches, I wrote him that I regarded him as having backed out from the proposed publication, and that I should proceed without him. To this letter I have received no answer.

In his letter of April 18th, he says: "Now, Brother Evans, I can reduce my speeches to any number of words almost, and yet hold on to the points in debate." He here admits (although he seems ignorant of the fact) that his speeches contained a vast number of words and but few points, or that he had in them a vast amount of matter which did not belong to the debate, and which no man competent to conduct a respectable discussion would put into his speeches. My speeches, however defective in other respects, were not so wordy and pointless as he unwittingly admits his to have been; hence I *could not* "reduce my speeches to any number of words almost, and yet hold on to the points." I, therefore, had to rewrite. If the gentleman understood the significancy of his own admission, I do not wonder at his determination to avoid the publication of his speeches.

I call the attention of the reader to the following particulars, indicating the inconsistency of Mr. Fishback's course. 1. He publicly challenged me,

without any provocation on my part, to meet him in debate, leaving me no other alternative than to decline or accept. 2. After the debate, he said, both by word of mouth and letter, that he was not prepared for the discussion, thus admitting that he was chargeable with the impertinent folly of challenging a man to a debate for which he himself was not prepared. 3. If not prepared, why did he not, after I accepted his challenge, prepare himself? He had the same opportunity for doing so that I had. 4. But how comes it that he was not prepared? By his own admission he has been studying, lecturing, and debating on spiritualism for near twenty years; besides, he had, as he claims, the spirits to help him. He had come out of his second or third debate with Professor Braden a few weeks before. Now, with these facts before me, it seems strange that, at the close of the debate with me, he should come to the conclusion that he was not prepared. 5. If he realized that he was not prepared, why did he not avail himself of the opportunity I afforded him, of making up for his want of preparation by rewriting his speeches? The only possible answer that can be given is a want of mental industry, or a want of mental power, either of which is sufficient to disqualify a man from being a competent debater.

Although Mr. Fishback's speeches do not appear with mine, I do not think the reader will lose

any thing. I have not specially referred to each particular instance of phenomena adduced by him ; but I have presented theories in spiritualistic philosophy that will explain each and every one of them without the intervention of spirits. I have also, I think, presented and answered all the points set forth by him.

After Mr. Fishback's course had fully satisfied me that he did not intend to publish his speeches, I paid no further attention to the proportionate length of my speeches, but added some new matter, which will account for the increased length of my speeches on the second question.

I take great pleasure in acknowledging the competency of Mr. William E. Butler, of Leon, Iowa, and cordially recommend him to any who desire the services of a gentlemanly and first-class reporter. My thanks are due M. L. Temple, Esq., Chairman ; John Chaney, Esq., and Dr. W. R. Nugent, Associate Moderators, who, patiently and with great fairness to the parties and satisfaction to the audience, presided over the debate ; and also to the ladies and gentlemen who constituted the audience, for the good order maintained, and the careful attention given by them during the entire discussion.

I received valuable assistance from the following excellent works on spiritualism : Professor G. T. Carpenter's "Spiritualism Condemned ;" Elder

J. H. Waggoner's "Nature and Tendency of Modern Spiritualism;" "Spiritualism Self-condemned," published by W. S. Bosworth, Cincinnati; Lum's "Spiritual Delusions;" Emmons's "Spirit Land;" Marsten's "Modern Spiritism," and Dr. Douglas's "Spiritualism, Scientifically and Morally Considered."

Conscious that it abounds with many imperfections, yet sincerely hoping that it may do some good, I send forth to the public this, my first, effort at authorship.

F. W. EVANS.

OSCEOLA, IOWA, *June 10, 1875.*

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SPIRITUALISM ON TRIAL.

QUESTION FOR DISCUSSION.

The physical and psychological phenomena and teachings of modern spiritualism emanate from, and are produced by, departed human spirits, and are calculated, in their tendency and influence, to secure man's greatest good here and hereafter.

Mr. FISHBACK affirms, and Mr. EVANS denies.

FIRST NIGHT, NOVEMBER 18, 1874.

SPEECH I.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

WE have met to-night, I trust, for no vain display of polemic skill or selfish struggle for personal victory, but in the spirit of honest inquiry, to carefully and candidly investigate the phenomena, teachings, and effects of modern spiritualism, and to ascertain, so far as we may possess the ability, whether the system should be accepted as a useful truth, or rejected as a pernicious error. It will no longer answer to pass it by as "a question of no importance, which will soon die of itself." It rejects

the Bible as the Word of God, and the whole system of Protestant Christianity based upon it, teaching that the one is but the production of fallible human beings, inspired by the equally fallible spirits of dead men; and that the other is a mass of absurd and injurious superstitions, born in an age of ignorance, perpetuated by the blind intolerance and selfish bigotry of Churches, and which will give way before the advancing light of spiritualism, as the mist on the mountain melts before the advancing beams of the morning sun. Observation teaches that almost, if not all, who have embraced it, have lost all their former reverence for the Bible; have abandoned all the forms of worship, and repudiated all the religious ideas of obligation and faith in which they were educated from the days of innocent childhood.

Modern spiritualism is scarcely twenty-seven years of age, yet it boasts of over three millions of followers in the United States, besides hundreds of thousands in different parts of Europe, among whom are men noted for learning, influence, and talents. A system opposed to almost every element of the Christian religion, and possessing such wonderful powers of self-propagation, and which is rapidly forcing itself upon the attention of almost every community, can not be set aside by a few contemptuous expressions, and a determination to silently ignore it. It will not be ignored. It demands attention, and attention it will receive, whether we, who are opposed to it, are willing or

not. It is either a very great truth, replete with good, and one which all should receive, or a giant error, fraught with evil, and one which all should reject. My esteemed and talented opponent is here to affirm that "the physical and psychological phenomena and teachings of modern spiritualism, emanate from, and are produced by, departed human spirits, and are calculated, in their tendency and influence, to secure man's greatest good here and hereafter." The understanding between us is, that this proposition is to be discussed wholly on the basis of science and fact. He, being in the affirmative, will, of course, not be expected to support his proposition by assuming, or taking for granted, what may require to be proved. Nothing should be taken for granted but what is self-evident, for assumption is neither science, nor fact, proof, or argument.

The gentleman is to prove, 1. that "the phenomena of modern spiritualism emanate from departed human spirits;" 2. that the teachings of modern spiritualism emanate from the same source; 3. that these teachings and phenomena are "calculated to secure man's greatest good here and hereafter." A failure to prove either one of these points, involves a failure to sustain his proposition. He proposes to prove, first, the spiritual origin of the phenomena in question. The question is not whether there are phenomena or not, but whether or not these phenomena are produced by departed human spirits. It follows, then, that an effort to

prove the existence of certain phenomena will fail to meet the demands of the proposition, for we may admit the existence of the phenomena, and yet deny and require proof that they are produced by departed spirits.

My friend's first argument is based on the supposed possibility of spiritual intercourse. He assumes that if a spirit has power to leave the body and travel over a certain road to the spirit world, it has power to come back over that road to the place from which it started. I reply, that it does not follow, because an object may pass over a certain road to a certain place, that it must necessarily be able to return over that road to the original point of starting. To illustrate, the Mississippi River flows over a certain bed from its head to its mouth, yet my esteemed opponent will scarcely contend that it can flow back over that bed from the mouth to the head. Thus, we see, that an object may go from one point to another, and yet not be able, by any law of nature, to return by the way over which it had previously gone. Hence, a departed spirit may leave the body and go into the spirit world, and yet not be able, so far as we may know, to return over the same route by which it went into the world of spirits. Men who have emigrated from one country to another in this world, would gladly emigrate back again; but circumstances, over which they have no control, compel them to remain where they are. We are ignorant of the

condition of departed spirits, and know* not but that there may be a thousand circumstances rendering it impossible for them to return to the earth. Hence, we have no right to take it for granted, without proof, that they can return to this world simply because they have gone away from it. But even if it were possible for departed spirits to return, does that prove that they *do* return? There are many things I can do which I never have done, and perhaps never will do. The question is not whether they *can*, but whether they *do, come back*. Instead, then, of proving his proposition according to our mutual agreement, by science and fact, the gentleman resorts for proof to an assumed or supposed, but unproved, possibility, which, even if admitted, would fail to sustain his proposition.

He says that God, Jesus, and the Holy Spirit, each in person, comes back to the earth, and that the Holy Spirit has access to human hearts. Hence he infers that departed human spirits can return, and communicate with men in the flesh. I reply, 1. That God is infinite, and fills immensity with his presence. How, then, can he come back to a world which he has never left? But the God whom my friend recognizes is a limited localized God, who, in the transaction of business, is compelled to go from place to place. 2. The apostle, speaking of Jesus, says, Acts iii, 21: "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his

holy prophets since the world began." My understanding of this Scripture is, that Jesus will remain in heaven until the restitution of the world to God by the preaching of the Gospel, and the restitution of human bodies from the grave by the resurrection of the dead. Hence, this passage cuts off all argument based on any supposed return of Jesus to the earth prior to the resurrection. 3. Will you, Mr. Fishback, say to the audience that God the Father, Son, and Holy Ghost are different persons in the same sense that human beings are? and that they are human beings? If you say yes, we demand the proof. If you say no, your argument proves nothing. For the question is not what the Holy Trinity can do, but whether departed human spirits return and communicate with men on the earth.

He says that angels and devils can come to us. But their coming proves nothing, unless it can be shown that they are human spirits. He might as well say because these can come to us, the inhabitants of Jupiter can. It does not follow because one class of intelligences can do certain things that another different class can do the same. You will see that the gentleman has not even proved that departed spirits *can*, much less that they *do*, return to, and communicate with, the inhabitants of earth.

He says he proposes to prove spirit intercourse in two ways: 1. By the materialization of spirit. 2. By the spiritualization of man. What does he mean by the materialization of spirit, and the

spiritualization of man? Man is already, in this life, both materialized and spiritualized. Materialized in his body, and spiritualized in his mind or spirit. His body will never be any more material, nor his spirit any more of a spirit than they are now. If he means by these propositions that man's spirit is to be changed into matter, and his body into spirit, I join issue with him at once. Figure, divisibility, extension, and inertia are among the essential properties of matter; but they can not, by any law of nature, be transferred to, and belong to, spirit. Intelligence, consciousness, memory, and the power of voluntary action are essential properties of spirit, and can, by no law of nature, be transferred to, and belong to, matter. As they are so essentially distinct in their nature and properties, the transmutation of the one into the other is simply absurd. I have, I believe, noticed every thing the gentleman has advanced in support of his proposition. He affirms that the phenomena and teachings of modern spiritualism emanate from, and are produced by, departed human spirits. It was to be expected that he would present us with clearly defined phenomena, and then proceed to show that they were produced by departed spirits. But he has done no more than to assume that it is possible for a departed spirit to return to the earth, because, 1. It once left it; and, 2. God, Jesus, the Holy Spirit, angels, and devils come to it. Suppose we were to admit that departed spirits return, and even, in some special cases, communi-

cated with men, would that prove that they produced the phenomena and teachings attributed to them in the proposition?

By a mutual agreement, the Bible was not to be used as proof in the discussion of this proposition. In the absence of the Bible, we have no positive proof of the existence of any intelligence except God, outside of the human body. Hence, the gentleman has not proved, and can not prove, even the existence of the spirit, much less its return to the earth after the death of the body. Having nothing farther to do in the way of reply, I shall now present you with some negative arguments.

I. THE CLAIMS OF MODERN SPIRITUALISM ARE OPPOSED TO THE PRINCIPLES OF LOGIC.

Spiritualists say, "Here are phenomena which can not be accounted for on any known principles of science; hence, they must be produced by departed human spirits."

1. *This claim assumes that we know all the results which the known principles of science are capable of producing.* Have scientists applied to these phenomena every principle of science, and exhausted every possible method of their application in searching for the causes of these phenomena? If the gentleman says yes, he contradicts what would be the united testimony of the whole scientific world. They would say, without a dissenting voice, that the explanation of many phenomena not yet satisfactorily accounted for, and the introduction of new

inventions will, in the future, result from methods as yet undiscovered, of applying some of the principles of science that have been known for years. If he says no, he gives up his premises by admitting that these phenomena may yet be explained by some new method of applying the principles of science already known. The argument, then, assumes what can not be proved ; namely, that these phenomena can never be accounted for on any known principles of science.

2. *It assumes that we know all the principles of science that ever will be known.* If not produced by some principle known to science, may they not be produced by some principle as yet unknown to science, but which may be developed by future investigations ? If he says yes, he destroys the conclusion drawn from the spiritualistic premises ; for, if there be some unknown principles of science by which they may be produced, it does not follow that they are produced by departed spirits. If he says no, he claims, 1st, That there are no principles of science but such as are known ; or, 2d, That spiritualists know what those unknown principles of science are. The first claim would be contradicted by every scientist in the land, for all would declare, with united voice, that the known is but "as a drop in the ocean," compared with the vast unknown. The second claim would imply the most presumptuous egotism in assuming that they knew more than all the scientific men of the age, who have devoted their whole lives to searching for the

principles of science. If revealed to them by spirits, they would make no delay in publishing their revelations, as a thousand times more convincing than a mere appeal to unexplained phenomena. But what evidence have we that departed spirits know any more about the principles of science than scientific men in the flesh? It will be seen, then, that the claim is based upon the unproved assumption that we know all of science that we ever will know.

3. *It assumes that whatever can not be satisfactorily explained, must be the work of departed spirits.* The ancients could not explain the phenomena of thunder, comets, eclipses, bog-lights, etc.; hence, according to spiritualistic logic, they must have been the work of spirits. The Greenlander is ignorant of the cause of thunder; hence, he uses the same logic that spiritualism employs, and "says that it is produced by the spirits of two old women flapping seal-skins in the moon." But, says my friend, we now know the principles by which these phenomena are produced. So the men of coming ages may know, for all that can be proved to the contrary, the principles of science by which the phenomena of spiritualism are produced. You will see, then, that even if we could not explain all these phenomena, it would not follow that they must necessarily be produced by departed spirits.

4. *It assumes that there are no other than human spirits.* I would ask the gentleman if there are not other spirits besides human spirits by whom

these phenomena may be produced? If he says yes, he again destroys the conclusion drawn from the spiritualistic premises, for, if there are other spirits by whom these phenomena may be produced, it does not follow that they must be produced by departed human spirits. If he says no, we demand the proof that man is the only intelligence besides God in the universe. But spiritualism holds that man is but a link in the vast chain of intelligences reaching from the highest or infinite down to the lowest form of the finite. As spiritualists admit that there are various orders and grades of spirits, what evidence have we that these phenomena (if produced by spirits at all) are not produced by other than the spirits of dead men? But my worthy opponent may say, "They claim to be human spirits." Now, he and all other spiritualists admit that spirits will lie and deceive. Are human spirits the only lying and deceptive spirits in the universe? If he says yes, I demand the proof, and other proof than that of spirits who he admits will deceive and lie. If he says no, then I ask, what evidence have we that these hypothetical spirits are not the spirits of devils, or some other wicked intelligences who pretend to be human spirits for the purpose of deceiving and leading us from the truth? Thus, you will see that the claims of modern spiritualism, instead of being supported by science and fact, are based on four unproved assumptions. Unless presented with more positive testimony, we must, by the principles of logic, reject them.

II. THE CLAIMS OF MODERN SPIRITUALISM ARE IN CONFLICT WITH THE PRINCIPLES OF LEGAL EVIDENCE.

1. *They must be proved beyond a reasonable doubt.*

If the gentleman admits the possibility of being mistaken, he surrenders the question he has undertaken to prove, not that the phenomena of modern spiritualism *may*, but that they *do*, emanate from departed human spirits. He is here, then, not to prove this proposition to be possibly true, but to prove it to be an unmistakable fact. Let us illustrate: Mr. B. is arrested, and charged with murder. His counsel denies the charge. The prosecution replies, "Unless you can prove that C or D committed the murder, you must admit that it was committed by B." Would any intelligent jury find him guilty of murder on any such testimony as that? Here are phenomena which Mr. Fishback says are produced by departed spirits. I deny the claim. He replies, "Unless you can prove that they are produced by some law of science, or by devils, you must admit that they are produced by the spirits of dead men." Now, any one can see that such testimony no more proves these phenomena to be produced by departed spirits, than it would that the murder referred to was committed by B. The gentleman must prove his claim, not by hypothetical, but positive, testimony to be, not possibly true, but an unmistakable fact.

2. *Our opponents must produce their best evidence.*
Substitutional evidence is allowed in no court, as

it always implies the possession of superior proof. A case is in court concerning a portion of land. One of the parties says, "The land is mine; I have a deed that gives me possession." The court says to him, "Produce your deed." He replies, "It is at my house in the country; but I can procure a hundred witnesses to prove that I have such a deed." The court will refuse such substitutional testimony, and demand the deed as the best evidence. Our opponents claim to have spirit-power to produce certain phenomena. We say, "Produce the power." They reply, "It is not here; but we can bring a hundred reliable witnesses to prove that we have such a power." We have the right to rule out such substitutional testimony, and demand the *power itself* as the best testimony. The court will not go to the man's house to find the deed, but the man must bring the deed into court. We are under no obligations to go to the "circle" to find the power, but have the right to demand that they bring the power into the audience. The Church, in the days of Christ and the apostles, possessed the power to work miracles. The people demanded an exhibition of the power, and it was exhibited in broad daylight to assembled thousands. You ask for a like exhibition of the power now. We tell you we no longer have it, but refer you to historical testimony to prove that the Church once possessed it. The gentleman claims not that spiritualism was once in possession of spirit power, but that *it has it now*. Hence, we demand its

production as the best, and therefore, on the principles of legal evidence, the only admissible testimony.

III. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM ARE GROSS DECEPTIONS.

This, I presume, my friend will not deny. We have the testimony on record, 1st, of parties who have wrought some of their most wonderful phenomena, giving the best and most convincing tests, and who afterward denounced them as gross deceptions. 2d. Of parties who detected many of these manifestations (previously considered by spiritualists as most important and reliable) to be the result of trickery and deception. 3d. Of prominent spiritualists themselves. Moses Hull, in "Spiritual Rostrum," 1868, admits that a very great proportion of the spirit manifestations are unworthy of confidence. A. J. Davis, in "Present Age and Inner Life," page 197, admits that not more than two-fifths of the pretended manifestations are genuine. Many of the phenomena relied on as the best and most convincing proofs of spiritualism have proved to be false and deceptive. Those still relied on as proofs are no more wonderful or convincing than they were. Now, what evidence have we that they will not, sooner or later, be discovered to be as false and fraudulent as the phenomena already exposed?

SPEECH II.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

MY friend says he reads in the Methodist Discipline that God is a person. He is mistaken. The Methodist Discipline teaches that God is three persons in one being. The word person has various significations. In theology it signifies one thing when applied to the godhead, and another when applied to man. The phrase three persons when applied to man, signifies three different men. When applied to God it does not signify three different Gods. As God is omnipresent, and does not come and go to and from the earth, my friend can draw no argument from what God does, or can do, to prove the return of departed spirits. Besides, the question is not what God does or can do; but do the "phenomena and teachings of modern spiritualism emanate from departed spirits?" The gentleman informs us that Jesus said he would "come again." So he will. But the apostle teaches that his coming will not be until the "restitution of all things, etc." (Acts iii, 20, 21.) But I would remind my friend that the Bible is not to come in as proof on this proposition, which is to be discussed solely on the "basis of science and fact," independent of the Bible, which comes in as the only proof

on the next proposition. But, says the gentleman, as I understood him, "according to Mr. Evans, Christ will not come back, even if we all go to the devil." Will you, Mr. Fishback, tell us whether or not the coming of Christ would keep us from going to the devil? If you say yes, you admit that there is a devil, which, I presume, you are not quite ready to do. If you say no, then the coming of Christ would be of no avail for the purpose referred to.

In replying to my argument based on the principle of legal evidence, the gentleman says: "If the fact that you can't bring the power into this audience proves spiritualism to be false, then the fact that you can't bring the telegraph into this room proves the telegraph to be false." That you can not bring the telegraph into this room (begging the gentleman's pardon), is not a fact. You can place a battery at each end, and extend a wire from one battery to the other, and send a message across the hall. He says, "You can have fish here, if you comply with the conditions; so you can have the power, if you comply with the conditions." But what are the conditions? Shut your eyes, or, what is equivalent, darken the room, and thereby impair the power of correct vision, and give a better opportunity for deception. Is this the way to investigate an important question? What are our senses given for but to enable us to perceive? In conducting an important investigation, we should have every possible opportunity for clear and accurate perception. But in the examination of

spiritualism the conditions are, Darken the room; sing, or make all the noise you can; impair your perceptive powers; or, in the language of the streets, go it blind.

In reply to my demand that the gentleman bring the alleged spirit power into the audience to be seen by it, as plainly as the deed to a portion of land could be seen by the court, he says: "The court is the world, and the power has gone out into it." When a deed is brought into court, it is seen not by a part only, but by the entire court. Now, if the court is the world, and the power has been brought into it, then the power has been seen by the entire world. But is this true? We all know that it is not. For if we, which form but a small part of this world-court, had seen it, we would not now, by this debate, be calling it in question. What is a debate on spiritualism but a trial of its claim to the possession of this power? Hence, the audience before whom it is tried, constitutes the court in each special case of debate. I insist, then, that all substitutional testimony be excluded, and that the power itself, as the best evidence, be brought into court.

The gentleman, in his reply to my argument that many of the phenomena of modern spiritualism are gross deceptions, says: "There were impostors in the Church in the days of primitive Christianity." But it must be remembered that the works of these impostors were not wrought in attestation of Christianity, nor were they ever as wonderful and convinc-

ing tests of divine power as were the works of Christ and the apostles, which they in vain endeavored to imitate. But the spiritualistic phenomena detected as deceptions were wrought in attestation of spiritualism, and prior to their detection were as wonderful and convincing tests of spirit power as any phenomena that spiritualism has ever had. I still inquire what evidence have we that the undetected phenomena, no more wonderful or convincing than those which have been exposed, may not prove equally deceptive?

IV. AS WONDERFUL PHENOMENA AS ANY THING WHICH MODERN SPIRITUALISM PRODUCES HAVE BEEN PRODUCED BY MEN IN THE FLESH.

Our esteemed fellow-townsmen, Mr. M'Niel, now in the audience, on a recent visit to Afton, witnessed some remarkable tricks performed by a juggler. Among other things, he put a knife into his mouth. The audience saw the handle projecting for a time, and then disappear down his throat. Afterward, as he was holding his hands over his head, a boy, at his special request, took the same knife from the pocket of the juggler's coat. He then took a pound of fine-cut tobacco, which several, to test its genuineness, tasted, and put bunch after bunch into his mouth, pressing it down with the handle of the knife, until it all disappeared. Several men stood so near as to almost touch him, and one man, considerably taller than himself, stood over him, as it were, and looked down into his mouth during the

entire process. Many of the most intelligent and truthful men in the audience would have declared, under oath, that they saw him swallow both the knife and the tobacco. But he declared, upon the honor of a man, that he swallowed neither, and that the tobacco was no longer within the tent. He also promised to explain the trick on the following evening. I mention this instance to show how the senses may be imposed upon, and men be made to believe that they see what they do not see. If my friend Fishback had been there, as he could not have explained these tricks on any known principles of science, he would have said they were the works of spirits, else he would have abandoned the spiritualistic premises.

Signor Blitz, in one of his public entertainments, took a handkerchief upon which was printed the name of a lady present, put it into a pistol, and fired it off. The windows and doors were closed, and no one was seen to leave the room during the performance. A committee of the most reliable men of the place, selected by the audience, repaired, under the direction of Signor Blitz, to a church a quarter of a mile distant, where they found the handkerchief in the cupola, hanging upon the clapper of the bell. How did the handkerchief get there? As my friend can not explain the fact on any principles known to science, he will have to say spirits carried it there, or abandon the ground upon which he builds his claim that certain phenomena are produced by departed spirits.

Professor Braden, of Illinois, informed me that, on one occasion, some spiritualist performers were exhibiting certain phenomena in some town in Ohio (I forget the name), and that the manager told the audience that Signor Blitz had frequently admitted his utter inability to parallel the phenomena which they were about to produce. A gray-headed man arose in the audience, and, by questioning the manager, had him definitely repeat his statement, so that there could be no mistake concerning it. The gray locks then mysteriously disappeared, and the stranger announced himself as Signor Blitz. He said that he had repeatedly sought admittance into this spiritualistic exhibition, and that the door-keeper, knowing him, had refused to take his money, and allow him to enter the room; and that, to gain admission, he had been compelled to disguise himself, so that the door-keeper could not recognize him. He then proposed to go forward, and, in the broad light of the lamps, do all that the manager proposed to have done in the dark. Suffice it to say that the challenge was not accepted. The audience arose, went to the door, demanded and received back their money, and the performances closed.

I will now, as briefly as I can, relate some wonderful transactions that took place on the Woodstock estate in England, in 1649, as given in the Appendix to Dick's "General Diffusion of Knowledge," pp. 141, 142, in the first volume of his works.

Soon after the murder of Charles I, a commission was appointed to survey the King's estate at

Woodstock. They met October 13th, and commenced business the 16th. "In the midst of their first debate there appeared in the room a large, black dog, which made a terrible howling, overturned two or three of the chairs, crept under the bed, and vanished. This occasioned the greater surprise, as the doors were constantly kept locked, so that no real dog could get in or out. The next day their surprise was increased; when sitting at dinner, in a lower room, they heard plainly the noise of a person walking over their heads, though they well knew that the doors were all locked, and there could be nobody there. Presently after, they heard all the wood of the king's oak brought by parcels from the dining-room, and thrown with great violence into the presence-chamber, as also all the chairs, stools, tables, and other furniture, forcibly hurled about the room; their papers, containing the minutes of their transactions, were torn, and the ink-glass broken." Yet the doors were securely locked, and the keys in the possession of the commissioners. The following night the feet of the beds on which the commissioners' servants slept, were lifted so much higher than their heads, that they expected to have their necks broken; then they were let fall with so much violence as to shake the whole house. On the night of the 19th, as they were all in bed, the lights, which, for greater safety, they had burning by them, went out with a sulphurous smell; and, at the same moment, trenchers of wood were hurled about the room, which they

found, the next morning, they had eaten out of the day before, though not a lock was found opened in the whole house. On the night of the 25th the candles went out as before, "the curtains rattled, and a dreadful crack like thunder was heard; and one of the servants, running in haste, thinking his master was killed, found three dozen of trenchers laid smoothly under the quilt by him. The 29th, about midnight, the lights again went out; something walked majestically through the room, and opened and shut the windows; great stones were thrown violently into the room, some of which fell on the bed, others on the floor; and, about a quarter after one, a noise was heard, as of forty cannon discharged together, and again repeated at about eight minutes' intervals. This alarmed and raised all the neighborhood, who, coming into their honors' room, gathered up the great stones, four-score in number, and laid them by in the corner of the field, where, in Dr. Plot's time, they were to be seen. This noise, like the discharge of cannon, was heard over the whole country for miles around. On the 30th, at midnight, something walked into the chamber, treading like a bear. It walked many times about, then threw the warming-pan violently on the floor; at the same time a large quantity of broken glass, with great stones and horse-bones, came pouring into the room with uncommon force." On the night of November 1st, "candles, in every part of the room, were lighted up, and a great fire made. At midnight, the candles all yet burning, a

noise, like the bursting of cannon, was heard in the room, and the burning billets were tossed about by it even into their honors' beds, who called Giles [their secretary] and his companions to their relief, otherwise the house had been burned to the ground. About an hour after, the lights went out as usual, the crack as of many cannon was heard, and many pailfuls of green stinking water were thrown upon their honors' beds ; great stones also were thrown in as before, the bed curtains and bedsteads torn and broken, the windows shattered, and the whole neighborhood alarmed with the most dreadful noises. A burst was heard like the broadside of a ship of war, and, at the interval of a minute or two between each, no less than nineteen such discharges. The next day, as they were all at dinner, a paper, in which they had signed a mutual agreement to reserve a part of the premises out of the general survey, and afterward to share it mutually among themselves (which paper they had hid for the present under the earth in a pot in one corner of the room, and in which an orange-tree grew), was consumed in a wonderful manner by the earth taking fire, with which the pot was filled, and burning violently with a blue flame, and an intolerable stench, so that they were all driven out of the house, to which they never could again be prevailed upon to return."

It was at length ascertained that this wonderful contrivance was all the invention of the memorable Joseph Collins, of Oxford, otherwise

called *Funny Foe*, who, having hired himself as secretary under the name of *Giles Sharp*, by knowing the private traps belonging to the house, and by the help of *Pulvis Fulminans*, and other chemical preparations, and, letting his fellow-servants into the secret, carried on the deceit without discovery to the very last. The wonderful phenomena described in this account were superior to any thing modern spiritualism has ever produced; and as these were produced by spirits in the flesh, what evidence have we that the less wonderful phenomena are not produced by the same agency?

V. THE TESTIMONY OF THE SO-CALLED SPIRITS IS UNRELIABLE.

Dr. Hare, in his remarks before "the New York Investigating Class," said:

"There was a difficulty, undoubtedly, in knowing precisely how it is, even on the testimony of spirits, because spirits, there occupying different spheres, and immensely differing in their degrees of development, accordingly give discrepant accounts of the matter. We must first identify the spirit, and determine his trustworthiness, before we could accredit his testimony."

The Spiritual Telegraph, July 11, 1867, in the leading editorial, "On the Identification of Spirits," says:

"The question is continually being asked, especially by novitiates in spiritual investigation, 'How shall we know that the spirits who communicate

with us are really the ones they pretend to be?' And, for want of a satisfactory answer, many minds are thrown into perplexity, and even doubt, as to whether the so-called manifestations are really such. In giving the result of our own experience and observation upon this subject, we would premise that spirits unquestionably can, and often do, personate other spirits, and that, too, often with such perfection as, for the time being, to defy every effort to detect the deception. Not only can they represent the leading personal characteristics of the spirits whom they purport to be, but they can relate such facts in the history of said spirits as may be known to the inquirer, or to some one else with whom the communicating spirit is, or has been, *en rapport*; and this, in our opinion, is done so often as to very materially diminish the value of any specific tests that may be designedly instituted by the inquirer for the purpose of proving identity; and if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is *spirit*, rather than to prove what particular spirit is the agent of its production."

Dr. Hare teaches that we should not trust the spirits unless we can identify them; but the *Spiritual Telegraph* says we can't identify them. Hence, according to the teachings of these two great lights of spiritualism, the testimony of the alleged spirits should be rejected as unreliable. How much more applicable to modern spiritualism is the language

of Eliphaz, than to Job, for whom it was intended, Job xv, 6: "Thine own mouth condemneth thee, and not I; thine own lips testify against thee."

If, when I would communicate with the spirit of my child, I am not, according to Dr. Hare, to trust it unless I can identify it, and if, according to the *Spiritual Telegraph*, one spirit can so personate another as to render identification in many instances impossible, what evidence have I that I am conversing with a human spirit at all? What evidence that it is not the spirit of a devil, assuming to be human, and personating the spirit of my child, that it may gain my confidence, and ruin me?

Mr. Hobart, of St. Joseph County, Michigan, who claimed to have been the first spiritualist in the State, said, in a debate with Elder J. H. Waggoner, in 1856:

"The spirit sometimes *assumes* the name of an individual belonging to the same Church, to induce them to hear. This is necessary with some who are so bigoted that they would not believe unless a name was assumed which they respected." (Waggoner on "Modern Spiritualism," p. 81.)

If they can *assume a name and personality* that do not belong to them, why can they not *assume a nature that does not belong to them?* Hence, instead of being the spirits of the dead, what evidence can be produced that they may not be the spirits of fallen angels or devils?

A. J. Davis, in answer to a question concerning the appearance of spirits, in the *Herald of Progress*, February 1, 1862, says :

"These appearances are intended merely as reminders and tests of identity. All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them in the style that would produce the greatest impression on the receiver. . . . They can easily represent themselves as being old or young, as in wordly dress or in flowing robes, as is deemed best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanation."

If they can psychologize the medium to see them in that style that will make the best impression, what evidence have we that they can not psychologize the medium to see them in the style of human spirits, when they are not human spirits, but devils ?

Mr. J. B. Tiffany, a noted spiritualist, speaking of a spirit's communicating with an inquirer through a medium, says, in his debate with Dr. Mahan, p. 52, that he can "give him perfect answers as to identity, at the same time that he is a far different spirit from what he purports to be."

If, then, he may be a "far different spirit from what he purports to be," what proof have we from any thing that is said or done by him that, while he purports to be a human spirit, he may not be the spirit of a fallen angel ?

VI. PROMINENT SPIRITUALISTS ADMIT THAT MANY OF THE COMMUNICATIONS OF MODERN SPIRITUALISM ARE OBTAINED FROM SPIRITS IN THE FLESH.

A. J. Davis, in "Present Age and Inner Life," p. 202, says :

"A medium may obtain thoughts from a person sitting in the circle, or from a mind even in some distant portion of the globe, and still be wholly deceived as to the source of them. Because, so far as all the primary interior sensations and personal evidences are concerned, such impressions do appear and feel to the receptive vessels of the medium precisely identical with those which emanate from a mind beyond the dominion of the tomb."

If, then, according to Mr. Davis, some of the communications, supposed to emanate from departed spirits, are only thoughts obtained "from a person sitting in the circle, or from a mind even in some distant part of the globe," what evidence have we that all the communications purporting to come from the spirit world are not derived from the same source?

Mr. Jacob Harshman says, in "Love and Wisdom," p. 28:

"Under these influences they become impatient with the spirits, who do our work by immutable laws. And under such a state of excitement they respond to their own questions by a law which they do not understand, and consequently mistake it for a spiritual operation."

If, according to Mr. Harshman, what are supposed to be spiritual operations are, in many instances, but the inquirer's response to his own questions, by a law which he does not understand, what evidence have we that all the alleged spirit communications are not obtained in the same way?

Judge Edmonds, in "Spiritual Tracts" No. 7, p. 9, says :

"One day, while I was at West Roxbury, there came to me, through Laura as the medium, the spirit of one with whom I had been well acquainted, but from whom I had been separated some fifteen years. . . . I had not seen him for several years, he was not at all in my mind at the time, and he was unknown to the medium. Yet he identified himself unmistakably, not only by his peculiar characteristics, but by referring to matters known only to him and me. I took it for granted he was dead, and was surprised to learn afterward that he was not. He is still living."

According to Mr. Davis, the judge may have obtained the thoughts of his friend while that friend was "in some distant part of the globe." Had that friend communicated these thoughts by voluntary and conscious effort of his own, he would doubtlessly have informed the judge that he was still living, and where he was at the time of communicating. It would follow then, on the principles of spiritualistic philosophy as announced by Davis and Harshman, either that the judge's friend communicated with him without any conscious

effort on his part, or that the judge, by "some law which" he "did not understand," transmitted to the medium a knowledge of certain facts concerning his friend, which existed in his own mind, but of which he was not conscious at the time: In either case there was no voluntary or conscious effort to communicate by any spirit either in or out of the body. If, then, the communication of past events may be made without voluntary or conscious effort by one mind in the flesh to another mind in the flesh, what evidence have we that what are supposed to be communications from departed spirits are not the results of the unconscious action of our own minds, or the minds of some other parties yet on the earth?

SECOND NIGHT, NOVEMBER 19, 1874.

SPEECH III.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :—

My esteemed opponent informed us last night that science is what we know. Hence, all that we know is science. According to my friend, then, every known fact is a scientific fact. Let us see what we can make of this. A dish-rag is something known; therefore, a dish-rag is a scientific fact. A mop is something we know; therefore, a mop is science. Science is not merely what we know, for much of what we know is called art, and art and science are not the same. Webster defines it, "In *philosophy*, a collection of the general principles, or leading truths relating to any subject arranged in systematic order."

The gentleman quotes Alfred R. Wallace, a celebrated scientist of England. Mr. Wallace says he has carefully studied the subject, and knows of nothing except spiritualism which will account for these phenomena; hence, concludes that spiritualism must be true. Does Mr. Wallace know all the theories that may yet be born? If he does not, how does he know but that some one or more of these theories may contain the true explanation without any reference to departed spirits? Are

there not a thousand things for which Mr. Wallace, with all his attainments, can not account? Must he therefore come to the conclusion that they are produced by spirits? Mr. Wallace does not pretend that he has demonstrated that these phenomena are produced by spirits, but simply comes to the conclusion that they are thus produced, because he can not explain them. All correct scientific conclusions are based upon knowledge derived from demonstration. But Mr. Wallace's conclusion is based upon ignorance of, and failure to demonstrate scientifically, what the real causes of the phenomena are. He has given us his opinion; but he has given us no demonstration. Hence, we dismiss Mr. Wallace's testimony with the remark that opinions, even of scientific men, are not proofs. We demand scientifically demonstrated facts.

The gentleman brings forward the slate-writing of Dr. Slade. A correspondent of the *New York Sun* sometime since exposed this writing as the result of trickery; and I am not aware that the exposition has, as yet, been satisfactorily refuted.

VII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE ACCOUNTED FOR ON THE PRINCIPLES OF ANIMAL MAGNETISM OR BIOLOGY.

I. *The Psychological Phenomena.*

First. In animal magnetism we are told that the magnetized party is wholly under the control of the magnetizer; seeing, hearing, and feeling only what the magnetizer wills him to see, hear, and

feel. It is said that the operator can make things appear to him that never existed ; or can imagine a thing, and have that imagination transferred to the mind of the subject.

Mr. S. B. Emmons, in "The Spirit Land," pp. 194, 195, says : "We have been assured by a pathetist, who is a thorough adept in the profession, that he *can*, and often *has*, put persons in communication *apparently* with a deceased father, mother, brother, sister, or friend. The individual is first *pathetized* (another name for mesmerism) by him in a wakeful state, though unconscious, it may be, that he is under such an influence. His mind being in the possession and under the control of the operator, a person is now, either actually or mentally (for it makes no difference), presented before him, and he is told of the fact, and asked, '*Do you not see your father?*' The idea of *father* is so presented to the mind through the organ of *form*, that the organ can take cognizance of none other than the father. The *person*, if an actual person is employed for the occasion, is then shifted or changed for another person ; yet the subject perceives no difference ; even if changed successively for a dozen others, it is all the same—it is *father* and no one else through the whole exhibition. The father speaks, the son recognizes his voice, and they converse together. The subject can be willed to hear any sound, as that of music, artillery, thunder, and the like, though no sounds whatever are in reality made. A niece of ours was operated on in this

way, and she was told to look abroad and behold the majestic waves of the ocean, the pageantry of a military procession, and she saw and was delighted with the scenes that were willed to pass before her. Apples were oranges to her, and she sucked their juice with a delightful zest. An apple-paring, held before her, was a beautiful bird; then a squirrel, a rabbit, or whatever the operator willed it to become. The mind of the operator and the subject, in such cases, become as one, and they then hear, see, taste, and feel the same thing at the same moment." A person can be made to travel (apparently to himself) to other countries, and even worlds, and come back and describe what he saw and heard; to state historical facts and scientific principles of which he had no previous knowledge; and speak in Greek, Latin, and other tongues, of which he was entirely ignorant. But he will state no fact or principle, and speak in no language not known to the magnetizer or some one with whom he is in magnetic relation. He receives his knowledge by the transfer to his own mind of the ideas existing in the minds of those with whom he is in magnetic communication. In this way the medium, by the laws of magnetic relation, may obtain his information in many instances from the mind of the inquirer, while the inquirer supposes that it is revealed to him by departed spirits.

Second. Under the head of "Experiments in Biology," the author of "Spirit Land," pp. 264, 265, says:

"Biology, so called, is one peculiar feature or

form of mesmerism. 'These experiments,' says Dr. Richmond, 'attracted much attention some three years since, in Ohio, and other places, and such was the intense excitement of the public mind that, in some places, parents and the public were obliged to interfere and stop children from biologizing each other.' . . . Any image the operator sees fit to plant in the subject's mind, is readily done ; any passion readily assumed, reverence, revenge, vanity, love, hate, fear, mirth, joy, grief, or ecstasy, are all *imitated* at his bidding. . . . Tell the person he is suffocating in water, and he *will* suffocate, unless you prevent him. Tell him he is struck on the head, and he falls as if stricken down with a hammer. No doubt a subject could be killed by a mental impression, by saying to him that he was shot through the heart, or was struggling in the water. This is the opinion of all operators in the art."

The same work, on pages 192, 193, says :

"We have heard the case of a person who went to a medium, and wished to know if he could be put in communication with his father, who had died several years before. He was answered in the affirmative. But the inquirer desired, as a proof that it would actually be the spirit of his father that would be introduced to him, that a pencil and paper should be laid upon a table, and that the spirit of the father should come and write his own name upon the paper, the son feeling assured that, if this was done, he should at once

recognize both the name and the writing. Accordingly, the spirit in question came, and did as was desired, and the son declared it to be the real name and writing of his father. Now, the philosophy of the case is this: The inquirer was first pathetized, although ignorant of the fact at the time,—a thing very common, though not generally understood. Thus the medium becomes acquainted with the name of the father as it existed in the mind of the son. But did the pencil actually write the name upon the paper? No; it was only made to *appear* so to the mind of the inquirer. As to the handwriting, the inquirer's mind was directed to a piece of paper, and to look at the writing. Of course, he saw his father's name, and the handwriting, for he could see nothing else for the time being, his mind being impressed with that one idea or object, and closed to every thing else. It was, in fact, to him his father's name and chi-rography, and no one's else. It could not be otherwise while his mind was under the control of the operator."

We have seen, by reference to page 194 of this book, that the author was assured by a thorough pathetist that he had frequently put persons into apparent communication with deceased friends; that he did it by pathetizing them, though they were not conscious of the fact, and willing them to see and hear those friends, and receive what he himself dictated as communications from them. The communications which the biologist wills his

subject to receive as from deceased friends are as real to him as are those which the inquirer thinks he receives, through mediums, from departed spirits. Now, if one is a case of biological deception, what evidence have we that the other is not? The editor of the *Spiritual Telegraph* says that "in the biological experiments there is a *visible human operator*;" but "in the spiritual manifestations no visible human operator can be found or demonstrated to exist." Spiritualists have a process of developing mediums, as they call it, by "laying hands upon, and making passes over, them, which is nothing more than a process by which they are biologized, or, as Dr. Dods styles it, "magnetically subdued." A large majority, if not all the spiritual mediums are persons who, at some time in their lives, have been mesmerized by "a visible human operator." Dr. Dods, in his second lecture on the "Philosophy of Mesmerism," page 28, says: "After the brain is once magnetically subdued, you can throw the person into the state in five minutes. Yes, a child ten years old can mesmerize a giant father." Having, then, once been mesmerized, it is not difficult, when they enter a circle, for them to again be mesmerized, and become mediums. Practical mesmerists tell us that a person may be magnetized without knowing that he is under mesmeric influence. Certain enthusiastic spiritualists, with strong mesmeric powers, may then, in many instances, for the purpose of propagating spiritualism, mesmerize susceptible persons, without the persons themselves

being conscious of the fact, into becoming mediums. Again, if one party can be mesmerized by another without knowing he is being mesmerized, why may not one party mesmerize another without knowing that he is mesmerizing him? Hence, believers in spiritualism may mesmerize one or more of the susceptible persons of their number without any of them knowing whence the mesmeric influence emanates, or even that there is any mesmerism in the case.

Dr. Dods further informs us that, when a person is magnetized, others besides the magnetizer may put themselves into communication with him, either by touching or fixing attention upon him. Hence, as the medium is in a magnetized state, the inquirer may come into communication with him, so that the medium, seeing what is in the inquirer's mind, may answer his questions without the intervention of departed spirits. This view of the case is supported by the testimony of Messrs. Davis and Harshman, and Judge Edmonds, who admit that inquirers may answer their own questions, and that many of the supposed spirit communications may have no higher origin than the minds of men in the flesh. The gentleman must show the impossibility of this theory before he can prove the unmistakable certainty of his own. I am not to show what produces these phenomena, but only that it is possible they may be produced by other agencies than that of departed spirits.

3. The following, taken from Marston's "Modern

Spiritism," page 54, is given as a definition of the difference which exists between spiritualism and mesmerism :

"Mesmerism is something which a man does while he has his *clothes on*; spiritualism is a similar act of his *after his clothes have been put off*. [By *clothes* they mean *body*.—ED.] Suppose I magnetize *you* to-day, and that I, the mesmerizer, speak, write, and act through you, you being unconscious,—this is mesmerism. Suppose, further, that I die to-night, and that to-morrow I, a spirit, come and magnetize you, and then speak, write, and act, through you,—this is spiritualism."

Now, if, as spiritualism teaches, the spirit magnetizes the medium, what evidence have we that the magnetizing spirit is not a devil, willing, and thereby causing, the medium to regard him a human spirit, just as a mesmerizer sometimes wills and causes his subject to regard him as some ancient genii? But I demand proof that a spirit can magnetize a man in the flesh.

Professor Dods, an eminent mesmerist, in his "Six Lectures on the Philosophy of Mesmerism," pp. 15, 16, says :

. . . "The whole mass of brain is but a congeries of nerves. These are charged with a nervo-vital fluid, which is manufactured from electricity. . . . Now, let a person whose brain is fully charged come in contact with one whose brain is greatly wanting in its due measure of this fluid, and let the person possessing the full brain gently and

unchangeably hold his mind upon the other, and, by the action of the WILL, the fluid will pass from the full brain to the other, until the equilibrium between the fluids in the two brains is attained. The sudden change in the receiving brain produces a coolness and a singular state of insensibility. This is MAGNETISM."

Thus, you will see that magnetism is produced by the transfer of the magnetic or nervo-vital fluid from one brain to the other. It follows, then, if the principles thus laid down by the mesmerists are true, that the process of magnetizing requires two brains—the dispensing and the receiving brain. Mr. Fishback, will you please tell us whether or not a spirit has a brain? If you say "No," I reply that he can not magnetize the medium, because he lacks the brain-battery which the law governing the process of magnetizing requires. If you say "Yes," will you describe where and how he got it, and explain to us the exact principle of science by which you demonstrate its possession of a brain? You will thereby confer a lasting benefit upon the scientific world, for no scientist, either ancient or modern, has ever yet been able, by any principle of science, to demonstrate that there was any such thing as a departed human spirit, much less that it had a brain. It will not answer to merely conjecture that spirits possess brains, for "the discussion of this question is to be upon the basis of *science and fact*."

Second. *The Physical Phenomena.* Magnetism

will not only enable one man to control another, but will also enable him to produce sensible effects on chairs, tables, and other inanimate objects, which really requires less power, as in this case there is no conscious intelligence capable of exerting its will in opposing the effort. Mr. Brittain, an eminent spiritualist author, says it is "the same power that moves the *human medium* that also moves the *wooden table*."

We have seen that spiritualists admit that the "power which moves the human medium" is magnetism. Andrew Jackson Davis, in speaking of the physical phenomena occurring at the house of Dr. Phelps, in Stratford, Connecticut, attributed them to "electrical discharges and *magnetic attractions*." The author of "Spirit Land" says, on page 267, "We have seen a biologist raise a table to the ceiling of a room, kindly permitting it to stick there awhile to the no small amusement of the spectators!" He also says, on page 156, "Awhile ago we heard of an Italian, at the Massachusetts hospital, who could raise tables from the floor without touching them; and the art of so doing, he said, he learned in Italy." Now, as chairs and tables may be moved and raised from the floor, and even fastened for the time being to the ceiling of a room by biological force without the intervention of spirits, what evidence have we that the moving of tables and other articles of furniture in spiritualistic circles is not produced by the same agency, without departed spirits having any thing to do with it?

VIII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE ACCOUNTED FOR ON THE PRINCIPLES OF ELECTRICITY.

Electricity is an imponderable agent, pervading every department of the material world, and is visible only in its effects. Its simplest form is exhibited in attraction and repulsion. Similar states of electricity repel, and dissimilar states attract, each other. These conditions are denominated positive and negative. In some conditions its discharge is accompanied by sounds, and sometimes by sparks. Some bodies, in discharging electricity, produce what are called electric shocks, as, for instance, the electric fish, and, in some conditions, the human body. When a human body has more than its natural share of electricity, and surrounding bodies have less, the electricity, passing from the highly charged to the less highly charged bodies, will, in seeking its equilibrium, often produce more or less disturbance among them, especially if the surrounding bodies are non-conductors. Suppose that I am highly charged with electricity, and the electric current passes from me to a table charged in a less degree ; if the electricity in me is sufficient to fully overcome the force of gravity and friction, the table will be drawn to me ; if not, it will move and even lift it from the floor, in proportion as it is superior to those forces. I will now cite some instances illustrative of this principle.

I find the following account of remarkable phenomena that occurred at the house of Dr. Phelps,

in Stratford, Connecticut, contained in "Spirit Land," pp. 230, 231:

"Knives, forks, spoons, nails, blocks of wood, etc., were thrown in different directions about the house, when there appeared no visible power by which the motion could have been produced. The contents of the pantry were emptied into the kitchen, and bags of salt, tin-ware, and heavy cooking utensils, were thrown in a promiscuous heap upon the floor, with a loud and startling noise. Loaves of delicious cake were scattered about the house. The large knocker of the outside door would thunder its fearful tones through the loud resounding hall, chairs would deliberately move across the room, heavy marble-top tables would poise themselves upon two legs, and then fall with their contents to the floor, no person being within six feet of them."

"On the first of October, 1850, Mrs. Phelps and her two children left home for Pennsylvania, when the phenomena ceased. The doctor remained at his house five weeks after without disturbance. It was ascertained that these and other manifestations were less frequent and feebler when but one of the children was in the house, and that they were more frequent in connection with the lad (one of the above children, eleven years of age)."

The following explanation of these phenomena is given by A. J. Davis in "Spir. Int.," pp. 50-54:

"The two individuals already mentioned as members of the family I visited in Stratford,

Connecticut, the young girl and her brother, *were both exceedingly surcharged at the time the manifestations were being developed with VITAL MAGNETISM and VITAL ELECTRICITY.* Magnetism, which is positive, and electricity which is negative, would, at different times, preponderate, each having the ascendancy in their systems. I was one day ascending with the boy a flight of stairs, when suddenly there came a quick, loud rap under his left foot, which frightened him exceedingly, because he supposed the sound was made by a spirit, and which he was educated to believe was an evil spirit. *But I instantly perceived that his system, like the torpedo-eel, had discharged a small volume or current of vital electricity from the sole of the foot, which electricity, by its coming in sudden contact with the electricity of the atmosphere, produced the quick concussion which we heard. When magnetism preponderated in the system of these individuals, then nails, keys, books, etc., would fly toward them, and when electricity preponderated, then these articles would move in an opposite direction. . . .* I have heard of instances of mischief cited as occurring in this house in evidence of Satanic agency, *which I now discover to have been sometimes accomplished by the youth in his sport, sometimes by electrical discharges and magnetic attractions, and sometimes by the almost unpardonable mischievousness of persons unknown to the family.* The wanton destruction of property alleged to have taken place on this gentleman's premises is referable, in most cases, *to emanations of vital*

electricity seeking its equilibrium in the external atmosphere. In this manner window-panes were broken, and various small articles injured."

Now, if, as Mr. Davis here admits, these phenomena were produced by electricity and magnetism, what evidence have we that these are not the agents by which all the rapping, table-lifting, and other phenomena of modern spiritualism are produced?

SPEECH IV.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

MY friend has again introduced the wonderful performances of Dr. Slade. I will now introduce a witness from our own town, whose testimony no one who knows him will for a moment question: Brother Cory, Pastor of the Christian Church. While on business, last February, at New York, he boarded at the same house with Dr. Brittain, one of the leading authors and publishers of spiritualism. The doctor requested him to go over (from Brooklyn, I believe,) to New York, and see Dr. Slade's manifestations. Brother Cory said he was very busy, but finally consented to go, provided he could have "a fair opportunity to investigate." It was agreed that Dr. Brittain should go over and arrange with Dr. Slade for a visit from brother Cory. On the doctor's return, brother Cory asked him what arrangements had been made for the proposed visit. Dr. Brittain replied: "Dr. Slade says the spirits will not write for an outsider. He said you might write a letter, and let him put his hand upon it, and perhaps the spirits will use his hand, and write for you. He says they will not write for you at all, unless you first write a letter, and allow him to put his hand

upon it." You will see from this testimony that the pencil will not write upon the slate "for an outsider" unless Dr. Slade has hold of it. Hence, those who need to be convinced have the most convincing proofs withheld from them, while from those who do not need to be convinced they are not withheld. "Spirits will not write for outsiders unless Dr. Slade can have his hand upon the letter." In this connection I will now introduce another witness.

Hudson Tuttle, Editor of the *American Spiritualist*, says, in his "Arcana of Nature," page 149:

"By touching a garment or an autograph one may read thoughts and character of another without spirit aid. His very thoughts and features are thus communicated."

Now, if this testimony of this prominent spiritualist witness be true, Dr. Slade, being a clairvoyant, could lay his hand upon brother Cory's letter, containing his autograph, read his thoughts, and answer his letter without spirit aid. We are here assisted by spiritual philosophy to explain or account for spiritual phenomena without the intervention of spirits.

My friend represents Dr. Crookes as testifying to the spiritual origin of the phenomena in question. This is a mistake. The question under discussion among scientists, prior to Dr. Crookes's investigation, was not whether the phenomena of spiritualism emanated from departed spirits, but whether there

were any phenomena. Many scientists contended that what were claimed as phenomena were nothing more than the tricks of jugglers. The experiments of the doctor and his associates were designed to ascertain whether they were jugglers' tricks or real scientific phenomena. He was satisfied by these experiments that they were phenomena and not tricks, and so published to the world. But in that publication he did not attribute them to departed spirits. I have here a little book written by Sergeant Cox, an eminent lawyer of London, who assisted Dr. Crookes in his investigations. In defending the doctor's claim that they are phenomena, and are produced by what he denominates "psychic force," against other scientists, who claimed that they were either the products of jugglers, or the conceptions of excited imaginations, he says:

"If Dr. Carpenter rejects and ridicules Dr. Crookes's demonstrations of psychic force, at least an equal amount of ridicule is cast by other physiologists on Dr. Carpenter's conjectural theory of '*unconscious cerebrations*.' The evidence that supports the assertions of a psychic force by Dr. Crookes is vastly more trustworthy than that adduced by Dr. Carpenter in support of what so many of his brother-scientists call his *gobemoucherie*." (Spiritualism Answered by Science, p. 13.)

On page 17, speaking of this force, he says:

"Is it, as spiritualists assert, the operation of spirits of the dead? or is it, as contended by Dr. Crookes and other scientific experimentalists, a

force emanating from, or in some way directly dependent on, the human organization."

Now, Mr. Cox ought to know what Dr. Crookes attributed these phenomena to, for he was associated with him in the forty experiments by which they were tested, and he says the doctor ascribes them to a psychic force, emanating from, or in some way depending on, the human organization.

I showed you in my last speech that spiritualists claim that the spirit communications are made through the instrumentality of magnetism. They assert that "the same law that governs the mesmerizer in the control of his subject, governs the spirit in the control of the medium;" and that mesmerism and spiritualism are alike, except that the control in the one instance is exerted by a spirit in, and in the other by a spirit out of, the flesh. If this be true, there is the same chance for deception in spiritualism that there is in mesmerism. A mesmerizer can will his subject to see a bird, departed spirit, angel, or devil, when neither bird, departed spirit, angel, nor devil is present. If this is true in mesmerism, must it not, on the theory of our opponents, be equally true in spiritualism? What more power has a departed human spirit to magnetize a medium than the devil or any other spirit has? What evidence, then, have we that the devil or some other evil spirit does not magnetize the medium, and will him to see a departed human spirit when there is no such spirit present?

We have shown, from acknowledged mesmeric

authority, that the process of magnetizing requires two brains,—the dispensing and receiving brain. If a spirit is without a brain, he can not magnetize the medium. If he has a brain, when and how did he get it? If a human spirit without a brain can magnetize the medium, then the devil or some other spirit without a brain has equal power to magnetize him. The gentleman must either give up his theory of spiritual magnetism, or admit that this magnetism of the medium *may* be the work of the devil, or some other than a human spirit.

In speaking of the physical and psychological effects of animal magnetism, the author of "Spirit Land" says, on pp. 201, 202 :

"We have been informed by another person, who says he has, and often does raise tables and other articles, at the request of others; that he does it by controlling the vital electricity of individuals present at the time. He says he '*steals*' their vital electricity, and appropriates it to his own use, although those from whom he takes it are not conscious of the fact. The more persons there are in the room, the larger the amount of electricity obtained, and the greater the effects produced by it. There is nothing as yet performed by those alleged to be in connection with spirits but what he can successfully imitate—such as producing effects upon persons at a distance; imitating the handwriting of absent or deceased persons unknown to him; causing persons to write poetry, music, etc., who, in a

normal state, are incapable of doing either, as well as many other exploits, at the option or desire of those who are present; inquirers often, in such cases, becoming the operators, transferring their impressions, ideas, sentiments, and knowledge to the acting medium, and yet entirely ignorant of the fact, and astonished at the results produced. The gentleman referred to discards the agency of spirits in these transactions, and declares that the whole is done by the power of his own will, in using and controlling the amount of electricity present, thus proving that the mind or spirit *in* the body has as much power and control over electricity as the mind or spirit has *out* of or separate from the body."

Electricity is the most powerful agent known in nature. It will produce thunder-storms, earthquakes, and other great commotions in the physical world; yet Professor Dods says it is more easily moved than any other of the natural agents. One form of electricity will act upon another, causing it to move ponderable bodies of great weight; hence it is used in lifting sunken wrecks to the surface of the water. Nervo-vital fluid, the Doctor says, is one form of electricity, and can, by an action of the will, be propelled from one man's brain to another. Why, then, can it not be directed by an action of the will to tables and chairs, and by stirring the electricity in and around them, cause them to move? "Every magnet is surrounded by a sphere of magnetic influence, called magnetic at-

mosphere. Every magnetizable substance within this influence becomes magnetized without contact." Faraday says, that "all matter is subject to magnetic influence." A human brain highly charged with nervo-vital fluid, or mental electricity, is a magnet, and has power to attract every magnetizable substance within its influence. The extent of the attractive influence will depend on the amount of nervo-vital fluid with which the brain is charged. Other brains within its influence will be effected, and in this way a whole circle may become magnetized, and become magnets by induction. The magnetism of the circle, acting on tables and chairs, will cause them to move, and even rise from the floor. This is why objects are so frequently drawn toward the medium. A circle is formed; I come in as the medium; the magnetic influence is transferred from me to the next one in the circle, and from him to the next, until the whole circle is under its influence. The furniture of the room, being within the magnetic influence of the circle, may become magnetized by induction, and attract or repel each other according to their several electrical conditions. If there is sufficient magnetic power in the medium to fully overcome the force of gravity and friction, the furniture will be drawn to him; if not, it may be moved, and even lifted from the floor, in the apparent effort to get to him. Again, the different articles of furniture in the room will repel or attract each other according to their several magnetic or electric conditions, and

with a force proportioned to the influence with which they are charged.

Professor Hamilton says: "Let a number of highly charged persons sit around a table, and will it to move, and it will move."

On the theory of Dr. Dods, their wills direct the nervo-vital fluid, or mental electricity from their brains to the table, which, acting upon the electricity in and around the table, causes it to move without contact. Mr. Dunn, in his debate with Dr. Fish, in Rochester, New York, gave a communication from a gentleman who had formerly been a school-teacher, in Rochester, in which he says, p. 49:

"When I was twenty-three years old I met with a few friends, and, to pass away the time, we laid our hands together on a stand for a few moments; presently it began to tip, and shortly to move about the room. My age was called for, when it gave the usual answer for thirty-three years, being thirty-three tips on the floor. Soon after, it began to move, and directly moved toward me, and came into the room where I was. I ran behind a bed to get out of its way. The table followed me as far as the head of the bed. The party thought I *was* thirty-three years old, when, in reality, I was only twenty-three."

On the theory of Professor Hamilton and Dr. Dods, the wills of the party carried the electricity of their systems to the table, which caused it to tip, just as they willed it to tip. The party thought that this gentleman was thirty-three years old,

hence willed the table to tip thirty-three times, which it did. They then willed it to follow him into the next room, and under the influence of the electricity controlled by their wills, it followed him. Here we have some of the same kind of phenomena that spiritualism produces. The agents which produced them were the magnetism and electricity in the systems of the party assembled. The intelligence governing the phenomena was the intelligence of their own minds. As many of the phenomena of modern spiritualism can be produced by animal magnetism and electricity without the intervention of departed spirits, what evidence have we that all can not? and what proof is there of the agency of such spirits in any case?

"Lecturers on clairvoyance and biology have produced before public audiences results corresponding with those of spiritualism. And they have challenged the mediums again and again to the contest." ("Spiritualism Self-condemned," p. 18.)

I shall now resume my argument, based more particularly on the principles of electricity. "Every electrified body is surrounded by an atmosphere of influence analogous to that surrounding a magnet." Every object within that influence is subject to disturbance in proportion to the conductibility of the object, and the amount of electricity with which it is charged. The objects affected by the electrified body will become unequally charged with electricity, and will attract or repel each other in proportion to the amount of electricity with which

each is charged ; or the differences or similarity that may exist in their several electrical conditions. The room in which circles are held is electrified by repeated discharges of electrical currents. The walls, ceiling, and every thing in the room have become so charged with electricity, that any thing calculated to excite it will cause every movable object in the room to be put in motion. Every one knows that concussions, or sounds in the air, tend to the exciting of electricity ; hence, when a circle is formed, the first thing is to introduce instrumental or vocal music, or the two in concert. Animating conversation is carried on, which all know tends to excite the electric fluid within the human organism. Every thing is resorted to that will produce an electrical excitement. Thus the electricity in the ceiling, walls, and other objects, is stirred, and disturbance in the furniture of the room follows.

It is objected that the phenomena of modern spiritualism is connected with intelligence ; and electricity is not intelligent. "Whence then," is asked, "is this intelligence?" We have seen that the medium, in a biological or magnetized condition, sees into and gets his information from the mind of the inquirer. We have also seen that the electricity and magnetism may be controlled by the action of the will. The medium may, then, through biological influence, become acquainted with the answer as it exists in the mind of the inquirer, and by the action of his will may communicate the electricity of his organism to the table ; and by

stirring the electricity in and around it, cause it to rap out, or tip, or in some other way manifest the answer.

We have a striking illustration of the power of the human will to control the electricity of the physical organism, so as to produce effects even at a distance, in the wonderful history of Mrs. Frederica Hauffe, of Prevorst, Germany, who lived a magnetic life of seven years' duration, some interesting particulars of which are given in "Spirit Land," pp. 240-249. As the account is too long for insertion in this discussion, I will present but one feature of the remarkable phenomena that accompanied her magnetic condition. Among other things, it was said that while lying in bed in her own house she would produce sounds resembling a knocking in other houses in the village. She produced these knockings at the house of her physician, Dr. Kerner, which was several houses distant from hers. After producing her first sounds at his house, she asked him whether she should soon knock to him again.

"On the 30th of the same month, Rev. Mr. Hermann came into *rapport* or special relation with Mrs. Hauffe, through the medium of psychological sympathy, as well as through the physical influence. Previous to this he had not been troubled with strange sounds at his house; but after that period he was awakened every night at a particular hour by a knocking in his room—sometimes on the floor, and sometimes on the walls, which his wife heard

as well as himself. In a great part of her magnetic state, Mrs. H. was under a strong state of religious feeling, and was often engaged in prayer. Rev. Mr. Hermann sympathized with her in this, and, with the commencement of the rapping in his room, he experienced an involuntary disposition to pray." ("Spirit Land," p. 248.)

Many intelligent spiritualists admit that the phenomena of modern spiritualism depend largely on the electrical condition of the atmosphere, and that, when the atmosphere is humid or moist, it is not only difficult in many instances, but sometimes impossible to obtain a demonstration. Many of the less informed ascribe the failure to the capriciousness of spirits, and sometimes to their weariness. In the case of Angelique Cottin, "the electric girl," the agent which acted so powerfully through her organism demonstrated itself to be electricity. It overthrew chairs, tables, and other articles, and gave violent electric shocks to persons who touched her person or even her dress; and sometimes shocks were received from her without contact. In many instances spiritual mediums have given shocks like those given by electric bodies—thus demonstrating the agent to be electricity.

William Howitt, one of the most respectable writers on modern spiritualism, says:

"How often have we seen fire streaming from the fingers of the medium! How often have we felt the touch of spirit fingers prick as from sparks of electricity!" ("Lum's Spir. Delus.," p. 224.)

The author of "Spirit Land," pp. 259, 260, says:

"Not long since, a young lady, about sixteen years of age, Miss Harriet Bebee, was placed in a magnetic state, in company with Mrs. Tamlin, both being of a clairvoyant character. The sounds were heard while in that state. Every time these occurred, a very sensible jar, like an electric shock, was experienced by Miss Bebee. In answer to a question, she stated that at each sound she felt as if there was electricity passing over her. Several of the persons in whose presence these sounds are heard always receive a slight shock, so that there is a slight jar, which has sometimes been so plain as to lead persons, ignorant of the facts and of the phenomenon, to accuse them of making it themselves. Says a writer upon this subject, 'This feeling of electricity seems to pervade nearly every thing connected with these phenomena. When the rapping is heard the peculiar jar is felt, differing from the jar produced by a blow; and in various other ways we are reminded of the use of this subtile agent. We often see, in a dark room, bright electric flashes on the walls and other places.'" The same writer observes, "Persons sometimes feel a sensation of electricity passing over their limbs when they stand in the vicinity of those who get the sounds most freely, although the particular persons who seem to be mediums feel no sensation at all. In one or two instances we have seen a perceptible shock, as if caused by a galvanic battery,

especially when the persons were under the influence of magnetism."

These facts indicate the presence, in spiritualistic circles, of electricity, which we have shown may be so controlled by the human will as to produce many of these phenomena, and cause them to give intelligent answers even to mental questions. We have, then, an agent mysteriously responding to the dictates of the human will, and producing certain remarkable phenomena. Those who do the willing are, in many instances, ignorant of the nature of the agent responding, and suppose it to be some departed human spirit, because they have been told that no other agencies could accomplish such results. But we have seen that electricity will respond to the dictates of the human will, and produce these same phenomena, and that it is present in spiritualistic circles whenever these phenomena occur. Reason, then, teaches that electricity, under the control of the human will, is the agent by which many of the phenomena of spiritualism are produced, unless the gentleman can conclusively show the presence of some other invisible agent capable of producing them.

But it may be objected that if persons in the flesh can so control the electrical agent as to produce these results, why may not the same control be exerted, and the same results be produced, by spirits out of the flesh? I reply, 1. It is not for me to show what departed spirits can or can not do, but it is his place to show that they can and

do produce these phenomena. The mere question, Why can not a spirit out of the flesh accomplish the same results that are accomplished by men in the flesh? does not prove that they do or can. 2. The facts, so far as they have become known (and this discussion is to be conducted "on the basis of science and fact"), teach that these results can be accomplished only by such persons as can control the vital electricity of their physical organizations, causing it to act upon and excite the electricity in and around the objects moved. Have departed spirits physical organizations containing this vital electricity? If the gentleman says yes, will he kindly inform us of the principles of science by which he arrives at a demonstration of that fact, and when and how they came into its possession? If he says no, then they have not the means necessary, so far as the known facts teach us, of exciting the electricity in and around the objects acted upon, and by which they are caused to move. The difference between us is this: I have shown that electricity, without the intervention of departed spirits, can and does produce such phenomena, while my friend can not show that departed spirits, either with or without electricity, can do any such thing.

THIRD NIGHT, NOVEMBER 20, 1874.

SPEECH V.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :—

THE gentleman, in replying to my argument on the principles of legal evidence, says : " Suppose the question is not about the ownership of the land, but whether it is land or water, that is, land or a lake." Well, every man, woman, and child can go in groups of dozens or throngs of hundreds, and see that land or lake ; but they can not go in such numbers into spiritualistic circles, and see the power. They would not require the sun to be darkened, and a dim, ghastly twilight substituted, in order to see it. But spiritualism requires a dim, ghastly light to be substituted for full lamp light in order to see the power. They would not require a medium in a state of trance every time they wished to see the land or lake. But spiritualists require such a medium in order to see the power. They would easily decide whether the object was land or water, because accustomed all their lives to determine the difference by actual experience in the use of all their senses ; but they have not been accustomed all their lives to determine, by actual experience in the use of all their senses, the difference between the power that pro-

duces these phenomena and other kinds of power. Besides, spiritualists tell us that the spirits are always with us. If so, the power is ever present, and we demand to see it as plainly as we could see the land or lake if it was present with us. We demand also to see it in as broad and undimmed light as that in which we could see the land or lake. But, says my friend, "can you bring the transactions of Pentecost into this room?" No; if we could, we would not have to depend on historic evidence that they occurred. Does the gentleman admit that the power like the transactions of Pentecost has passed away to return no more? If so, the question is settled, and the phenomena and teachings of modern spiritualism do not emanate from departed spirits, but from some other power. He says they are produced by a power that sometimes becomes visible. We demand to see the power as the best evidence.

The witches of the sixteenth and seventeenth centuries produced raps, raised tables, and broke furniture by an invisible power, and did precisely what modern spiritualism professes to do. They claimed that their power was from the devil, and regarded these phenomena as evidences that they were in league with, and controlled by, the devil. Modern spiritualism says these witches were mistaken; that they were then, and are now, produced by departed spirits; and its followers regard them as evidences that they are in league with, and controlled by, said spirits. One party or the other must

be mistaken. We have as much evidence that the witches were right as we have that spiritualists are right. These phenomena constituted as much evidence of Satanic agency then, as they do of human spirit agency now. If produced by the devil then, what evidence they are not now? If the witches were mistaken in supposing that they were produced by the devil in their day, what evidence have we that spiritualists are not mistaken in supposing them to be produced by departed spirits now? The phenomena themselves can not be relied on for evidence, for they afforded as good proof to the witches of their Satanic origin as they now do to spiritualists that they emanate from departed spirits. Parties who testify to one thing at one time, and then contradict that testimony at another, are rejected by all courts as incompetent or untrustworthy witnesses. We demand, then, other testimony than that of these phenomena.

The gentleman says Wesley, Clark, and others believed in spirit intercourse. They also believed in what our opponents call an "orthodox hell and devil," and endless punishment. If their belief in the one case proves spirit intercourse, their belief in the other proves "an orthodox hell and devil," and endless punishment. The question is not whether there is such a thing as "spirit intercourse," but did they believe that "the phenomena and teachings of modern spiritualism emanate from, and are produced by, departed spirits?" If not, their belief affords no support to the gentleman's proposition.

But let me again remind my friend that this proposition is to be discussed "*on the basis of science and fact*," and not on the basis of human belief.

IX. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE ACCOUNTED FOR ON THE PRINCIPLES OF CLAIRVOYANCE.

Spiritualism accepts clairvoyance as a part of its philosophy. Leading spiritualists say, with other advocates of clairvoyance, that the clairvoyant can look into the minds and read the thoughts of persons with whom they are conversing. It is claimed that the possession of this faculty affords an explanation of fortune-telling.

Dr. J. S. Douglas, a lecturer on mesmerism and clairvoyance of over thirty years' experience, says, in his little work on "Modern Spiritualism," p. 23 :

"With many pretenders, there are fortune-tellers who give a correct history of the applicant's life, his business, relations, family, house, etc. They are clairvoyants, who derive their knowledge from the mind of the applicant, and thence learning his intentions, base on them a prediction of the future. A young man, well known to the writer, on his home journey after some weeks' absence, visited a celebrated fortune-teller, a perfect stranger. She described his family, the loss of an eye by his father, a lame sister, gave a minute account of his journey, the families visited, etc. She then launched into the future, and, describing a young lady whom he readily recognized, declared her his

future wife. He was paying his addresses to this young lady, and expected to marry her ; but the engagement was afterward broken off, and he eventually married another."

According to the doctor, her descriptions of the past, and predictions of the future, were based on a clairvoyant perception of the remembrance of the past and the intentions for the future that existed in the young man's mind.

Now, if this theory of clairvoyance be true, and spiritualism says it is ; when a spiritualist medium imparts information to the circle of what is known only to the inquirer, what evidence have we that he does not have a clairvoyant perception of what is in the mind of the inquirer, by which he is enabled to correctly answer his questions without spirit aid ? But it may be objected that the medium often reveals what is not in the inquirer's mind at the time. Well, I have here a little scrap on this spiritualistic philosophy of clairvoyance, that will explain this portion of the phenomena without the necessity of having to call in the assistance of the spirits.

"The clairvoyant sees in your thoughts what you no longer think, but what you have thought ; what you no longer see, but what you have seen ; what you no longer hear, but what you have heard."

Now, if this be true, and spiritualism says it is, the medium can look into your mind and see what has long since been forgotten. Judge Edmonds, in "Spir. Tracts, No. 7," p. 4, says that the spirit of

an old acquaintance, whom he had not seen for fifteen years, came to him one day and identified himself unmistakably. He thought, of course, that he was dead, but afterward found that he was still living. He says that this acquaintance was unknown to the medium, and was not in his mind at the time; but he had been in his mind on previous occasions, and, according to this spiritualistic philosophy, the medium looked into his thoughts and saw what he had been thinking on those previous occasions concerning this acquaintance, although he was not thinking of him at that time.

Dr. Carpenter relates an incident of an admirer of the poet Young consulting his spirit at a test circle. To prove that he was the spirit of the poet, the inquirer requested him to repeat a line of his poetry. In response, the table spelled out these words:

"Man is not formed to question, but adore."

The gentleman inquired, "Is this in the 'Night Thoughts?'" The answer was, "No." "Where is it, then?" he inquired. The answer was, "Job." The answer was not satisfactory, and he bought a copy of Young's works, and found in it a poetical commentary on the Book of Job, which ended with that line. A few weeks' afterward he found a volume of Young's poems in his own library; on turning to this poem he found marginal marks of his own, showing that he had read it before. Dr. Carpenter, in relating this incident, adds:

"I have no doubt whatever that that line

remained in his mind ; that is, in the lower stratum of it ; that it had been entirely forgotten by him, as even the possession of Young's poems had been forgotten, but that it had been treasured up, as it were, in some dark corner of his memory, and had come up in this manner, expressing itself in the action of the table, *just as it might come up in a dream.*"

But, according to the spiritualistic philosophy, the medium saw in his mind "what he no longer thought," but what had been in his thoughts, it may be, years before, and expressed it by the tipping of the table. Thus, an inquirer may obtain from a medium information which he finds to be correct ; he is astonished, and supposes that the medium obtained the information from spirits, when, according to this theory, the facts may have once been known to him and afterward forgotten ; and the medium, seeing them as they existed in his former thoughts, expressed them, without departed spirits having any thing to do with their communication.

It may be objected that the medium frequently reveals facts which could not possibly be known to the inquirer, or any one else within hundreds of miles. But we are again assisted by this spiritualistic philosophy of clairvoyance. Lecturers on clairvoyance tell us, and spiritualism indorses the claim, that the clairvoyant can look into the mind of, and read the thoughts of, a man at a distance, and see what is transpiring hundreds of miles away. Dr. Douglas, in his little book, pages 10,

II, relates an instance of a gentleman visiting a clairvoyant, and, for his own amusement, inquiring in reference to his wife, who was some three hundred miles distant. The clairvoyant minutely described her watch and chain, the rings on her fingers, a mole on her shoulder, the mode of dressing her hair, with many characteristics of her person and dress. He informed the gentleman that she was then writing him a letter, and gave him the date, with the first three or four lines, which he recorded. In a few days he received a letter from his wife containing the date, address, and lines precisely as they were given by the clairvoyant. Mr. Hudson Tuttle, a prominent spiritualist editor, in his "Arcana of Nature," p. 162, admits that the mind can read the thoughts of a person at a great distance without spirit aid.

Now, if this theory of clairvoyance be true, and spiritualism says it is, the clairvoyant can see what is transpiring at a distance, and give information concerning it, without spirit aid; what need, then, have we of spirits in the case? and what evidence that they have any thing to do with it? It will not answer to say that if clairvoyants can see and give information concerning distant facts, why may not departed spirits? It is for the gentleman to prove that they can and *do*. The question, Why can't one party, under certain circumstances, do what another party, under different circumstances, can do? does not prove that they can, much less that they do. We demand unmistakable facts as proof.

But it may be asked, How does it happen that all the mediums unite in ascribing their communications to departed spirits? I shall endeavor to answer this question on the principles of this same science of clairvoyance, which our opponents claim as a part of their philosophy.

Dr. Douglas, the experienced lecturer on mesmerism and clairvoyance before referred to, says, p. 14:

"The clairvoyant sees, hears, and feels nothing with his physical senses. The most stunning sounds have been made close to his ear; the most pungent odors held to his nose; the strongest light presented to his eyes; teeth extracted, and formidable and dangerous surgical operations performed without exciting the slightest sensations. All the perceptions which he has, therefore, must be purely mental."

On page 16 he says: "The clairvoyant sees nothing but the *ideas* of other minds."

According to the principles of clairvoyance, as here set forth, the clairvoyant can trace a man from one city to another, tell where he got into the cars, whom he saw and conversed with, and what the conversation was; where he dined, what he ate, and what he saw on the table, with almost every circumstance connected with the journey. But he will see nothing in the cars, on the table, or anywhere else that was not first seen and recognized by the party traveling. It follows, then, that the clairvoyant's perception is simply a perception of ideas,

and that he sees physical objects only as they assume ideal forms in other men's minds.

According to the doctor, in some stages of clairvoyance the clairvoyant has the faculty of perceiving the traditional ideas of the times and circle within which he moves, without reference to any particular minds in which they may exist. This seems to have been the kind of perception through which A. J. Davis made what he calls his "Divine Revelations." His friends, I believe, claim that, when he wrote these works, he was wholly unlearned; yet they display a wonderful familiarity with the various sciences and departments of human learning. If he obtained his knowledge, as they claim, from the spirits, how does it happen that, while he describes all the known planets, he says nothing of those unknown at that time, but which have since been discovered or remain to be discovered? And so of all his other revelations. Why would they confine their revelations to things already known, and which could constitute no test of spirit communication? I challenge the gentleman to show that Mr. Davis revealed any thing but what was known before he wrote. His revelations, then, embrace no more than the traditional ideas of the books he read, and the circle of thinkers within which he moved, and to whose minds he had clairvoyant access.

The witches of the sixteenth and seventeenth centuries are claimed by modern spiritualists as the mediums of those times. But why did their

revelations recognize a personal devil, a witches' Sabbath, characterized by certain festivities, with many other things repudiated by modern spiritualism? We answer that these were the traditional ideas of those days in all circles of society. The witches were clairvoyants, and had clairvoyant perceptions of those ideas, and embodied them in their revelations. This seems to be confirmed by the following incident, related by Dr. Douglas, p. 26:

"A woman acknowledged to her husband that she attended the meetings of the witches' Sabbaths on certain nights. He resolved to watch her; but, falling asleep, he awoke and found her missing. Making search, he found her in another room, on the floor, cold, rigid, and apparently insensible. He watched her until the cock-crowing hour, when she gradually became movable, arose, apparently unconscious, retired to bed, and passed into a natural sleep. Waking in the morning, she related the usual particulars of her attendance during the night at the usual gatherings."

There was a remarkable uniformity in the descriptions given by the witches of these meetings, showing that they all had the same ideas, which were in exact accordance with the ideas of the people. Dr. Douglas thinks that the only rational solution that can be given as to the cause of these facts is, that, in their trance state, they had clairvoyant perceptions of the prevailing ideas of the times. The doctor says, pp. 26, 27:

"When witchcraft first invaded France, derived

from various countries, and not having assumed a prevalent definite form, the Pope appointed a commission to visit the countries where it prevailed, and construct a formula, defining what constituted the crime, to serve as a guide in the trial of the accused. The formula was promulgated under the sanction of the Church, and, of course, in a Catholic country, took strong possession of the public mind. It was wonderful how rapidly the delusion not only increased, but took the exact form prescribed for it. The reputed witches of that period were impressible persons, who easily passed into the abnormal condition. In this state they unavoidably had impressed upon them the prevalent ideas of the times; and these ideas, by a law of the mind, became embodied in visible forms."

The witches saw the devil—the meetings on the witches' Sabbaths—with the circumstances supposed to attend them, because these were the prevailing ideas of the times in which they lived and the circles in which they moved. On the same principle a Hindoo clairvoyant would perceive Hindoo ideas, a Mohammedan clairvoyant Mohammedan ideas, and an African clairvoyant the superstitions of Africa. The mediums of modern spiritualism see and converse with departed human spirits just as the witches saw and conversed with the devil, and saw the transactions of the witches' Sabbaths, simply because the existence of spirits, and their converse with men in the flesh, are the prevailing ideas of these times in the circles within which the me-

diums move, and with which they are most intimate. Having shown that many of the phenomena of modern spiritualism may be accounted for on the spiritualistic philosophy of clairvoyance without the intervention of spirits, I notice :

X. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM ARE THE RESULTS OF OPTICAL AND MENTAL ILLUSIONS.

1. *Optical Illusions.*

"Dr. Ferriar relates the case of a gentleman traveling in the Highlands of Scotland, who was conducted to a bedroom which was reported to be haunted by the spirit of a man who had there committed suicide. In the night he awoke under the influence of a frightful dream, and found himself sitting up in bed, with a pistol grasped in his right hand. On looking around the room he now discovered, by the moonlight, a corpse, dressed in a shroud, reared against the wall, close by the window; the features of the body, and every part of the funeral apparel being distinctly perceived. On recovering from the first impulse of terror so far as to investigate the source of the phantom, it was found to be produced by the moonbeams forming a long, bright image through the broken window." ("Spirit Land," p. 38.)

"Two esteemed friends of mine," says Dr. Abercrombie, "while traveling in the Highlands, had occasion to sleep in separate beds in one apartment. One of them having awoke, in the night,

saw, by the moonlight, a skeleton hanging from the head of his friend's bed, every part of it being perceived in the most distinct manner. He got up to investigate the source of the appearance, and found it to be produced by the moonbeams falling back upon the drapery of the bed, which had been thrown back, in some unusual manner, on account of the heat of the weather. He returned to bed, and soon fell asleep. But having awoke again, some time after, the skeleton was so distinctly before him, that he could not sleep without again getting up to trace the origin of the phantom. Determined not to be disturbed a third time, he now brought down the curtain to its usual state, and the skeleton appeared no more." ("Spirit Land," page 39.)

These instances show that the sense of vision is not always to be relied on, and that we may *seem to see* the face and form of a departed friend, when, if we had an opportunity for thorough investigation, we would find it to be but an optical illusion. Had it been broad daylight, or quite dark, the one party would not have seen the corpse, or the other the skeleton. The images were formed by the dim, uncertain light of the moon falling, at a certain angle, in the one case, upon the curtain of the window, and, in the other, upon the drapery of the bed. Yet, in the one case, the man saw every feature of the corpse, and every part of the funeral apparel; and the other saw the outlines and features of the skeleton as plainly as ever any spiritualist saw the features, form, and clothing of a

deceased friend in spiritualistic circles. Do spiritualists see their friends in broad daylight, or in profound darkness, in the "circle?" No! The lamp is set behind a screen, the light is lowered until it casts a dim, uncertain, and shadowy reflection upon the different objects in the room. If the moonlight was capable of casting an image in one case upon the curtain of a window, so that an intelligent man was caused to mistake it for a corpse; and in the other, upon the drapery of a bed, so that another intelligent man was led to mistake it for a skeleton, may not the dim, flickering, uncertain light in spiritualistic circles cast an image upon the curtains about the cabinet which, even intelligent men, in their excited imaginations, may mistake for the form and features of a deceased friend? The gentlemen referred to saw the form and features of a corpse and a skeleton, that had no real existence, as plainly as spiritualists see the forms and features of a deceased friend. If these were optical illusions, what evidence have we that the other cases are not?

SPEECH VI.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

My friend, who was not present at the conversation between Bro. Cory and Dr. Bittain, thinks Bro. Cory was mistaken. I leave you, who know Bro. Cory, to judge whether he is likely to be mistaken in a matter of this kind. The gentleman says, if he is not mistaken, Mr. Davis discovered two planets which were not known before. Will he please tell us in what book, on what page, Mr. Davis reveals the existence of these hitherto unknown planets, and then inform us when they were discovered by scientific men? I deny that Mr. Davis ever revealed any thing that was not known before, and demand proof that he did. I will now resume my argument on optical and mental illusions.

2. *Mental Illusions.*

The author of "Spirit Land," on page 43, speaking of a certain lady, says:

"On another occasion, while adjusting her hair before a mirror, late at night, she saw the countenance of a friend, dressed in a shroud, reflected from the mirror, as if looking over her shoulder. This lady had been for some time in bad health, being affected with lung complaint and much nervous debility."

"She saw the countenance of her friend dressed in a shroud" as plainly as a spiritualist ever saw the face of a deceased friend. If a mental illusion in one case, why may it not be in the other?

"Sir Walter Scott relates the case of an English gentleman who was ill, and was told by his physician that he had lived in London too long, and *lived too fast*, and advised him to retire to the country and ruralize. One of his troubles was, that a set of *green*-dressed dancers would enter his drawing-room, go through their evolutions, and retire. He knew it was an illusion, but could not resist the annoyance or the impression made on him. He returned to his country-seat, and, in a few weeks, got rid of his visitors. He concluded to remain out of town, and sent to London for the furniture of his old parlor to be placed in his country house; but when it came and was arranged in the room, the *corps de ballet*, dressed in *green*, all rushed into the room, *exclaiming*, 'Here we are all again!' He had associated in his mind the furniture and the dancing apparitions, and, when it returned, they came with it, and, as he thought, spoke with voices." ("Spirit Land," p. 269.)

He saw these dancers, and heard them speak as plainly as spiritualists ever saw the forms and heard the voices of the dead. What evidence have we that the one is not likely to be as much of a mental illusion as the other?

"Another is mentioned by Dr. Alderston of a man who kept a dram-shop, and who would often

see a soldier endeavoring to force himself into his house in a menacing manner, and, in rushing forward to prevent him, would find it a mere phantom. This man was cured by bleeding and purgatives; and the source of this vision was traced to a quarrel he had had with a drunken soldier. In *delirium tremens*, such visions are common, and assume a variety of forms." ("Spirit Land," pp. 41, 42.)

Now, if this man could see and hear a drunken soldier who was not present, why may not a spiritualist see the form and hear the voice of a deceased friend who is not present? Or, in other words, if one is a phantom, what proof have we that the other is not? This man was cured of his seeing "proclivities" by bleeding and purgatives. Might not similar treatment have on modern mediums a similar effect?

The author of "Spirit Land," speaking of a lady, on page 43, says:

"On returning home one evening from a party, she went into a dark room to lay aside some part of her dress, when she saw distinctly before her the figure of death, as a skeleton, with his arm uplifted, and a dart in his hand. He instantly aimed a blow at her with the dart, which seem to strike her on the left side. The same night she was seized with a fever, accompanied with symptoms of inflammation in the left side, but recovered after a severe illness."

She saw the skeleton and the dart, and felt the latter strike her left side as plainly as ever a

spiritualist saw the form of a departed friend, or felt the press of a spirit hand. If one was a mental illusion, what evidence have we that the other is not?

The gentleman informs us that a woman came from St. Louis to Memphis, Mo., to witness the seances of Mr. Mott, in which she saw her son in a materialized form, and conversed with him. Now, if, as we have seen, persons under the influence of mental illusion have seen and heard certain parties when those parties were not present, and, in some instances, had no existence except in their imaginations, what evidence have we that this lady, who came expecting to see and converse with her son, was not, at the time she thought she was doing so, the subject of a like mental illusion? What evidence that she really saw and conversed with her son, any more than that the lady, to whom I referred, saw the countenance of her friend a shrouded corpse reflected from the mirror? or that the gentleman mentioned by Sir Walter Scott actually saw the green-dressed ballet-dancers in his room and heard them speak? or that the lady, spoken of by Dr. Alderston, really saw the skeleton with the dart in its hand, or felt the stroke of the dart in her side? It is not sufficient to merely bring up instances of phenomena—he must show that they could not be produced by biology, electricity, clairvoyance, or some other mundane agency, under either the conscious or unconscious control of spirits in the flesh, or that the witnesses were not the subjects of mental illusion.

Mr. Evans, editor of the *Ottumwa Democrat*, in speaking of Mr. Mott's seances, says :

"On one evening we were present when several spirits (so called) appeared at the aperture, and some of them were recognized. Abraham Mudd, formerly a resident of this city, was recognized by two or three persons. We did not, however, see any thing which looked like Mudd. We questioned him in regard to circumstances which took place in Ottumwa during his life-time, and with which he was familiar ; but he evaded questions, and acted to us like a fraud. A soldier presented himself, and claimed to know the writer, but his answers were entirely unsatisfactory, and his face was not recognized. Other persons, in different seances, had similar experiences. Faces and forms would be presented which were unsatisfactory and entirely unlike what they should have been." (*Ottumwa Democrat*, October 29, 1874.)

We have here the testimony of an eye-witness and a disinterested party, who neither affirms nor denies the possibility of "spirit intercourse." If those who professed to recognize Mr. Mudd were not the subjects of mental illusion, is it likely that Mr. Evans, who was no less intimately acquainted with him than they were, would not have recognized him? And if he was there, and wished to convince the beholders of his identity, would he have evaded the circumstances, to which Mr. Evans alluded, as tests of identity?

My friend says that spirit hands have been

felt, and have dissolved in the grasp of those holding them, and that the forms to which they belonged then also dissolved. We are told by the alleged spirits that these hands and forms are shaped by the spirits out of the magnetism exhaled by the medium and circle. I deny, and demand proof, that there is any principle known to science by which magnetism, an imponderable agent, can be converted into a body sufficiently solid to be seen and felt, even for a moment. These spirit hands are seen and felt like all other objects in mental illusion, that is, merely by an excited imagination.

XI. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY, ON THE PRINCIPLES OF THE SPIRITUALISTIC PHILOSOPHY, BE PRODUCED BY ODIC FORCE.

Baron Reichenbach, some five years prior to the advent of spiritualism, professed to have discovered a force which he calls od, and which he says, with resistless power rushes through and pervades universal nature. (Odic Magnetic Letters, p. 84)

He does not tell us what this force is, but gives some of its manifestations, which he illustrates and claims to have confirmed by repeated experiments. It is not magnetism, yet presents itself in all places where magnetism appears; but magnetism is not in all places where it appears. It is not electricity, for it will produce violent effects on persons who are no more subject to electrical influences than

others. It is more intimately connected with electricity than with magnetism, and is a kind of means between electricity and magnetism. It resembles electricity in that it has polarity, hence attraction and repulsion. It is perceived by two senses, feeling and sight; by feeling, in sensations of apparent coolness and tepid warmth; by sight, in the appearances of light from the poles and sides of magnets in the dark. Hence we have odic heat and odic light. Persons susceptible to being affected by the near approach of a magnet are called sensitives. These sensitives have the sense of taste, smell, touch, hearing, and sight wonderfully quickened, so that they can hear and understand what is spoken three or four rooms off, and can, in great darkness, see the outlines of objects, and clearly distinguish colors. (Reichenbach's "Dynamics of Magnetism," pp. 28, 34, 221, 231, 238, 321.)

Dr. Ashburner, in his notes contained in the body of this work, says that these sensitives can see gray, silvery, and blue lights emanate from people's eyes, hands, and other parts of the body, also dripping from the ends of the fingers. (Page 38.) By the aid of odic light a blind man can see in the dark. (Page 263.) Dr. Ashburner says that sensitives in his presence have read printed words and sentences on slips of paper in the innermost of a nest of four silver boxes, all inclosed in morocco cases, or folded up in nutshells. (Page 387.) It may be transferred, without contact, into all

bodies, into the animal nerves, carrying with it its luminous force. (Page 386.) Dr. Ashburner says he has sent the light from his brain seventy-two miles to the brain of another man, producing immediate effects. (Page 38.) That he has willed it into a pint bottle, carried it into another room, poured it on the head of another man, and put him to sleep. (Page 39) Baron Reichenbach says that the number of sensitives exceeds all expectation. (Page 39.)

This book is published by Partridge and Brittain, spiritualist publishers, as a part of the spiritual library, and is indorsed by spiritualists as a body.

1. *This theory will account for spirit lights, and for the appearance of materialized spirits.* If sensitives can see odic lights emanating from magnets, men, and other objects in profound darkness, and if these lights are of different colors, as they proceed from different bodies, and from different parts of the same body, what evidence have we that what are called "spirit lights" (which I am told are of different colors) are not odic lights, having no connection whatever with spirits?

When the light is lowered and placed behind a screen, so that the circle can not, by its aid, distinguish each other's faces, the "odic light" proceeding from the circle, and from the party emerging from the cabinet, would cause them to assume a ghastly and weird-like appearance. But each party is so absorbed in watching the curtains

around the cabinet, from behind which the spirit is to appear, that he does not notice the other members of the circle. If he did, they would seem to him as much like spirit forms as the one seen in the aperture, formed by the withdrawing of the curtains.

We have seen that in a room in a certain house in the highlands of Scotland, the moonlight shining through a broken window, formed an image of a corpse upon the curtain. By studying the angle in which the moonlight fell, the shape of the window, the form in which the curtain hung, with the other circumstances connected with it, an ingenious mind might possibly be able to produce a similar image by lights especially arranged. Now, what evidence have we that the mediums, through whose instrumentality spirits are said to be materialized, have not, by constant study and practice, acquired the art of so arranging their seances that the odic lights from the circle shall cast a reflection upon the curtains about the cabinet resembling the image of a human being? We have also seen that, according to Dr. Ashburner, a man may send the odic light from his brain to the brain of a man seventy-two miles distant, communicate ideas to him, and read and control his thoughts. Now, if he can do this, what evidence have we that he can not cause the odic light from his brain to form an image on the curtains of the cabinet, and so control each one of the sensitives present that he shall regard it as the spirit of his departed friend, and even

think he has him by the hand, and is conversing with him? The one feat would be no more difficult than the other. On the principles of this spiritualist philosophy of odic force we can see why Mr. Evans, not being a sensitive, could see nothing that looked like Mr. Mudd, while those who were sensitives, being under Mr. Mott's odic control, could see and readily recognize their deceased friends, when no such friends were present.

2. *This theory will account for many of the communications alleged to have come from departed human spirits.* We have seen that, according to Dr. Ashburner, one man may send the odic-light of his brain seventy-two miles to another man's brain, read and control his thoughts, and communicate ideas to his mind.

Mr. Tuttle, editor of the *American Spiritualist*, in his "Arcana of Nature," says:

"Facts may be impressed by odylic force from one man's mind to another, when miles intervene, without spirit aid." (Page 135.)

"A circle may compel a medium to produce their own thoughts and desires." (Page 89.)

"The mind reads the thoughts of a person at a great distance." (Page 162.)

You may go to a medium and make certain inquiries, and, according to this theory, the "odic light," or, as Mr. Tuttle styles it, the "odylic force," from your brain conveys both the question and the answer to the brain of the medium, which answer he raps out or otherwise expresses. If you have

not the answer in your mind, he can ascertain from you who has, and send the light from his brain to the party having it, possess himself of it, and communicate it to you. In short, this odic force is so accommodating that if you once get on intimate terms with it, you can get it to do almost any thing.

3. *This theory will account for the rappings, and the moving of ponderable bodies attributed to departed spirits.* If this force can be sent from a man's brain seventy-two miles and made to control the thoughts of a man at that distance from the operator, it can certainly move a chair or table, which has less power to resist the influence than a conscious, intelligent, self-acting human being.

Mr. Tuttle admits in his "Arcana of Nature," p. 178, that a spirit in the body can control and cause a medium to rap out his thoughts and desires as well as can a spirit out of the body. If, then, this communicating of intelligence by raps, table-lifting, etc., can be carried on without spirit aid, what evidence have we that departed spirits have any thing to do with it? Thus, you will see that spiritual philosophy, whether true or false, enables us to explain spiritual phenomena without the intervention of departed spirits.

XII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE OWING TO AN UNEQUAL EXALTATION OF THE MENTAL FACULTIES.

"All well-informed physicians are familiar," says Mr. Lum, "with that condition of the mind which

may be called 'abnormal consciousness,' caused by different kinds of disease. Such unusual and unnatural consciousness is a consciousness of what exists only in the imagination, but not in fact. Men have felt perfectly conscious in this state, that they have been changed into cats, dogs, etc., or into some other person, many instances of which might be given." And they have felt just as conscious of this change as any spiritualist ever has, that he has seen a departed spirit. This "abnormal consciousness" is the result often of brain disease, indicating the near approach of insanity, which approach is generally first marked by an undue exaltation of certain faculties. In this state, a dull, sluggish, stupid man, will exhibit unusual acuteness, brilliance, and activity. Persons without any apparent talent for poetry, music, or painting, will, in this state, display astonishing ability in these departments, many instances of which are given in the various works of medical writers.

Dr. Forbes Winslow, in his work on the "Obscure Diseases of the Brain and Mind," says:

"Men naturally dull of apprehension, in fact, nearly half-witted, will occasionally exhibit, both in the early as well as in the advanced stages of insanity, considerable acuteness and capacity. . . . In the stage of morbid exaltation, the patient frequently exhibits a talent for poetry, mechanics, oratory and elocution, quite unusual and inconsistent with his education, and opposed to his normal habits of thought. His witty sallies, bursts of

impassioned and fervent eloquence, readiness at repartee, power of extemporaneous versification, mechanical skill and ingenuity, amaze those who were acquainted with his ordinary mental capacity and educational attainments. There is an unusual display of vigor of mind, an ability to converse fluently on subjects not previously familiar to his mind, and an aptitude to discuss matters wholly unconnected with his particular station in life. A quickness of perception, or propriety of utterance quite unusual, becomes, in some cases, as the disease progresses, daily more manifest."

He gives an instance of a young man who, during a temporary attack of insanity, caused by rough usage at school, evinced a talent for mathematics never exhibited prior to the attack, nor after his recovery from it. He also presents the case of a clergyman's wife, who, during a period of insanity, caused by illness, exhibited poetic powers of *no ordinary character*; but who, previous to her illness, had not exhibited the slightest ability or inclination in that direction.

Dr. Benjamin Rush, in his work "On the Diseases of the Mind," says :

"The records of wit and cunning* of madmen are numerous in every country. Talents for music, poetry, painting, and uncommon ingenuity in several of the mechanical arts, are often evolved in this state of madness. A female patient of mine, who became insane after parturition, in 1807, sang hymns and songs of her own composition, during

the latter stage of her illness, with a tone and voice so soft and pleasant, that I hung upon it with delight every time I visited her. She had never discovered a talent for music or poetry in any previous part of her life. Two instances of a talent for drawing, evolved by madness, have occurred within my knowledge; and where is the hospital for mad people, in which elegant and complete rigged ships, and curious pieces of machinery have not been exhibited by persons who never discovered the least turn for a mechanical art previously to their derangement?"

Similar cases of mental exaltation, during insanity, may be collected from the works of Pinel, Abercrombie, Dendy, and a host of other medical writers. Spiritualists tell us that persons who, in their natural state, never put two lines together in poetry in their lives, and could not do it if they tried, do, in the mediumistic state, recite original poetry that would do credit to some of our most eminent poets. Hence, they conclude that they obtain either the poetry or the power to compose it from departed spirits. They tell us that persons who never made a speech in their lives, who could scarcely express themselves intelligently in common conversation, and who could not even speak without stammering so as to be with difficulty understood, have, in their mediumistic inspiration, with great fluency and distinctness, expressed in the most elegant language some of the grandest thoughts, on subjects of which, in their normal state, they

were profoundly ignorant. Hence, they think that they must have received those thoughts and the power to express them from departed spirits; that persons, who, in the natural state, had neither taste nor capacity for music or painting, have, under spirit control, executed some of the finest and most difficult music, and painted pictures of marvelous beauty and exquisite finish. But we have seen that insanity will produce precisely the same results. If, then, these results are the products of insanity in the one class of cases, what evidence have we that they are not the products of temporary insanity in the other, or that spirits have any thing to do with them? When a person exhibits a brilliance and power not natural to him, there is more evidence of a diseased state of the brain than of the presence of spirits. It merely shows that certain powers, which, in the normal state, were kept in check by other powers, are now unduly exalted, and that those other powers are now unduly depressed.

FOURTH NIGHT, NOVEMBER 21, 1874.

SPEECH VII.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

MR. Fishback claims that he has later testimony concerning the views of Dr. Crookes than that which I gave from Sergeant Cox, and quotes from the January number of the *Scientific Monthly* for 1864. I deny that that or any other article written by the doctor affords the least indication that he has changed his belief that these phenomena are produced by "a psychic force," "emanating from, or in some way depending on, the human organization."

The *Truth Seeker*, of August, 1874, says:

"Mr. Crookes, the scientific English experimenter in spiritualism, mentioned in the February number, and whose investigations have attracted so much attention in the last three years, both in Europe and America, will come out all right. The phenomena really do occur, as he believes; but his new volume will not ascribe its cause to spirits, but to an agency connected with the earth and human intelligence in the body, which will startle and confound, but will fail to convince and convert the spiritualists to his scientific conclusions."

XIII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE THE RESULTS OF MENTAL IMPRESSIONS, MADE BY ONE MIND UPON ANOTHER, WITHOUT THE INTERVENTION OF DEPARTED SPIRITS.

1. *Many of the communications of Modern Spiritualism may be but the transfer to the mind of the medium of unconscious impressions existing in the mind of the inquirer.* (1.) Physiologists tell us that mental impressions created by external objects are made upon the brain. Each person, object, and event, with which we come in contact makes its impression. All that we know of things about us is the result of, and our knowledge of them is in proportion to, those impressions.

(2.) It is also true that impressions may be made of which we are not conscious at the time. It is a well-known fact that a man may be walking in a state of deep mental abstraction and turn aside on meeting a carriage, or speak to some one whom he meets, and yet be unconscious of having done so. Professor Braden, of Illinois, informed me last Summer that, when on his way to Cincinnati to look after the publication of his debate with Rev. G. W. Hughey, he came to a town where he had to change cars; the train bound for Cincinnati was about starting, so that he had to make haste in securing his ticket. On taking his seat in the cars he missed a pair of fine-furred gloves, which he had placed within the handles of his valise. He was in the act of going to the platform of the moving car to request the agent to look for, and, if he found

them, keep them until his return, when he remembered to have seen a hand reach through a window, near which he stood while receiving his ticket, take hold of and disappear with them. The fact made its impression upon his mind at the time, but he was not conscious of it until afterward. There are so many instances given in medical works of unconscious action of the mind resulting from impressions made upon the brain, that no one will deny it.

(3.) These impressions, though we may be unconscious of them at the time, are never wholly erased. The power to recall a past impression to consciousness may be wanting, but it does not follow that the impression itself has faded from the mind. Finding ourselves unable to recall some past event, we frequently resort to comparison, or some other suggestive process, by which to bring it within our consciousness.

In "Fish and Dunn's Debate," p. 29, I find the following apt illustration :

"Mr. Karston, in Drapers' 'Text-book of Chemistry,' gives us this experiment: Take a piece of Japan tin, or any other metal of low temperature, put a coin upon it and breathe upon it. After the breath has all disappeared, take up the coin, and you will see nothing there; but breathe on it again, and you will see a perfect image of the coin, which may be preserved for months, and even years, and evoked by breathing upon it again."

So impressions may be made upon the mind,

which we can no longer perceive, until some influence is brought to bear upon the brain, by which they are brought within our perception. There are spectral impressions on every one's brain, which only need some external or internal influence to make them perceptible to the consciousness. This may sometimes be done by the action of the will, sometimes by drowning, sometimes by disease, and, according to Dr. Douglas, sometimes by clairvoyance. Dr. Kitto, I believe, was able to recall any past event of his life, simply by an act of his will. Dr. Douglas relates the instance of a "gentleman who lost a mortgage to a valuable property. The mortgager took advantage of the loss, and denied the existence of the mortgage. Some time after the mortgagee fell into the water and was nearly drowned. During the process he experienced the usual power of the drowning, and in recalling the successive events of his life, when he reached the disposition of the lost paper, he distinctly recollected placing it within the cover of a book which he put on the upper shelf of his library. As soon as his restoration permitted, he took down the book and found the paper."

Dr. Townsend, in his work entitled "Credo," relates an instance of a German servant-girl, who, in the delirium caused by fever, astonished those present by speaking in the Greek and Latin languages. It was ascertained that she had been a servant in the house of a professor of languages, whose study joined the room in which she worked,

and that he often paced the room reading from Greek and Latin authors, leaving the door between the two rooms open for the purpose of ventilation. The words used by her were afterward found marked in books which had belonged to and been used by the professor. In her normal state she could not repeat them; but, under the influence of fever, they were called up, showing that the impressions made by them had never been erased.

Dr. Douglas claims that clairvoyance has the same effect of recalling forgotten impressions, and relates the following instance:

"Twelve years ago a gentleman took the name and address of a man in a distant state, with whom, in a certain event, he was to correspond on business. The event occurred, but he had lost the address, which could neither be found or recalled to mind. There seemed no alternative but to make a journey of several hundred miles to attend to the business in person. But having been years before repeatedly in the clairvoyant state, in which he seemed to remember every thing, he applied to a mesmerizer, and stated the case, saying that if he could mesmerize him it would save him a long journey. No sooner was this done than he seized a pencil and wrote the name and address."

Associations will also frequently revive long-forgotten impressions. Sometimes the meeting with an old friend will bring up fresh to the mind forgotten incidents with which he was more or less intimately connected; and these, by the mysterious

laws of association, will suggest other incidents with which he had no connection. These facts tend to show that, though impressions may fade from the consciousness, they never wholly leave the mind.

(4.) It would seem that, under some circumstances, impressions may be transmitted from one mind to another without any apparent external agency. This has led many intelligent thinkers to suppose that there is in human nature a sixth sense, which yet remains to be fully developed, namely: a power by which one man may project his thoughts into another man's mind without the use of external means. As an illustration I quote from Dr. Douglas's "Modern Spiritualism," p. 17.

A few years ago, a gentleman known to the reading community, gave the following relation: "Being on a journey, on horseback, in the heat of Summer, he employed a considerable portion of a pleasant night in riding. He resolved during his ride to make an effort to impress the mind of his wife at home in such a way as to afford a test of success. He pictured distinctly to himself a fine cottage, with unique surroundings, a peculiar fountain, etc., and himself standing on the piazza admiring the scene. This picture he endeavored to impress upon the mind of his wife. On reaching home, some days after, she related a dream on that night, corresponding in every particular with the picture he had mentally drawn, including himself, standing on the piazza, admiring the scene. All this she had *seen* in her dream."

In Lum's "Spiritual Delusions," p. 166, I find the following :

"Mr. Gunning, in his essay, 'Is it the Despair of Science?' says that an eminent physician, on going to hear an inspirational trance speaker, wrote and memorized a very short lecture. When he entered the room, he fixed his eye upon the medium, who sat upon the platform, and, by a strong effort of his will, caused her to utter it word for word as they came up in his mind."

Whether this idea be true or false, it forms a part of the philosophy of spiritualism, for spiritualism holds that one mind may impress another without any external agency.

(5.) But there is as much evidence that unconscious impressions are transmitted from one mind to another as there is that conscious impressions are thus transmitted. In my fifth speech I gave an incident, related by Dr. Carpenter, of a man who received from the alleged spirit of the poet Young a quotation from his poetical commentary on Job. The man, at that time, had no knowledge of the existence of such a line or such a commentary, and to satisfy himself, he purchased a copy of Young's Works, and found both the commentary and the line. A short time afterward, in looking over his library, he found a copy of Young's Works, and, turning to the line in question, found marginal marks, which he recognized as his own, showing that he had read it before, and that it had made an impression upon his mind. In the absence of

any better explanation, we are justified in saying that, though the impressions made by this line had faded from the consciousness, they had not been erased from the mind, and that these unconscious impressions, still existing in the mind, were, by some mysterious mental law, transmitted to the mind of the medium, and by him manifested in the tipping of the table, which tipping we have seen could have been produced by the action of the will in controlling the vital electricity emanating from his physical organization.

Now, if this spiritualistic philosophy of mental impressions be correct, we arrive at the following facts: First, That impressions may be made upon the brain when we are unconscious of them. Second, That impressions once made may fade from the consciousness without being erased from the mind. Third, That these unconscious impressions may be transmitted from one mind to another. Hence, when a medium imparts intelligence not known to the inquirer at the time, he may conclude that he never knew it, and that it was imparted by spirits, while, in fact, it may be the result of the transmission of the unconscious impressions of his own mind to that of the medium, and with which departed spirits have nothing whatever to do.

2. *According to the spiritualistic philosophy, impressions may be made by one mind upon another when miles intervene between them.* Dr. Brittain, a prominent exponent of modern spiritualism, in his

work on "Man and his Relations," devotes an entire chapter to "Mental Telegraphy," in which he relates many instances coming under his own observation, where persons, having been once under magnetic control, were subsequently influenced by him at a distance of miles. Mr. Tuttle, another prominent expounder of spiritualism, informs us in his "Arcana of Nature," p. 162, that the mind of one person may read the thoughts of another at a great distance ; and on page 149, that the operator or subject needs not be mesmerized. An inquirer obtains information from a medium which could not have been received by any ordinary method of communication. Hence he concludes that it must have been revealed to the medium by spirits, while, according to this philosophy of spiritualism, it may have been but the result of a transmission of the mental impressions of some distant friend to the more susceptible mind of the medium, or it may be that the mental impressions of the distant friend were transmitted to the inquirer's own mind, though unconscious to himself, and that these unconscious impressions thus made were transmitted to the mind of the medium, and by him manifested to the inquirer's consciousness. Now, if this spiritualist philosophy of "mental impressions" be true, such communications may be received by one mind in the flesh from another mind in the flesh without the least intervention by departed spirits. What need have we of spirits to tell us what may be told us by some one in the flesh, and that, too, without

the teller even knowing that he is imparting the information? Let them tell us something we can not learn from each other through "mental telegraphy" or "clairvoyance." Let them do what they have not done in the twenty-seven years of "spiritual manifestations," reveal some scientific fact hitherto unknown, and which shall be confirmed by subsequent scientific experiments.

XIV. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE THE RESULT OF A PSYCHIC FORCE EMANATING FROM THE HUMAN ORGANIZATION.

Mr. Cox, who assisted Dr. Crookes in his investigations, in giving the spiritualistic theory as to the method by which spirits are said to communicate with us, says in his "Spiritualism Answered by Science," p. 47:

"The most intelligent among them say that the reason we are not always conscious of the presence of spirits is, that our senses are so constituted as to perceive only the coarse material of the earth, and can not, therefore, perceive the refined matter of which spirits are composed. If a spirit touches us we can no more feel the touch than we can feel the musk which another sense tells us fills the room. A medium is one possessing an abnormal amount of animal magnetism. This is matter of some kind projected from a part or the whole of the human body; and like the other forces of nature, is perceivable to our senses only when it

meets with some obstacle. All possess it more or less ; the medium possesses it more, and attracts it from those with whom he is in communication. When this substance is sufficiently abundant, the spirits, which are always about us, are enabled to use it as a means of communication between themselves and us. They have power to seize and shape it into a substance palpable to our senses ; hence, the need of a medium."

Now, I ask, why can not they use the electricity and magnetism of the atmosphere, and surrounding bodies, as well as emanations from human organizations ? Will our friends tell us what principle of science prevents the one and admits of the other ? If the spirits can seize these emanations, and shape them into substances palpable to our senses, when collected by the medium, why can't they collect them themselves without a medium ? Will my friend inform us on what principle of science they are able to do the one and not the other ? Why can't the medium collect these emanations in an audience of five hundred as well as in a circle of ten or twelve ? For instance, a spirit wishes to lift a table, but can not do it without a medium. The medium must collect the emanations of the circle, so that the spirits may shape them into a substance by which to raise the table from the floor. Now, as there are more emanations in an audience of five hundred than in one of ten or twelve, why can not the medium collect a larger amount of magnetism, and thereby enable the

spirits to produce greater phenomena in such an audience than in the smaller circle? A biologist will inform you that he can, in an audience of a thousand, lift that table even to the ceiling, by controlling the vital electricity of persons present, without waiting for spirits to shape "these emanations into a substance" by which to do it. Now, if a biologist can do this, and spirits can't, it follows that spirits in the flesh have power to control more emanations, and do greater things than spirits out of the flesh.

I would inquire of my friend, have these emanations force sufficient within themselves to produce these phenomena? If he says no, I ask, on what principle of science does he demonstrate that spirits can give them the requisite amount of force? And how do they do it? If he says yes, then may they not produce this phenomenon without the aid of spirits? Again, if magnetism and electricity in the clouds, atmosphere, and elsewhere, do greater works than these, without the aid of spirits (and all admit that they do), why can not they do these without spirit help? Again, I ask, by what principle of science do they demonstrate that spirits "seize these emanations and shape them into a substance palpable to our senses?" He may say, "O, the spirits say so." But how do you demonstrate that the parties that say so are spirits?

I will now give some of the characteristics of the force by which these phenomena are produced, as observed by Dr. Crookes, and presented by Mr.

Cox, in his "Spiritualism Answered by Science." He says :

"So far as I have found in my own experiments, and by the reported experiments of others, it appears that the intelligence of the communications are measured by the intelligence of the psychic ; nothing is conveyed by them that is not in the mind of the psychic, or some other person present." p. 60.

"The communications made by the intelligence, that undoubtedly often directs the force, are characteristic of the psychic ; as he is, so they are. The language, and even the spelling, are such as he uses. . . . Thus, the communications in the presence of an English psychic are in English phrase ; of a Scotch psychic, in Scotticisms ; of a provincial, in his own provincialisms ; of a Frenchman, in French. The *ideas* conveyed are those of the psychic. If he is intellectual, so are the communications. If vulgar and uneducated, so are they. Their religious tone varies with the faith of the psychic. In the presence of a Methodist psychic, the communications are Methodistical ; of a Roman Catholic, decidedly Papistical ; with a Unitarian, freethinking prevails. If the psychic can not spell, the communications are faulty in the spelling ; if the psychic is ignorant of grammar, the defect is seen in the sentences spelled by the force. If the psychic is ill-informed on matters of fact, as in science, and such like, the alleged spirit messages exhibit the same errors, and if the communication

has relation to a future state, the descriptions given of that sphere of existence are in strict accordance with the notions which such a person as the psychic might be expected to entertain of it." (Page 56, 57.)

In regard to the moving of solid bodies, he says, p. 61 :

"The movements of solid bodies, as previously described, are, if not always, almost always toward the psychic, and, as if by some attractive force in him, the chairs, and other furniture, that appear to move spontaneously from their places, at whatever distance from the psychic, invariably advance toward him in a direct line, if some obstacle is not interposed."

These with other effects attending the experiments of Dr. Crookes and Sergeant Cox, led them to conclude that the force producing these phenomena emanated from the human organization, and that the intelligence directing this force was the intelligence of the psychic (though himself not conscious of controlling it), and not that of departed spirits.

We have here the testimony of Dr. Crookes, Mr. Fishback's own witness, as given by Sergeant Cox, who was intimately associated with him, and assisted him in many of his experiments, and who ought, therefore, to know to what he ascribed these phenomena. He says on page 17 that Dr. Crookes ascribes them to "a force emanating from, or in some manner directly dependent on, the human organization." He not only says that this is the position taken by Dr. Crookes, but also by "other

scientific experimentalists." In giving the results of these experiments by Dr. Crookes, he says, on page 45: "All the conditions, more fully to be set out hereafter, point directly to the psychic as the source of it." That is, as he afterward explains, of the force by which these phenomena are produced. Here, then, we have scientific testimony that they are not produced by departed spirits, but by a force existing within the human organization.

SPEECH VIII.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

THE gentleman having finished his argument on the phenomena, presents us with what he calls the "teachings of spiritualism." Some of these teachings I regard as wholly false, and injurious in their tendency, while to others, if I understood them, I have no particular objection. But what evidence has he brought that these teachings emanate from departed spirits ?

1. The teachings themselves do not prove it, for similar teachings have in different ages emanated from men in the flesh. They have been embodied in various forms in the writings of heathen authors, who in some instances ascribed them to direct revelation from the gods they worshiped. Others have denied that they were subjects of direct revelation, and have urged that they were truths discovered by men in the progress of rational investigation. Others have denied that they were truths, and have contended that they were taught neither by divine revelation nor in nature. Hence the mere existence of these teachings do not prove that they emanated from departed spirits.

2. The assertions of the gentleman that they are from departed spirits do not prove it, for they

may, through the mysterious laws of mental association, be but the reproduction of what he has read from spiritualist and other authors, and which he has mistaken for the teachings of departed spirits. Again, all ages have believed in the existence of genii, fairies, and demons (some good and some bad), who were capable of assuming human forms, and conversing with, and deceiving, men. What evidence, then, have we that these beings have not assumed human shape, repeated these teachings of heathen writers to my friend, making him believe that they were the teachings of departed human spirits? But he may say there are no such beings; they were merely the creations of imagination. But how does he know this? What more evidence has he brought forward to prove that departed human spirits return and communicate with the living than can be produced of the existence of genii, fairies, and demons? If the one is possible, why not the other? The assertion that these beings are merely imaginary does not prove that the alleged return of departed spirits, and that they are the authors of these teachings, are not equally imaginary. Besides, the gentleman argues that departed human spirits return, and communicate with the living, because such has been the faith of all ages and nations. On the same principle of logic I may argue the existence of genii, fairies, and demons, and their assumption of human shape, and communication with mortals, because that has been the faith of all ages and nations. Now, if there

are such beings, I repeat, what evidence have we that they have not at various times assumed human forms, and deceived my friend into the belief that these old heathen notions were the teachings of departed human spirits?

3. The phenomena do not prove it. For, if we can not account for these phenomena on some principle yet known to science, it does not follow that they must be produced by spirits, and that they may not be explained on some principle of science yet to be developed. Even if produced by spirits, it does not follow that they must be produced by departed human spirits, and that they could not be produced by the spirits of the genii, fairies, and demons referred to, or by some other spirits, which my friend admits exist in a vast chain, from the highest to the lowest order of intelligences. If produced by departed spirits, we demand such proof as will put the matter beyond a reasonable doubt, and that the best evidence be produced, which would be the revelation of some of the spirits to our senses in this audience, and in the broad light of these lamps, and which could be no more difficult for spirits to do than would be the production of these phenomena. Some of the most convincing phenomena, accompanied apparently by the most reliable tests, are acknowledged to have been deceptions. What evidence, then, have we that the others, no more convincing, and accompanied with no more apparently reliable tests, are not equally deceptive? As wonderful phenomena as

any that spiritualism has produced have been produced by men in the flesh. Then what evidence have we that the phenomena of spiritualism are not thus produced? We have seen, according to the confession of spiritualists themselves, that the testimony of the alleged spirits is unreliable. Then what evidence have we that their testimony that these teachings proceed from departed spirits is correct? We have no more evidence that the witches were mistaken in ascribing these phenomena to the devil than that spiritualists are in ascribing them to departed spirits. We have seen that the spiritualistic philosophy of biology, electricity, clairvoyance, optical and mental illusions, odic and psychic force, mental impressions, and the unequal exaltation of the mental faculties will enable us to account for these phenomena without the intervention of departed spirits. Now, as these phenomena can not be proved to have emanated from departed human spirits, they can constitute no proof that these teachings emanated from any such source.

The gentleman's proposition says that "the teachings of modern spiritualism" not only emanate from departed spirits, but that they "are calculated, in their tendency and influence, to secure man's highest good here and hereafter." If these teachings are true, it can not be denied that such will be their "tendency and influence." But, if false, their tendency and influence will be of a different character. For all admit that while the tendency of truth is to improve and bless mankind, the

tendency of error is to corrupt and injure. The tendency of the teachings of modern spiritualism will depend, then, on whether they are true or false. As we have examined the phenomena by which the claims of modern spiritualism are said to be sustained, we will now examine the character of the teachings which it promulgates. The proposition does not embrace a part of the teachings of modern spiritualism, but all of them; for it does not say that some of these teachings "are calculated in their tendency to secure man's highest good here and hereafter," but that the teachings of modern spiritualism are calculated to secure this end. I may admit that some of the teachings of spiritualism are true, for all systems of error have some truth in them; but if I can show that other portions of its teachings are puerile, false, and corrupting, the gentleman will have failed to sustain his proposition. In the accomplishment of this work, I remark:

I. SOME OF THE TEACHINGS OF MODERN SPIRITUALISM ARE BOMBASTIC, UNMEANING, AND ABSURD.

1. *They are bombastic and unmeaning.* I hold here what claims to be a spiritual revision of the first chapter of Genesis. The spirit says, by way of preface, that the account there given of the creation is substantially false, and substitutes the following more truthful history:

"God the life in God the Lord, in God the holy procedure organized the first orb creation

as one globular ovarium, which was the germ of the terrestrial universe of universes, and within the globular was the external of the universal, personal, or intellectual creation, in one form of vertical ovarium."

Now, as to the origin of man :

"In the beginning of the orb formation, preparatory for man formations, vehicles of the quickening spirit into intellectual formations, the universal concavity and the universal convexity, were co-enfolded and encompassed in the universal zodiac, and within the concavity was the visible disclosure unto the term of the terrestrial." (Professor G. T. Carpenter's "Spiritualism Condemned," p. 20.)

As to the science of raps, Davis, in his "Penetralia," p. 188, makes the spirit of Galen give the following lucid explanation :

"Mysterious rappings proceed from the sub-derangement and hyper-effervescence of small conical glandular bodies, situated heterogeneously in the rotundum of the inferior acephalocyst, which, by coming in unconscious contact with the etherization of the five superior processes of the dorsal vertebræ, also result in tippings by giving rise to spontaneous combustion, with certain abnormal evacuations of multitudinous echinorhincus bicornis, situated in various abdominal orifices. The raps occur from the ebullitions of the former in certain temperamental structures, and the tips from the thoracic cartilaginous ducts, whenever their contents are compressed by cerebral inclinations."

Poor Galen! What a cataractic combustion of conglomerated gases must have occurred in the bi-cornis portions of his bibulous brain to produce such a hyper-effervescence of hyperbatory articulations as fell from the vocal orifice of his spiritual head upon the auditorium of the astonished seer, whose mysterious heterogeneous and multitudinous clairvoyant perceptions of etherization and other grandiloquent truths were to create an age more transcendently joyful, and more effulgent with gorgeous and magnificent light, than was ever witnessed by ancient sages in gazing at an abnormal shower of musk-rats in May!

2. *They are ridiculous and absurd.* The following I quote from a lecture by Mr. Leland, given in Carpenter's "Spir. Con.," p. 18:

"In 'Great Harmonia,' Vol. V, p. 127, is an account of a spiritual aviary, where each *rara avis* lays spiritual eggs in the sixth sphere; hatches spiritual birds and feeds them—the swallows and robins, I suppose—on spiritual bugs and angle-worms, and the turkey buzzards on carrion? And in 'Supernal Theology,' p. 33, is an account of a similar institution on Swedenborg Street, in the second sphere; except in this case, they raise only robins, humming-birds, and canaries, leaving the cultivation of storks, sand-hill cranes, and buzzards for the spheres above. So, also, in this same 'Harmonia,' p. 428, is an account of a spiritual hospital, where 'Paralorrella' or half-cured patients are; and on p. 432, of a *leather purse* which some one found in the sixth

sphere, and, on the next page, a spiritual perpetual motion. I would recommend that the proprietors of this invention secure letters patent at once, or some adventurous Yankee will steal it, transplant it to the earth, and set it to pumping oil. And on p. 435 is a description of stone-hammers and flint-knives in the spirit world. And in the delivery of this nonsense the spirits use such words as these: Akroapnameda, opilobeda, opeathaleta, spiritual miniposassusitavi, and the like. Now, I suppose there are men who call such stuff philosophy."

In Gridley's "Astounding Facts from the Spirit World," p. 26, we have the following:

"Is it possible that a man who loves rum in this world carries that love with him into the next? Yes, it is certainly true. . . . A spirit can enter the body of a drunken brute in human form and partake of the exhilarating influence of his cups with the greatest ease imaginable; or he can lay his face between the staves of a hogshead of rum, and inhale its fumes until he is intoxicated and literally insane, like a man in delirium tremens."

According to Judge Edmonds, they raise cattle in the spirit world, and if so, they must raise grain to feed them on. Then why don't they import our ideas of a distillery, and make their own liquor, and have their spiritual frolics at their own expense? It would be far more convenient and respectable, and less liable to incur loathsome diseases, than to come down here, and suck it out of the ulcerous "body of some drunken brute in human form."

But then these teachings are so elevating, and "calculated in their tendency and influence to conduce to man's highest good here and hereafter." Be not disheartened, ye trembling debauchees! who find your only joy in the brimming cup; for when ye die you shall come back again, and without fumbling in your ragged pocket for the dime that is not there, you shall fasten yourselves at night upon some old unconscious toppers, and imbibe to your heart's content, and become so gloriously drunk that you can't go to your spiritual homes till morning, and that, too, without a cent's expense, or fear of city police or station-house.

"In 'Present Age and Inner Life,' pp. 85-273, Davis favors us with pictures of heaven's scenery, and a description of a world's congress in the spirit land, a report of the proceedings during several sessions, etc. True, it is a little strange that only the present nations had representatives there, and that these were all well-known personages, and spoke the English language, Indians, Chinese, and all." (Carpenter's "Spiritualism Condemned," p. 21.)

It seems to me to have been exceedingly out of place that the nations of antiquity, who had as good a right as any of the nations of the nineteenth century to seats in this congress, and whose age and experience might have repressed the youthful follies that came cropping out through the official reports of their proceedings, should be excluded. They should have called an "old settlers'" convention, and demanded their rights, on the grounds

that from their long residence they were better acquainted with the nature and circumstances of the country, and therefore better knew the necessities of the times, and what should be done, than the new-comers of the nineteenth century.

II. MANY OF THE TEACHINGS OF MODERN SPIRITUALISM ARE ESSENTIALLY CONTRADICTORY.

1. *As to Spirit.*

Mr. Davis says: "A spirit is no immaterial substance. On the contrary, it is composed of matter, such as we see, feel, eat, smell, and inhale." (Spir. Int., p. 49.)

Mr. Adin Ballou says: "Should one, bearing Gabriel's exalted name, undertake to teach us that matter is spirit, . . . then we know he is a deceiver." (Page 159.) Again: "The lowest grade of spirit is always more subtle, elastic, and penetrative than the most ethereal matter." (Page 5.)

These men give what is claimed to have been revealed to them by the spirits. It follows, then, from these contradictory statements that the spirits do not themselves know whether they are material or immaterial; hence are no better off in this respect than we are.

2. *As to the original condition of the world.*

Mr. Davis says, in "Divine Revelations," p. 120:

"In the beginning the univercœlum was one boundless, undefinable, and unimaginable ocean of *liquid fire*."

Mr. Koons says, on p. 41: "Before the be-

ginning of the creation of the heavens and the earth, matter was void of form, and darkness prevailed."

The spirits evidently do not understand the facts of the creation any better than we do, or they would not so flatly contradict each other.

3. *As to the Holy Ghost.*

Mr. Davis, in "Harmonia," Vol. II, p. 312, says: "Holy Ghost is defined to be excellent laws."

Mr. Gridley, in "Astounding Facts from Spirit World," p. 153, says: "The Holy Ghost is declared to be the lawful wife of God Almighty."

The spirits show the same ignorance, and consequent differences of opinion, as to the Holy Ghost that men do here. In fact, they give us no opinion but what already exists here; hence, no new information.

4. *As to the number of spheres.*

Mr. Tiffany says, in his "Debate with Mahan," p. 54: "There are three primary spheres in the universe." The Mountain Cove *Journal* says there are four. Ballou says there are seven. (Page 216.) Mrs. Franklin says: "The shining stars are the homes of the spirits." (Voices from the Spirit World, p. 122.) Gridley makes six circles. (Page 96.)

It would seem that the spirits know less about the spheres where they live than earth-born astronomers do of the planets which they can never reach; less about their homes than we do about ours. For almost any of us can tell the number

of States in the Union, counties in our State, and townships in the county.

5. *As to the distance to the spheres.*

"Supernal Theology" says, p. 75: "The seventh sphere is about four thousand miles from the earth." Mr. Gridley makes the first circle five thousand miles from the earth, and the sixth circle thirty thousand miles. Ambler makes the first sphere but one hundred miles from the earth. (Teacher, p. 58.)

Some of these spirits were surveyors and engineers while on earth, and accustomed to measuring the distance between places, and some were astronomers who could accurately measure the distance to the sun and stars. But since their death they have not sufficient sense to know the distances along the road they travel every day. I might give you contradictory quotations from spiritualistic teachings by the hour; but time will not permit.

III. MODERN SPIRITUALISM IS CORRUPTING IN ITS TEACHINGS AND INFLUENCE.

My first witness is Dr. Wm. B. Potter, a spiritualist and medium, but who, however, refuses to fellowship the most prominent and leading spiritualists on account of the corruption with which he charges them. He says in one of his tracts, under the title of "Seducing Spirits:"

"Fifteen years of critical study of spiritualistic literature, an extensive acquaintance with the leading spiritualists, and a patient, systematic, and

thorough investigation of the manifestations for many years enable me to speak from *actual knowledge*, definitely and positively, of *spiritualism as it is*. Spiritual literature is *full of the most insidious and seductive doctrines, calculated to undermine the very foundations of morality and virtue, and to lead to the most unbridled licentiousness.*"

The doctor here claims to possess three sources of information: 1. Critical study of spiritual literature. 2. Intimate acquaintance with leading spiritualists. 3. Patient, systematic, and thorough investigation of the manifestations. He has employed these sources for fifteen years, and claims to testify not to what he thinks, but to what he actually knows.

My next witness is Dr. Hatch, the husband of the celebrated medium and lecturer, Cora V. Hatch. He says:

"The extensive opportunity which I have had, and that, too, among the first class of spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in the matter. I have heard much of the improvement in individuals in consequence of a belief in spiritualism. With such I have had no acquaintance. But I have known many, whose integrity of character and uprightness of purpose rendered them worthy examples to all around; but who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency."

Mr. Wheeler, a prominent spiritualist lecturer, is reported by Dr. Potter, in Report No. 7, as saying, in a lecture at Cleveland, just after the Fourth National Convention, that spiritualists have "no moral standard or rule of conduct, and, in practice, are the most immoral class of people on the face of the earth, with only one single exception."

Hudson Tuttle, a prominent spiritualist editor and author, says in the *Ohio Spiritualist*, August 15, 1869:

"I sicken at the black list of abuses that have weighed down the divine philosophy. . . . When an immoral agent steps into the domestic circle, bearing the upas branch of enmity between husband and wife, insincerity, instability, and social anarchy are at once inaugurated. A large class of spiritualists have allowed this to occur."

P. S. Hayford, in the *Banner of Light*, May 22, 1869, says:

"Spiritualism, in its present state, is corrupting in its tendencies."

Gridley, in his "Astounding Facts from the Spirit World," on "Celestial Marriage," pp. 171, 172, says:

"No good and advancing spirits, below the fifth degree, have aught to do with the sexual relation in any sense whatever, any more than the virtuous part of the community on earth do before marriage. They (the angels) state that after the judgment (that is, on entering the fifth sphere) the positive spirit can readily fill the negative spirit by contact,

and as the male is generally and naturally positive to the female, so a spiritually enlightened wisdom often inclines them to assume the position of conubial commerce, not to produce a new existence as upon earth, but to supply the negative spirit with their own positive elements, or, in other words, to multiply their own spiritual life in others. . . . The spiritual world is the counterpart of the earth world, in this as in other matters; and as the generative organs are the proper vehicles for the impartation and propagation of natural life, *so the same organs in the higher life*, and, of course, in a higher plane, are vehicles through which spiritual life is often, though by no means always, caused to flow. They affirm that any positive spirit has access to any negative spirit where there is affinity; that though the male may have a female companion who is constitutionally adapted to be to him a better helpmate on the whole than any other, and so generally accompanies him, yet the latter has no jealousy and knows no exclusiveness; that she is glad to have the life of God increased in any way and anywhere; that the same liberty will ere-long be given to men on earth, who are found worthy to obtain that world and the resurrection of the dead, which can be done without putting off the body."*

This extract, professing to be a revelation from

*I declined reading this extract in the oral debate, but requested the privilege of inserting it in the published report, which was granted.

spirits, makes the fifth sphere, and all above it, literally a house of prostitution; and teaches that this licentious liberty will soon be "given to men on earth." Yet the teachings of spiritualism are so pure, and "are calculated in their tendency and influence to secure man's highest good here and hereafter."

Mr. Gridley is highly recommended as a gentleman of high standing by the *New Era*, which repeatedly published commendatory notices of his book. Mr. Davis reviewed some things written by Dr. Gridley concerning evil spirits, but failed to give any warning that he taught any thing of immoral tendency. If he did not know of these immoral utterances, the good spirits with whom he is on such intimate terms, should have told him.

FIFTH NIGHT, NOVEMBER 22, 1874.

SPEECH IX.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

My friend claims the right to define his own proposition. It seems to me that the proposition naturally defines itself. It says that "the phenomena and teachings of modern spiritualism emanate from, and are produced by, departed human spirits, and are calculated in their tendency and influence to secure man's highest good here and hereafter." I presume that he means he has a right to define what the teachings of modern spiritualism are. I respectfully deny that Mr. Fishback has the exclusive right to say what spiritualism teaches, and that we must go to him to learn what those teachings are. Suppose the subject of discussion was the teachings of Methodism—would he allow me the exclusive right of defining what those teachings are? No; he would go to our most prominent authors, and especially to the founders of Methodism. So, in order to ascertain what the teachings of spiritualism are, I have gone to their most prominent authors, to the founders of spiritualism, and to the alleged spirits themselves. Mr. Davis, Judge Edmonds, Dr. Hare, Mr. Tuttle, and the other leading spiritualists from whom I have

quoted, are representative men, and are certainly as much entitled to say what spiritualism teaches as is my esteemed friend.

I shall now resume my examination of the character of the teachings of spiritualism.

IV. MODERN SPIRITUALISM DESTROYS ALL MORAL RESPONSIBILITY BY DENYING ALL DISTINCTION BETWEEN GOOD AND EVIL.

Mr. Davis says in "Nature's Divine Revelations," p. 392 :

"Man is not accountable in the manner in which this supposition would imply for the original or present imperfections, for these spring necessarily from his uncultivated social and moral situation. Indeed, it is only by the aid of these imperfections that man can properly know and appreciate purity and perfection."

On page 521, he says: "Sin, in the common acceptance of that word, does not really exist." And on page 413, "The innate divineness of the spirit prohibits the possibility of spiritual wickedness or unrighteousness."

Now, if "man is not accountable;" if "sin does not exist;" if it "is only through these imperfections that we can know and appreciate purity and perfection;" if "the innate divineness of the spirit prohibits the possibility of spiritual wickedness," it follows that "whatever is, is right." Hence, murder, theft, licentiousness, are no worse than virtue and holiness, and that it is only by these that

virtue and holiness can be known and appreciated. Yet these teachings conduce to "man's highest good here and hereafter."

Dr. Hare says, in "Spiritualism Scientifically Demonstrated," p. 31 :

"There is no evil that can be avoided." "Evidently, the devil could be nothing else but what Omnipotence would make him. . . . The acts of the devil would, therefore, be indirectly the acts of his Maker." "He vieweth error as God vieweth it, as undeveloped good."

If there is no evil that can be avoided, then men commit no acts of vice but what they are compelled to commit; hence, they are not responsible for them. If the devil would be what God would make him, and his acts indirectly the acts of his Maker, so with man. Hence, murder, lying, and every species of crime would be the acts of God, for which he alone would be accountable. Again, we are to view them as God views them, "as undeveloped good." Yet, the teachings of spiritualism have *such* a restraining influence on vice, and are *so* encouraging to virtue. At the Rhode Island State Spiritualist Convention, held in Providence in 1866, Mr. Wheeler said: "*Drunkenness is just as good as soberness; vice is just as good as virtue; the devil is the equal of God; and hell is just as sweet as heaven. Hell itself, if you raise it high enough, becomes the golden floor of heaven. As spiritualists, we have not acknowledged that there is such a thing as moral obligation.*"

In the same convention, Mr. Perry said: "As a spiritualist, I have yet to learn that we hold any thing as sacred." (*Christian Standard*, October 20, 1866.)

The *Banner of Light*, December 3, 1862, contains the following prayer: "We thank thee for all conditions of men; for drunkards, for prostitutes, for the dissolute of every description." In the same paper, October 19, 1850, in the report of a discussion in convention, Dr. Childs says: "In Fénélon there is no merit; in Herod there is no demerit." Mr. Newton, in the same discussion, indorsed the above sentiments. Mr. Wilson, of New York, said: "Moral distinctions I can not recognize as an essential quality of the soul." Lizzie Doten, the distinguished medium, and who ought to know what the spirits teach, indorsed the former speakers. Yet, these are the teachings that are to impart a pure moral tone to society, and are "calculated in their tendency and influence to secure man's highest good here and hereafter."

Dr. A. B. Childs, one of the most popular spiritualist authors, in a work, entitled "Christ and the People," says:

"Erelong, man will come to see that all sin is for his spiritual good. . . . To see that holiness lays up treasures on earth. . . . Sin destroys earthly treasures, and causes them to be laid up in heaven." (Pages 32, 33.)

"There is no criminal act that is not an experience of usefulness. The tracks of vice and crime

are only the tracks of human progress. . . .

There has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it." (Page 137.)

"Man has yet to learn, and yet to admit, that all sins which are committed are innocent; for all are in the inevitable rulings of God." (Page 175.)

"He who wars with sin leaves nothing lovely in his tracks." (Page 191.)

The *Banner of Light*, in recommending this book, says:

"This book should find its way into every family. It is born of spiritualism, and reaches for the manhood of Christ," etc.

Dr. Childs here teaches, 1. That "all sin is for spiritual good." Hence, instead of a thing to be feared and hated, it is a thing to be desired and loved. 2. That "holiness lays up treasures on earth," while sin "destroys earthly treasures, and causes them to be laid up in heaven." Hence, the less we have of holiness and the more of sin, the more treasures we will have in heaven. 3. That "there is no criminal act that is not an experience of usefulness." Hence, the more criminal our acts, the greater our experience in usefulness. 4. That "the tracks of vice and crime are only the tracks of human progress." Hence, "spiritual progression" is progression in "vice and crime," "calculated to secure man's highest good, here and hereafter." 5. That "there has been no deed in the catalogue of crime that has not been a valuable experience to

the inner being of the man who committed it." Hence, the more deeds of crime we commit, the more valuable the experience to our inner being.

6. That "all sins which are committed are innocent, for all are in the inevitable rulings of God."

Hence, he who commits murder, acts of licentiousness, and other crimes, is as innocent as the most virtuous and chaste.

7. That "he who wars against sin, leaves nothing lovely in his tracks."

Hence, civil governments, temperance, and moral reform societies, "leave nothing lovely in their tracks," because they "war against sin."

He who seeks in any way to restrain vice "wars against sin;" hence, "leaves nothing lovely in his tracks."

To be lovely, then, in the spiritualistic sense, we should not "war against sin," but should promote it, as it is,

(1.) For our "spiritual good." (2.) "Lays up treasures in heaven." (3.) Is "an experience of usefulness."

(4.) Is essential to "human progress." (5.) Is "a valuable experience" to our "inner being."

(6.) Is "innocent," being "in the inevitable rulings of God."

The book that teaches all this is, according to the *Banner of Light* (the leading spiritualist journal), "born of spiritualism." Here, then, we have the genuine teachings of modern spiritualism, which my friend's proposition says "are calculated in their tendency and influence to secure man's highest good here and hereafter."

As time will not permit me to bring forward any more arguments on the negative of this propo-

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sition, I propose to devote the remaining portion of this speech, and my next one, to reviewing what has already been done. I have not noticed the individual instances of phenomena brought forward by the gentleman, from the fact that each instance was covered by some one or more of my negative arguments on the phenomena. Nor have I attended to what he calls the teachings of modern spiritualism, because of the proposition assumed, not that a part of, but that "*the* teachings of modern spiritualism" "are calculated in their tendency and influence to secure man's highest good here and hereafter." If, then, I have shown that any portion of the teachings of modern spiritualism do not have this tendency and influence, but, on the contrary, are false and corrupting, I have completely negatived his proposition, without being compelled to notice that portion of the teachings brought forward by him. I will now proceed to review the arguments presented upon the phenomena of modern spiritualism.

I. THE CLAIMS OF MODERN SPIRITUALISM ARE OPPOSED TO THE PRINCIPLES OF LOGIC.

They assume that these phenomena can be produced by no known principles of science, and then draw the conclusion, from this assumption, that they must, of necessity, be produced by spirits. The claims of our opponents are based on four unproved assumptions: 1. *They assume that we know all the results which the known principles of science are*

capable of producing. For, if they admit that new applications of the known principles of science may yet be made, by which these phenomena can be explained without the intervention of spirits, they give up the question. If they deny that any possible application can produce like results, they assume to know what results every possible application of the known principles of science can or can not produce. 2. *They assume that we know all the principles of science that ever will be known.* For, if they admit that they may be produced by some principle as yet unknown to science, they give up the question. If they say that no principle of science can ever be developed by which these phenomena can be produced, they assume to know all the principles of science that remain to be developed. 3. *They assume that whatever can not be explained must be the work of spirits.* If they admit that our inability to explain these phenomena constitutes no evidence of their spiritual origin, they yield the question. If they say our inability to explain them proves them to be produced by spirits, they assume that whatever can not be satisfactorily explained must be the work of spirits. 4. *They assume that there are no other than human spirits.* If they admit that there are other than human spirits by which these phenomena may be produced, they surrender their claims. If they say that there are no other spirits that can produce these phenomena, they assume that there are no other than human spirits; or, that they know what all other

spirits can or can not do. But, say our opponents, "these spirits claim to be human spirits;" yet they admit that the spirits will lie and deceive. If, then, there are other than human spirits who will lie and deceive, may they not claim to be human spirits when they are not? If the gentlemen says yes, he surrenders his proposition. If he says no, he claims that human spirits are the only spirits that will lie and deceive. Now, unless spiritualists can bring stronger proof to support their claims than these four unproved assumptions, we are bound by the principles of logic to reject them.

II. THE CLAIMS OF MODERN SPIRITUALISM ARE OPPOSED TO THE PRINCIPLES OF LEGAL EVIDENCE.

1. *They must be proved beyond a reasonable doubt.* If the gentleman admits the possibility of being mistaken, he surrenders the question he has undertaken to prove. For the question is not that the phenomena of modern spiritualism may emanate from, and be produced by, departed human spirits, but that they do thus emanate, and are thus produced. When a certain man is charged with crime, the principles of legal evidence will not allow the court to assume that he committed the crime, simply because the defense can not prove who did commit it. So, even if we could not show what produced these phenomena, the principles of legal evidence will not allow us to assume that they are produced by departed spirits, simply because we could not prove what did produce them. The gentleman must prove his

proposition, not by hypothetical, but by positive testimony, to be not possibly, but unmistakably, true. The gentleman brings up certain phenomena, and says that they are produced by departed human spirits. I admit the phenomena, but demand proof that they are produced by spirits. To prove that they are thus produced, he brings up more phenomena. A party is charged with the commission of certain murders. He admits that the murders have been committed, but denies that he committed them. The prosecution, to prove that he did commit them, brings up more instances of murder. Now, does the mere relation of repeated instances of murder, however numerous, prove that any one of them was committed by the accused? A man claims that he found gold in a certain place, and to prove it, produces the gold. I admit the existence of the gold, but demand proof that he found it in the place designated. To prove that he found it there, and nowhere else, he produces more gold. Now, he may produce gold by the hour, but that does not prove that he found it in the place where he claims to have found it. So my friend may produce instances of phenomena in every speech he makes, but that will not prove that they are produced by departed human spirits. The question is not, Are there phenomena? but, What produces them? Is their production by departed spirits an unmistakable fact? If so, let it be proved beyond a reasonable doubt.

2. *Our opponents must produce their best evidence.*

As my opponent did not like my illustration in regard to the deed, I will change it, and see if I can suit him better. A man claims that he has a deed that gives him possession of a piece of land. He does not need to prove possession. All may admit that. The court will ask, "What gave you possession?" He will say, "The deed." The court will say to him, "Produce the deed." He may say, "It is not here; it is at my home in the country. But I can bring forward a hundred witnesses to prove that I have such a deed." The court will reject their testimony, and demand the deed as the best evidence. Spiritualism claims that there are departed human spirits who produce certain phenomena. Is it not enough to prove the phenomena. We may admit them. But we inquire, "What produces them?" The gentleman says, "Spirits!" We say, "Produce your spirits." He says, "We can't do that; but we can bring witnesses to prove that spirits produce them." We have a perfect right, on the principles of legal evidence, to reject their testimony, and demand the production of the spirits themselves as the best evidence.

But the gentleman may say, "If you will comply with the conditions, we will produce the spirits." Suppose the man claiming to have the deed should say to the court, "If you will comply with the conditions, I will produce the deed." And the court should say, "What are the conditions?" And he should reply, "Let a portion of the court at a time go with me to a certain house. I will form a circle

composed largely of my friends, and have a cabinet with curtains around it. We will darken the room, lowering the light, and putting it behind a screen. The curtains about the cabinet will open, and the deed will appear for a moment at the aperture, and you may even take hold of it, when it will dissolve in your hand, and disappear." Would the court accept of such conditions? No! they would demand that the deed be produced in open court, so that it might be subject to the most careful and searching scrutiny, and all see whether or not it actually gave the man possession of the land. We have, then, on the principles of legal evidence, the right to reject the gentleman's conditions, and demand that the spirits be produced in open court, and subjected to scrutiny, that all may see whether or not they actually produce the phenomena.

III. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM ARE GROSS DECEPTIONS.

This fact is not denied by the gentleman, and is admitted by the most prominent spiritualists. Yet these phenomena, now admitted to have been deceptive, were as convincing, accompanied by as apparently reliable tests, and were considered as conclusive proofs of their spiritual origin, as any others. What evidence have we that the other manifestations, no more convincing, and accompanied by no more apparently reliable tests, and no more relied on to prove spiritualism than they were, are not equally deceptive?

IV. AS WONDERFUL PHENOMENA AS ANY THING
MODERN SPIRITUALISM PRODUCES HAVE BEEN PRO-
DUCED BY MEN IN THE FLESH.

Among other things, I called your attention to the wonderful phenomena that occurred on the Woodstock Estate in England, in 1649, of which I will now give you a brief synopsis. 1. The entrance of a large black dog, howling, overturning chairs and tables, and then disappearing when the doors were securely locked. 2. The noise as of a person walking over their heads, when the doors to the rooms above were locked. 3. The wood of the king's oak thrown into the room, the furniture hurled about, the papers torn, and ink-stands broken, when the doors were securely fastened. 4. The lifting of the feet of the bedsteads on which the servants slept, when no one else had access to the room. 5. The extinguishing of the lights, accompanied by a sulphurous smell, and the hurling of wooden trenchers into the room, when the doors were closed and locked. 6. The hurling of great pewter dishes upon the beds of the commissioners when no others could get into the room. 7. Stripping the clothes off the beds, noise in the room like the cracking of thunder, and the laying by an invisible agent of thirty-six pewter dishes under the bed-cover beside one of the commissioners. 8. The falling of great stones into the room, and noise like the discharge of forty cannon, frightening the whole neighborhood. 9. The burning of the paper prepared by the commissioners, together

with the earth under which it was concealed in an earthen pot, accompanied by an intolerable stench, in broad daylight. It was afterward ascertained that all these wonderful phenomena were produced by Joseph Collins, of Oxford, and other men in the flesh.

Now, if phenomena far more wonderful than any thing spiritualism produces can be produced by men in the flesh, what evidence have we that the less wonderful phenomena of spiritualism may not be just as well produced by an agent equally earthly?

Again, why do not mediums accept the repeated challenges of mesmerists, clairvoyants, and jugglers, who propose to parallel any thing of which spiritualism can boast?

V. THE TESTIMONY OF THE ALLEGED SPIRITS IS UNRELIABLE.

Dr. Hare says we are not to trust the spirits unless we can identify them; but the *Spiritual Telegraph* says we can not identify them. Then, according to unmistakable spiritual authority, the testimony of the alleged spirits that they are human spirits is unreliable.

Mr. Hobart, A. J. Davis, and J. B. Tiffany inform us that spirits "can assume any name and form" they wish, "psychologize us to see them in such form as will best answer the ends of the visitation," and be "far different spirits from what they purport to be." What evidence, then, have we that

they do not "assume the names and form" of human spirits, "psychologize" spiritualists "to see them in the shape" of human beings, "purport to be" human spirits, and yet be the spirits of demons or devils?

VI. PROMINENT SPIRITUALISTS ADMIT THAT MANY OF THE COMMUNICATIONS OF MODERN SPIRITUALISM ARE OBTAINED FROM SPIRITS IN THE FLESH.

If, as Mr. Davis admit, some of the communications received by mediums may be obtained "from a person sitting in the circle, or from a mind even in some distant part of the world," what evidence have we that the rest of the communications are not obtained from the same source?

If, as Mr. Harshman admits, many of the supposed spiritual operations are but the inquirers' responses to their own questions by a law which they do not understand, what evidence have we that all the alleged spirit communications are not obtained in the same way?

If the communication of past events can be made without voluntary or conscious effort by one mind in the flesh to another mind in the flesh, as appears from the communication to Judge Edmonds from a living friend, what evidence have we that what are supposed to be communications from departed spirits are not the result of the unconscious actions of our own minds, or the minds of some other parties yet on the earth?

SPEECH X.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :—

As the gentleman presented nothing in his last speech requiring a special reply, I shall resume my review.

VII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE ACCOUNTED FOR ON THE PRINCIPLES OF ANIMAL MAGNETISM OR BIOLOGY.

1. *The Psychological Phenomena.* (1.) In many instances the inquirer may himself be magnetized. In mesmerism the magnetized party is wholly under the control of the magnetizer—seeing, hearing, and feeling what he wills him to see, hear, and feel. Pathetists tell us that they can pathetize a man without his knowing that he is pathetized ; and that in this condition they have frequently put persons in apparent communication with deceased friends by simply willing them to think that they were receiving such communications. What evidence have we, then, that the inquirer is not frequently pathetized by the medium or some one in the circle, and put into apparent communication with a deceased friend, when no such friend is there, and no such communication is made ?

(2.) In many instances the medium is in a

biological state. This is admitted by spiritualists, who claim that a spirit has the same power to magnetize the medium that a mesmerizer has to magnetize his subject. An inquirer goes to a medium, remembers the appearance of a friend, many circumstances in his life, and conversations that occurred between them. The medium, under biological influence, sees his thoughts, and answers accordingly. The inquirer is astonished, and thinks he received the information from spirits, when, in fact, the answer came from his own mind.

(3.) If the medium is magnetized by spirits, there is the same chance for deception that there is in mesmerism. If a departed human spirit can magnetize a medium, what evidence have we that any other spirit can not? If, then, the medium is magnetized by a spirit, what proof have we that it is not the spirit of a demon or devil, who wills the medium to see human spirits when no human spirits are present?

(4.) The claim that spirits can magnetize a medium is not supported by facts. According to Dr. Dods, a distinguished mesmerist, and who, my friend says, is a spiritualist, the magnetizing of one party by another requires two brains—the dispensing and the receiving brain. If a spirit, then, has not a brain, it can not magnetize the medium. If it has a brain, when, where, and how did it get it? and on what principle of science can its possession of a brain be demonstrated? I understood the gentleman to say that “there are natural bodies and there

are spiritual bodies ;" and as the natural body has a brain, so a spiritual body has a brain. But where does he learn that there are "spiritual bodies" except in the Bible, which was not to come in as proof on this proposition? The place where it is said "There is a natural body and there is a spiritual body," is 1 Cor. xv, 44. But the apostle shows that, instead of referring to two different bodies, he refers to the same body in two different conditions. He says: "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." (Verses 42-44.)

The gentleman will have to go elsewhere to find that man possesses two bodies with two sets of brains, one natural and the other spiritual.

2. *The physical phenomena.* (1.) We have seen that, according to the author of "Spirit Land," a biological lecturer raised a table to the ceiling by the action of his will, causing it to remain there for a short time. (2.) That an Italian in the Massachusetts Hospital raised tables without contact, and said he learned the art in Italy. (3.) Mr. Brittain says: "The same power that moves the human medium also moves the wooden table." Spiritualists admit that the power that moves the human medium is magnetic power. (4.) Professor Hamilton says: "Let a number of highly charged persons sit around a table, and will it to move, and

it will move." (5.) We have seen that a company of men on one occasion gathered around a table, and, by the action of their wills, caused it to follow one of the party into another room, and that, when his age was called for, the table tipped thirty-three times, the party thinking he was thirty-three years old, when, in fact, he was only twenty-three. (6.) A distinguished pathetist assured the author of "Spirit Land" that he had often raised tables by controlling the vital electricity of the persons present. (7.) What evidence have we that in the presence of a medium in a biological condition, and a circle of ten or twelve, these tables and other articles are not moved by magnetic force, under the conscious or unconscious control of the wills of the parties present, without departed spirits having any thing to do with it?

VIII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE ACCOUNTED FOR ON THE PRINCIPLES OF ELECTRICITY.

1. *Electricity as an agent capable of producing raps and moving ponderable bodies.* We have seen, (1.) That electricity exists in all bodies, and that its discharge from human bodies is often connected with noise. (2.) That electricity, in passing from highly charged to surrounding bodies, will, in seeking its equilibrium, produce more or less disturbance among them. (3.) Mr. Davis informs us that the raps occurring at the house of Dr. Phelps, in Stratford, Conn., were produced by discharges of

electricity from the bodies of the children, and that the disturbances in the furniture of the house were "due to emanations of vital electricity seeking its equilibrium in the atmosphere." (4.) That every electrified body is surrounded by an atmosphere of influence analagous to that surrounding a magnet. (5.) That every object within that influence is subject to disturbance in proportion to its conductibility and the amount of electricity with which the electrified body is charged. (6.) That objects affected by the electrified body become unequally charged with electricity, and attract or repel each other in proportion to the amount of electricity with which each is charged and the difference or similarity that exists in their several electrical conditions. (7.) That the walls, ceilings, and every thing in the room where circles are held, through the repeated discharge of electricity from human bodies, become surcharged with the fluid, and that whatever is calculated to excite it will put every movable object in the room, to a greater or less extent, in motion; that harmonious sounds, or concussions in the air, tend to excite it. Hence the invariable use of vocal and instrumental music, and animating conversation.

2. *The presence of electricity in spiritualistic circles is indicated by facts.* (1.) Many intelligent spiritualists admit that the phenomena of modern spiritualism depend largely on the electrical condition of the atmosphere. (2.) Intelligent mediums testify that when the sounds occur they feel as if

electricity were passing over them. (3.) Intelligent spectators testify to seeing electric sparks, and feeling electric shocks, when visiting spiritualistic circles.

3. *The intelligence governing the electrical agent.* We have seen, (1.) That electricity and magnetism may be controlled by the action of the will. (2.) That the medium may, through biological influence, become acquainted with the answer as it exists in the mind of the inquirer, and by the action of his will communicate the electricity of his organism to the table, and, by stirring the electricity in and around it, cause it to rap out, tip, or in some other way manifest the answer. (3.) That Mrs. Hauffe, in Prevorst, Germany, by an act of her will in controlling the electricity of her nervous centers, produced raps in houses at considerable distances from her own.

From these facts we learn: First, The presence of electricity in spiritualistic circles. Second, That under the control of the human will it will produce phenomena similar to those of spiritualism. Third, That the parties willing, being in many instances ignorant of the nature of the agent responding, suppose it to be some departed spirit, because they have been taught that no other agents can accomplish such results. Fourth, Hence, unless the gentleman can demonstrate the presence of some other agent capable of producing these phenomena, we are justified by the facts in the case in ascribing them to electricity under the control of the will of spirits in the flesh.

which they are most intimate, and to which they have clairvoyant access.

X. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM ARE THE RESULTS OF OPTICAL AND MENTAL ILLUSION.

1. *Optical illusions.* I gave you an instance related by Dr. Ferrier, of a man who saw, dressed in a shroud, and reared against the wall, a corpse, every feature of which was plainly perceivable, but which, on investigation, proved to be an optical illusion. I also presented you with an incident related by Dr. Abercrombie, of a man who saw hanging from the head of his friend's bed, a skeleton, every part of which was so distinctly visible that it almost seemed to be impossible to be mistaken, yet, on examination, it, like the preceding instance, proved to be a case of optical illusion. These parties saw, in the dim, hazy light of the moon, a corpse and a skeleton, as plainly as ever spiritualists saw, in the dim, hazy light of the "circle," the face or form of a deceased friend. If these were optical illusions, what evidence have we that the spiritualistic visions are not?

2. *Mental illusions.* I presented you from standard medical works the following incidents: (1.) The lady, who, late at night, saw the countenance and form of a friend, dressed in a shroud, reflected from the mirror. (2.) The man mentioned by Sir Walter Scott, who repeatedly saw a company of green-dressed ballet-dancers come into his room and go

through their evolutions, and heard them speak, when there were no such visitors at his house. (3.) The dram-shop-keeper, who saw a drunken soldier entering his house in a menacing manner, and who, on rushing forward to eject him, found it to be an illusion. (4.) The lady who saw death in the form of a skeleton, with a dart in his uplifted hand, and felt the stroke of the dart in her left side.

The lady saw the countenance of her friend reflected from the mirror; the gentleman saw the green-dressed ballet-dancers; the dram-shop-keeper saw the drunken soldier enter his house; and the lady saw death, in the form of a skeleton, with a dart, as plainly as ever spiritualists saw the face and form of a spirit friend. The gentleman heard the voices of the ballet-dancers as plainly as ever a spiritualist heard the voice of a departed friend. The lady felt the stroke of the dart as plainly as ever a spiritualist felt the pressure of a spirit hand. If the one class of cases present us with instances of mental illusions, what evidence have we that the other does not?

XI. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY, ON THE PRINCIPLES OF SPIRITUALISTIC PHILOSOPHY, BE PRODUCED BY ODIC FORCE.

1. *Spirit lights and the appearance of materialized spirits.* (1.) We have seen that the odic force is indorsed by spiritualists as a part of their philosophy. (2.) That according to this philosophy,

sensitives can, in the dark, see odic lights streaming from the poles and sides of magnets, and from different parts of the human body. Now, what evidence have we that what are called spirit lights are not odic lights? or that spirits have any thing to do with them? (3.) That what are supposed to be spirit forms, may be but the images of human forms cast upon the curtains of the cabinet by skillful management of the odic lights emanating from the circle? (4.) That according to Dr. Ashburner, a man may send the light from his brain, and read and control the thoughts of a man seventy-two miles distant? Now, if he can do this, what evidence have we that he can not cause the odic light from his brain to form an image on the curtains of the cabinet, and so control each one of the sensitives present, as to cause him to think that he sees the form of a departed friend, and is even holding him by the hand, and conversing with him? The one would be no more difficult than the other.

2. *Communications supposed to come from departed spirits.* We have seen, (1.) That, according to Dr. Ashburner, the light from one man's brain can communicate thoughts and enable him to read the thoughts of another man's mind seventy-two miles distant. (2.) That, according to Mr. Tuttle, "facts may be impressed by odylic force from one mind to another, when miles intervene, without spirit aid." Now, what evidence have we that information imparted by mediums concerning distant friends may not have been obtained by means of

this odic force without spirits having any thing to do with it?

3. *The moving of ponderable bodies.* If, as Dr. Ashburner contends, the odic light can be sent to a man's brain seventy-two miles distant, and be made to control his thoughts, it certainly can be made to control chairs and tables, which require a less expenditure of power, as being less able to resist the influence than a conscious, self-willing, self-acting intelligence.

XII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE OWING TO AN UNEQUAL EXALTATION OF THE MENTAL FACULTIES.

We are told that in spiritual circles persons who, in the normal state, have no poetic taste or ability, nor any powers of oratory or ability to write compositions, will, in the mediumistic state, astonish all present with the accuracy of their musical performances, the brilliance of their oratory, and the elegance of their written compositions. Hence, the conclusion is that the power is derived from spirits. But medical authors tell us that the same results will be produced by the unequal exaltation of the mental faculties in insanity, caused by diseases of the brain. Now, as we know that insanity will produce these results, but do not know that departed spirits can, they afford more evidence of the presence of brain disease, involving either permanent or temporary insanity, than they do of the presence of departed spirits.

XIII. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE THE RESULTS OF MENTAL IMPRESSIONS, MADE BY ONE MIND UPON ANOTHER, WITHOUT THE INTERVENTION OF DEPARTED SPIRITS.

1. *Many of the communications of modern spiritualism may be but the transfer to the mind of the medium of the unconscious impressions existing in the mind of the inquirer.* We have seen, (1.) That impressions may be made upon the brain when we are unconscious of them. (2.) That impressions, once made, may fade from the consciousness without being erased from the mind. (3.) That these impressions, by some mysterious mental law, may be transmitted from one mind to another without any apparent external agency. Hence, when a medium imparts intelligence not known to the inquirer at the time, what evidence have we that it is not the result of the transmission of the unconscious impressions of his own mind to that of the medium, without departed spirits having any agency in the matter?

2. *According to the spiritualistic philosophy, impressions may be made by one mind upon another when miles intervene between them.* This is claimed by Dr. Brittain, in his "Man and his Relations;" by Mr. Tuttle, in his "Arcana of Nature," and by a host of other prominent spiritualists. When information is received concerning a distant friend, what evidence have we that it is not the result of the transmission of the mental impressions of that friend to the more susceptible mind of the medium?

or that the impressions are not first transmitted to the mind of the inquirer, though unconscious to himself, and from his to the mind of the medium, by whom they are manifested, to the inquirer's consciousness, without departed spirits having any connection with the transactions? This is certainly as reasonable as that impressions may be transmitted from mind to mind when miles intervene between them.

XIV. MANY OF THE PHENOMENA OF MODERN SPIRITUALISM MAY BE THE RESULT OF A PSYCHIC FORCE, EMANATING FROM THE HUMAN ORGANIZATION.

1. The inconsistency of the spiritualistic theory.

(1.) There is no more evidence that spirits can make use of the magnetism projected from the human body than that they can use the magnetism and electricity of the clouds or atmosphere. (2.) There is no more evidence that they can shape the magnetism into a means of communication after it is collected by the medium, than that they can collect it without the medium. (3.) The medium ought to be able to collect a greater amount of magnetism from a large audience, which has more, than from a small circle, which has less. (4.) A biologist can lift tables in an audience of a thousand; hence, has power to control more magnetism than spirits. (5.) Magnetism either has force sufficient of itself to produce these phenomena, or it has not. First. If it has not, we demand a scientific demon-

stration as to how spirits can give it the requisite force. Second. If it has, the agency of spirits is not needed. (6.) Magnetism and electricity are constantly producing greater phenomena than these. Hence, what evidence have we that they do not produce these without the agency of departed spirits? (7.) The theory of spiritualism is based on the unproved assumption, without any effort at scientific demonstration, that spirits shape magnetism, collected by mediums, into a substance by which they communicate with mortals.

2. *The characteristics of this force, and the intelligence by which it is governed.* According to the experiments of Dr. Crookes, as given by Sergeant Cox, who assisted him, we learn: (1.) The intelligence governing the force is characteristic of the psychic. (2.) The national phraseology manifested by the force is characteristic of the psychic. (3.) The grammar and spelling exhibited by the force are characteristic of the psychic. (4.) The ideas expressed by the force are characteristic of the psychic. (5.) The religious faith expressed by the force characterizes the psychic. (6.) The knowledge of matters of fact displayed by the force are characteristic of the psychic. (7.) The descriptions of the future state correspond with the notions of the psychic. (8.) The movement of solid bodies, if not always, is almost always toward the psychic, indicating that the force producing them emanates from him. These, with other facts connected with the phenomena, led Dr. Crookes, Sergeant Cox, and

others associated with them, to conclude that they were produced by a force emanating from the human organization, and that the intelligence connected with them was the intelligence of the psychic or a spirit in the flesh (though himself not conscious of controlling it). Thus we have the testimony of scientific experiment that these phenomena are produced by earthly agencies entirely free from the intervention of departed spirits, or spirits not clothed in bodies of flesh.

I will now briefly review what has been said as to the teachings of spiritualism.

I. SOME OF THE TEACHINGS OF MODERN SPIRITUALISM ARE BOMBASTIC, UNMEANING, AND ABSURD.

1. *They are bombastic and unmeaning.* In proof of this fact I gave you the spiritualistic account of the creation of the world, and of man, and Galen's description of the science of raps, as reported by Davis, and which I need not repeat.

2. *They are absurd.* I showed this, (1.) By the description given by Davis and others of a spiritual aviary, leather purse, and other things said to be in the spirit world. (2.) By the alleged revelations given by Mr. Gridley that spirits come to earth and get drunk, by inhaling the fumes of liquor from drunken toppers. (3.) By Davis's report of a World's Congress in the spirit land, composed only of the youthful spirits of the nineteenth century, and conversing only in the English language.

II. MANY OF THE TEACHINGS OF MODERN SPIRITUALISM ARE ESSENTIALLY CONTRADICTORY.

I showed they were contradictory: 1. As to spirit. 2. As to the original condition of the world. 3. As to the Holy Ghost. 4. As to the number of spheres. 5. As to the distance to the spheres.

III. MODERN SPIRITUALISM IS CORRUPTING IN ITS TEACHINGS AND INFLUENCE.

1. The testimony of Dr. Potter, who claims three sources of information: (1.) Critical study of spiritual literature. (2.) Intimate acquaintance with prominent spiritualists. (3.) Patient, systematic, and thorough examination of the manifestations. He says that these teachings are "calculated to undermine the very foundations of morality and virtue, and lead to the most unbridled licentiousness."

2. Dr. Hatch's testimony is substantially the same, and his opportunities for knowing are unquestionable.

3. Mr. Wheeler admits that spiritualists have "no moral standard or rule of conduct, and are, in practice, the most immoral class of people on the face of the earth, with only one single exception."

4. Mr. Tuttle testifies to the immorality that exists among spiritualists.

5. Mr. Hayford admits that "spiritualism, in its present state, is corrupting in its tendencies."

6. According to Mr. Gridley, the spirits teach

that all above the fifth sphere in the spirit world is but a house of prostitution, and that the same unbridled licentiousness will soon prevail on earth. Here we have the testimony of spiritualists themselves as to the corrupting tendency of spiritualistic teachings.

IV. MODERN SPIRITUALISM DESTROYS ALL MORAL RESPONSIBILITY BY DENYING ALL DISTINCTIONS BETWEEN GOOD AND EVIL.

1. Mr. Davis teaches that "man is not accountable;" that "sin does not exist;" that "the innate divineness of the spirit makes spiritual wickedness impossible."

2. Dr. Hare teaches that "there is no evil which can be avoided;" that "the acts" of the creature are the "acts of his Maker," and that God views "sin as undeveloped good."

3. Mr. Wheeler, in convention, said: "Drunkenness is as good as soberness; vice is as good as virtue; the devil is the equal of God, and hell is as sweet as heaven;" that spiritualists "acknowledge no such thing as moral obligation."

4. The *Banner of Light* contains a prayer, thanking God for "drunkards, prostitutes, and the dissolute of every description." The same paper reports a discussion, in which Dr. Childs said: "In Fénélon there is no merit; in Herod, no demerit." Mr. Wilson said: "Moral distinctions I can not recognize as an essential quality of the soul." All the above sentiments were indorsed by other promi-

nent spiritualists, among whom was the distinguished medium Lizzie Doten, who ought to know, as well as my friend, what the spirits teach.

5. Dr. A. B. Childs, in his book, said by the *Banner of Light* to be "born of spiritualism," teaches, (1.) That "sin is for our spiritual good." (2.) That "holiness lays up treasures on earth," but "sin lays up treasures in heaven." (3.) That it is "an experience of usefulness." (4.) That it is essential to "human progress." (5.) "Is a valuable experience to our inner being." (6.) "Is innocent, being in the inevitable rulings of God." (7.) "He who wars against sin leaves nothing lovely in his tracks." Such are the teachings of modern spiritualism—of their tendencies and influence, judge ye.

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SPIRITUALISM ON TRIAL.

QUESTION FOR DISCUSSION.

The phenomena, teachings, and effects of modern spiritualism are in conflict with the Bible, and are mentally, physically, and morally injurious to man, individually and collectively.

Mr. EVANS affirms, and Mr. FISHBACK denies.

SIXTH NIGHT, NOVEMBER 23, 1874.

SPEECH I.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

You will see, from the proposition just read, that I believe modern spiritualism to be in conflict with the Bible and opposed to man's best interests; while my esteemed opponent believes it to be in harmony with the Bible, and conducive to man's highest good. I am in the affirmative; it is my place not to assume, or take things for granted, but to prove. It is his place to deny. But a simple denial will not at all times suffice. If I offer a statement, accompanied only by my own opinion, he has the right to deny, and call for proof. But when I

offer as proof facts or reasons, he must not content himself with a simple denial, but show that what I state as facts are not facts, or that they are not relevant to the question, and that my reasons are not conclusive.

I will now proceed to define my proposition. You will see that it refers: 1. To the phenomena; 2. To the teachings; and, 3. To the effects of modern spiritualism. It claims, 1. That they are in conflict with the Bible. 2. That they are mentally, physically, and morally injurious to man individually and collectively. In saying that the phenomena are in conflict with the Bible, I do not mean the phenomena by themselves, or abstractly considered. But, as a part of spiritualism, they are made a means of propagating a theory which contradicts, and is, therefore, in conflict with the Bible; hence, they are in conflict with the Bible in their association, and in the uses made of them. By the teachings of modern spiritualism, I mean: 1. The doctrine taught that departed spirits return and employ the phenomena, referred to, as means of communicating with the living. 2. The morals set forth in the alleged revelations of spirits and in the literature of prominent and representative spiritualists. By the effects of modern spiritualism, I mean the influence of these teachings, and the efforts made in the use of these phenomena to sustain them. In saying that they are mentally, physically, and morally injurious to man, individually and collectively, I mean that they are injurious in

the same sense that any other false system is which opposes religion and encourages vice. I shall now proceed to offer my arguments in support of this proposition.

I. THE BIBLE DOES NOT TEACH THAT DEPARTED HUMAN SPIRITS RETURN AND COMMUNICATE WITH THE LIVING ; HENCE, SPIRITUALISM, IN STRIVING TO MAKE IT TEACH THIS DOCTRINE, ADOPTS A SYSTEM OF INTERPRETATION IN CONFLICT WITH THE SPIRIT AND DESIGN OF THE BIBLE.

1. *Passages supposed to teach the communication of departed spirits through seeing mediums.*

(1.) *Saul and the woman of En-dor.* 1 Sam. xxviii, 7-25 : "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night : and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land : wherefore then layest thou a snare for my life, to cause me to die ? And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then

said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, 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 said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee unto the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord

also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night."

What have we here to sustain the phenomena of modern spiritualism, such as the lowering of lights and putting them behind a screen; cabinets, and curtains around them; singing and instrumental music, to attract the spirits; raps, table-lifting, etc.? But it may be urged that the passage teaches that departed spirits return and communicate with the living. To this I reply, that the passage, when rightly understood, does not teach that Samuel literally appeared to the woman and communicated with Saul.

First. The Bible abounds with figurative as well as literal forms of speech; the latter represents things as they really are, while the former represents them not as they really are, but as they appear. In figurative language, things are often spoken of as facts, when the design is only to make them represent certain facts, as in the following instances. Gen. xl, 12, 18: "The three branches are three days." "The three baskets are three days." Matt. xxvi, 26, 28: "This is my body." "This is my blood." If the expressions, "Bring me up Samuel," "The woman saw Samuel," "And Samuel said to Saul," are used in a literal sense, Samuel must have been there in person. But if

they are used in a figurative sense, he was there only in appearance. How are we to determine whether a passage is to be taken in a literal or figurative sense? 1. By the context, or general scope. 2. By the nature of the subject. 3. By parallel passages, all of which combine in this case to show that these expressions were used, not in a literal, but in a figurative sense.

Second, The Samuel who talked with Saul and the familiar spirit were one and the same. This will appear, 1. From the passage itself. Saul wished the woman to divine or make known to him by the familiar spirit, not by some spirit whom he might bring up. He said to Samuel, "I have called thee that thou mayest make known unto me what I shall do." His language to the woman shows that he expected the divining or making known to be done by the familiar spirit. His language to Samuel shows that he expected it to be done by him. It follows, then, from the passage itself, that the familiar spirit and the Samuel who appeared were the same. 2. From the parallel passage, 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." Here we are told that Saul died for inquiring of a familiar spirit; but, in 1 Sam. xxviii, 15, we are informed that the party of whom he inquired was the Samuel who appeared. It follows, then, unquestionably, that the Samuel

who appeared to Saul and the familiar spirit were one and the same.

Third. Neither Saul nor the woman use the phrase, "Bring up," in a literal sense. 1. The familiar spirit, or Samuel, who communicated with Saul, was with the woman at the time Saul requested her to bring up Samuel. When seeking for such a woman he said to his servants, "Seek me a woman that hath a familiar spirit"—not that "can have when she calls for it." "And his servants said to him, Behold! there is a woman that hath a familiar spirit at En-dor"—not that "can have one at call." All the passages in the New Testament, where demoniacal possessions are spoken of, indicate that the spirits remained in the parties possessed until cast out. (Matt. viii, 16; x, 1. Luke iv, 33-36. Acts viii, 7; xvi, 16-18.) This account, like the accounts given in the New Testament, indicates that this woman had the spirit, with which she was possessed, in her all the time. 2. As she could not bring up this Samuel or familiar spirit when he was already present, it follows that the phrase was used, not in a literal, but in a figurative sense. 3. Saul did not inquire for a woman that had Samuel, nor did the servants say that there was a woman at En-dor that had Samuel. Nor did Saul say unto the woman, "Divine unto me by Samuel." There is not the least indication that either Saul or his servants understood this familiar spirit to be the real Samuel. When Saul requested the woman to bring up Samuel, he could not have

meant, "Bring me up Samuel by Samuel." Yet we have seen that the familiar spirit was the Samuel who was brought up. It follows, then, that Saul did not understand the familiar spirit to be the real Samuel, and that he did not use the phrase, "Bring up," in a literal sense. 4. The woman could not literally bring up Samuel unless he was literally down below her. She and Saul were standing on the ground, for it is said that "Saul stooped with his face to the ground." (1 Sam. xxviii, 14.) If, then, she brought Samuel up in a literal sense, he must have been literally in the ground. But spiritualists do not hold that the spirit world, from which they claim Samuel was called, is in the ground. The Bible says: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Eccl. iii, 21.) If, then, Saul had had reference to the spirit of Samuel, he would, according to the teachings of both spiritualism and the Bible, have said, "Bring me down Samuel." It follows, then, that the phrase, "Bring up," can not here be understood in the literal sense as applied to the spirit of Samuel, for it, not being in the ground, could not be literally brought up. If it did not refer to the spirit, it could not refer to the real Samuel at all, for the real Samuel was the spirit, and the only real Samuel that could communicate with Saul, or make known any thing to him. 5. One of the figurative meanings of "bring up" is to represent or describe. When we say to a man about to lecture on the beauty

and power of friendship, "Bring up David and Jonathan," we simply mean represent David and Jonathan. It is often used in the same representative sense in which we use the phrase, "Bring out." I remember to have seen some years ago an announcement like this: "The celebrated actor, Forrest, on last night, brought out Richard III in most masterly style. To-night, he will bring out Hamlet, etc." The meaning of the announcement was that he had represented Richard the previous night, and would, on the coming night, represent Hamlet. So, when Saul wished the woman to have the familiar spirit represent Samuel, he said, "Bring me up Samuel." And the familiar spirit brought up Samuel in the same sense in which Forrest brought out Richard III, who died centuries before Forrest was born. He was Samuel in the same sense that Forrest was Richard and Hamlet; namely, he represented Samuel.

Third. Saul did not expect Samuel to appear in person. 1. When the woman said, "I saw gods ascending out of the earth," Saul said, "What form is he of?" He was looking either for Samuel in person or only the form or likeness of Samuel. If for Samuel in person, his inquiry would have been as to person and not as to form. He would then, have used words denoting person and not mere form. Hence, he would have said, "Who is it?" or, "Is it Samuel?" not "What form is he of?" But if he was looking only for the form or likeness of Samuel, his inquiry would have been, as it was, as

to form and not as to person. He would have used words as he did, denoting form and not person. Hence, he would have said, "What form is he of?" or "What is he like?" not "Who is it?" or "Is it Samuel?" Suppose I should be looking for my friend Fishback, and I should be told that there was a man coming down the street; my first question would be, "Who is it?" or "Is it Fishback?" not "What is he like?" But, suppose a friend should say that he could so imitate Fishback in walk and appearance that I would be compelled to admit the imitation to be perfect, and in proof of his assertion would proceed to do so on the following evening. The next evening, while expecting him to represent Mr. Fishback, I should be told that a man was coming up the street, my first question would be, "What is he like?" equivalent to Saul's question, "What form is he of?" and not "Who is it?" or "Is it Fishback?" The style of Saul's question, then, shows that he was looking not for Samuel in person, but for the likeness or representation of Samuel. 2. The word *form* is never in the Bible substituted for a personal noun or pronoun, which would have been the case if it had here meant the person of Samuel. But it is often used to signify an image, likeness, or appearance. The words *form* and *likeness* are used interchangeably as signifying the same thing in Ezek. x, 8, 21. Verse 8: "And there appeared in the cherubim the *form* of a man's hand under their wings." Verse 21: "And the *likeness* of a man's hand was under their

wings." It is used to signify appearance or representation in the following Scriptures: Dan. iii, 19: "Then was Nebuchadnezzar full of fury, and the *form* of his visage was changed against Shadrach, Meshach, and Abednego." Rom. ii, 20: "An instructor of the foolish, a teacher of babes which hast the *form* of knowledge and of the truth in the law." ii Tim., 3-5: "Having a *form* of godliness, but denying the power." As the word *form* is never in the Bible substituted for a personal noun or pronoun, it can not here be understood as signifying the person of Samuel. But, as it is frequently used to signify appearance or likeness, it may very properly be understood as having that signification here. As Saul inquired not after the person but the form of the party seen by the woman, it is evident that he was not expecting Samuel in person, but was expecting the likeness or appearance of Samuel to be assumed by the familiar spirit.

Fourth. Samuel was present in precisely the same manner that his mantle was. In answer to Saul's question, "What form is he of?" the woman answered: "An old man cometh up, and he is covered with a mantle." "And Saul perceived that it was Samuel." Saul then recognized Samuel by his mantle. The mantle, then, was there, either in reality or in appearance. If there in reality, then, that which wore it was there in reality. That which wore the mantle was not the spirit but the body, which was buried with the mantle around it. If, then, the mantle was there in reality, the body was

there in reality, which spiritualism says was impossible, for a spirit, when questioned in the *Banner of Light* office as to the resurrection of Christ, said: "We know, also, by nature, that if he ever died to the body, the body was never resurrected again." If the body which wore the mantle was not there in reality, the mantle itself was not there in reality. If the mantle was there only in appearance, Samuel was there only in appearance.

Fifth. The Samuel of the passage is represented as coming out of the earth. I. The woman, in describing the appearance of Samuel, said, "I saw gods ascending out of the earth." The gentleman may say, with other spiritualists, that the plural number gods, used here for judges, signifies that all the judges of Israel, who had died before Samuel, were here with him. Matthew Poul, one of the most eminent Biblical scholars of his time, says in his "Annotations," "She useth the plural number *gods* after the manner of the Hebrew language, which commonly useth that word of one person, or after the language and custom of the heathen. But the whole coherence shows that it was but one." It was a common custom among Eastern nations to use the plural form when speaking of a judge or eminent man, as expressive of greater dignity. The language of the passage shows that it has the same application here. Saul inquired for but one party. "Bring me up Samuel." When the woman said, "I saw gods ascending out of the earth," Saul inquired not "What form are they of?" but "What

form is he of?" Showing that he understood her as referring to but one person. But even were we to admit that the other judges were present with Samuel, the language of the passage shows that they, like Samuel, must have come up out of the earth. Samuel could not literally have come up out of the earth, unless he was first literally put into it. The Scriptures say, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." (Eccl. xii, 2.) "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the earth?" (Eccl. iii, 21.) If Samuel then came up out of the earth, it was the same Samuel who died and was put into the earth, or buried, or some other Samuel. If it was the same Samuel who died and was buried, there was a resurrection of the body, which spiritualism says is impossible. If the resurrection of the body is impossible, then the Samuel who died, and was buried, was not there at all. Hence, it must have been some other than the one who died. It was not the spirit of Samuel any more than it was the fleshly Samuel. For the spirit of Samuel was not put into the ground, but returned to God, and, in so doing, went *upward*. If it was not the fleshly Samuel that was put into the earth, nor the spirit of Samuel that was not put into the earth, it must have been some other than the real Samuel; that is, the form or appearance of Samuel assumed by the familiar spirit. 2. But my friend may say, as do other spiritualists, that the

woman "saw gods as if ascending out of the earth." Now, if this means any thing, it means that she did not see gods ascending out of the earth, but saw them appearing thus to ascend. She said that she "saw gods ascending out of the earth" as plainly as it is said she "saw Samuel." If the one expression means that she only saw gods as appearing to ascend out of the earth, the other means that she only saw what appeared to be Samuel. If the one expression is figurative, so is the other. 3. There is nothing said of any other Samuel than the one who came up out of the earth; hence, the Samuel of the passage was the Samuel who died and was put into the earth, or some other Samuel. If it was some other Samuel than the one who died, it was not the real Samuel, hence was only what appeared to be Samuel. If it was the real Samuel, who died and was put into the ground, it follows either that the body which died was there without the spirit, which did not die, and was not put into the ground; or that the spirit was part of, died with, and was put into the ground with the body. In either case the passage fails to sustain spiritualism.

Sixth. The spiritualistic interpretation conflicts with the character of Samuel as given in the Bible. The whole Biblical history of Samuel shows him to have been a good man, and approved of God. God had forbidden that any of the people should consult with familiar spirits, and had denounced all who did so as "an abomination." (Levit. xix, 31 ;

xx, 6, 27. Deut. xviii, 10-12.) If it was an abomination for men to consult with familiar spirits, it was an abomination for spirits to allow themselves to be consulted, either as familiar spirits, or through their agency. Now, if Samuel allowed himself to be consulted, either as a familiar spirit, or through the agency of a familiar spirit, he was an abomination to God, which is in conflict with the whole Biblical representation of Samuel's character.

Seventh. The spiritualistic interpretation conflicts with the Biblical representation of the character of God. 1. The Bible represents God as consistent with himself, and as sanctioning no infringement of his laws. (Ezek. xviii, 25-29.) Any interpretation of Bible language that makes God inconsistent with himself, or sanctions any infringement of his laws, is contrary to the Bible idea of God, hence in conflict with the Bible. We have seen that God had denounced all who consulted with familiar spirits as "an abomination," and commanded that they be put to death. Now, if Samuel appeared, God was inconsistent with himself, and sanctioned an infringement of his laws by allowing a familiar spirit to reproduce a man, understood by the people to be under his especial protection, at the dictation of a woman whom his own law had condemned to death. 2. The Bible represents the righteous dead as being under the especial protection of God. (1.) They are received into glory. (Psa. lxxiii, 24; 1 Tim. iii, 16; 2 Cor. v, 6-8.) (2.) They are comforted and separated from the evil.

(Luke xvi, 25, 26.) (3.) They are at rest ; hence, free from all disquietude. (Psa. lv, 6 ; Rev. xiv, 13.) The Samuel of the passage said to Saul, "Why hast thou disquieted me to bring me up?" (1 Sam. xxviii, 15.) Hence, according to spiritualism, the righteous dead are not under the especial protection of God, but are subject to the tyranny of evil spirits, who have power to disquiet them whenever requested to do so by a wicked man like Saul. The spiritualistic interpretation conflicts with the following facts, expressed in the Scriptures, to which I have referred : (1.) God is the especial protector of the righteous. (2.) There is an impassable gulf between the spirits of the righteous and wicked dead ; hence, the familiar spirit could have no access to Samuel. (3.) The righteous dead are at rest, and therefore free from all disquietude.

Eighth. This case was out of the regular course of divination. Those possessed of familiar spirits, or the spirit of divination, had no supernatural visions, for, speaking of such parties, the prophet says (Ezek. xiii, 2, 3, 7) :

"Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord ;

"Thus saith the Lord God ; Woe unto the foolish prophets that follow their own spirit, and have seen nothing !"

"Have ye not seen a vain vision, and have ye

not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?"

The evil spirit, with which some of these false prophets were possessed, gave them no supernatural knowledge; hence, they prophesied out of their own hearts, and, instead of being led by the spirit of God, followed their own spirits, communed with devils, yet saw nothing of the future which they pretended to see. Hence, their pretended divinations or revelations of the future are styled "lying divinations." The woman did not expect to see any one, but intended to deceive Saul as she had others. But, seeing an appearance contrary to what she had expected, she was alarmed, and "cried with a loud voice." God took the matter into his own hands to confound the false pretender and the impious king. Hence, he caused the familiar spirit to do what she pretended she would have him do, but what, at the same time, she did not expect him to do; namely, to assume the form or appearance of Samuel, and predict the future.

Ninth. If Samuel appeared in person to Saul, David would certainly have known something about it, for he was, at the very time of the transactions recorded in this chapter, hiding from the wrath of Saul, and yet, by means of his spies, keeping himself posted in regard to all of Saul's actions. Besides, the history of both Samuel and Saul was intimately connected with his own, and was most likely recorded by his authority and under his supervision, as King of Israel. Hence, he must have

known of the events here recorded, and therefore knew whether Samuel appeared in person to Saul. Yet, twenty-two years after, when speaking of the death of his child, he said (2 Sam. xii, 23): "I shall go to him, but he shall not return to me;" showing that if a departed spirit could return and communicate with the living, he knew nothing about it; yet, he would have known something about it had the departed spirit of Samuel returned and communicated with Saul.

Even if it could be proved (which can not be done) that the passage teaches the literal appearance of Samuel, it would afford no proof that departed spirits now return and communicate with the living. It is the only case of the kind on record. Whether a literal or representative appearance, it was for a special purpose—the "confounding of a false pretender and an impious king." If a literal appearance, it was a literal resurrection of the body under peculiar circumstances, as unusual, and for as special a purpose as was the opening of the Red Sea at one time, and the Jordan at another. These passages of a sea and river by an advancing army once in four thousand years afford no proof that seas and rivers would open before advancing armies in modern times, even in a single instance, much less that such openings should become common occurrences. So, the literal resurrection of Samuel's body under peculiar circumstances, being the only case of the kind in four thousand years, would not prove the return of spirits without the body, even in a single

instance, much less that such return should become common in the nineteenth century.

I have been critical and minute in my examination of this passage, because spiritualists regard it as a clear case, constituting their strong hold.

(2.) *Passages that speak of the repeated appearances to men in the flesh of the God of the Old Testament.*

Spiritualists teach that the God of the Old Testament was man. Mr. E. V. Wilson, in his debate with Elder Harris, said that the word God, as used in these descriptions of his communications with men, meant a human spirit. Mr. Eccles, in his debate with me, in Eddyville, said that wherever the words Lord and Lord God occurred in the Old Testament, they signified the spirits of dead man. I understood Mr. Fishback to say in one of his lectures, in this place, in August, that the God of the Old Testament was a man. We are told that, 1. God, in his communications with Jacob, is called God, an angel, and a man. (Gen. xxxi, 11, 13; xxxii, 34-50.) 2. In communicating with Manoah and his wife concerning the birth of Samson, he is called a man. (Judges xiii, 1, 3, 6, 8, 10, 11, 22.) 3. One portion of the Bible says that the law was given by God, and another that it was given by angels. (Ex. xx, 1-3; Acts vii, 30, 38, 53; Heb. ii, 2.) The spiritualistic conclusion from these Scriptures is this: "As the God of the Old Testament consisted in the spirits of dead men, his repeated communications with men in the flesh prove that

departed human spirits do return and communicate with mortals.

To this I reply: 1. The terms angel and man are not employed as descriptive of God's nature, but of the manner in which he appeared to and communicated with men. He appeared to Abraham in the form of three men. (Gen. xviii, 1, 5, 9, 33.) To Lot in the form of two men. (Gen. xix, 1-22.) To Jacob in the form of one. By employing the spiritualistic mode of reasoning, we can prove almost any thing. The Bible says God is a sun and a shield. (Psa. lxxxiv, 11.) A fountain of living waters. (Jer. ii, 13.) Consuming fire. (Heb. xii, 29.) All these terms, including the terms man and angel, are evidently applied to him, not in a literal but figurative sense. 2. If the God of the Old Testament consisted in the spirits of dead men, he could not have existed until men had died. But the Bible says that he existed before there was any man, and that he created man. (Gen. i, 26, 27.) 3. The Bible says, "God is not man." (Num. xxiii, 19; Hosea xi, 9.) Spiritualism is then in conflict with the Bible in saying that the God of the Old Testament was man, when the Bible teaches that he was not.

SPEECH II.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

My friend claims that familiar spirits, according to all the learned, were the spirits of the dead, and that the Bible, in condemning the practice of consulting familiar spirits, recognizes the fact that departed human spirits returned and were consulted by the living.

To this I reply: First, It is a mistake that all the learned regard the familiar spirits of the Old Testament as having been the spirits of the dead. They speak of them as having been *supposed* to be the spirits of the dead, and also as evil angels or devils, as the following extracts will show:

Familiar Spirit.—"A demon or evil spirit supposed to attend at call." (Webster.) "Familiar spirits is used particularly to denote one *who was supposed* to have power to call up the dead and learn of them concerning future events." (Barnes.) "The spirits of dead men were *supposed* to speak in the images or idols of worship of the heathen." (Benson.) "Familiar spirits are such *devils* as converse with wizards and the like." (Brown.) "Among heathen nations nothing was more common than for persons to *profess* to have intercourse with spirits, and to be under their influence." (Barnes.) "It

was the *opinion* of many that evil angels and spirits were allowed to visit the regions of our air and earth, and to inflict diseases and other calamities upon men." (Dr. Lardner.)

Many of the ancients, it is true, believed that familiar spirits were the spirits of dead men, or that they, at least, had power to call up the dead. But the Bible nowhere says that they were the spirits of the dead, or that they had the power to call up the dead. It uses such terms as were commonly used to describe those who pretended to have dealings with the dead; but it does not thereby sanction or recognize those pretensions as true. To illustrate: The heathens, in their worship of idols, claimed that they were worshipping real gods or divine persons. The Bible, in condemning such worship, calls them gods (Josh. xxiv, 15); but it does not thereby recognize the claim as true, for it expressly says, "The Lord he is God, there is none else besides him." (Deut. iv, 35.) "There is no God besides me." (Isa. xlv, 5.) The word gods, as used by the heathen, expressed their false and idolatrous ideas. The Bible, in using the word gods, as employed by the heathen, does not recognize the ideas as true, but merely expresses and then condemns them. The apostle says, "We know that an idol [a word used to express heathen gods] is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or earth (as there be gods many and lords many)." (1. Cor.

viii, 4, 5.) He here shows that there is but one real God, and that all other gods are not real or actual existences, but false ideas. The ancients, in consulting with familiar spirits, supposed they were consulting with the dead. The Bible, in condemning such consultation, calls them familiar spirits; but does not thereby recognize the idea that familiar spirits were the spirits of the dead, or had power to raise the dead, as true, but merely expresses the idea as in the case of the heathen gods, and then condemns it.

Second. The pretended consultation with the dead was often connected with the sacrifices of animals, whose liver and entrails they inspected. (Ezek. xxi, 21.) Hence, the Psalmist says (Psa. cvi, 23): "They joined themselves also unto Baalpeor, and ate the sacrifices of the dead." Speaking of such sacrifices, it is said (Deut. xxxii, 17): "They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." They thought they knew whom they were sacrificing to; namely, the spirits of certain men who had died. But, on the contrary, they were sacrificing to gods whom they knew not, who, instead of being the spirits of dead men, were devils, whom their fathers did not fear, because they relied on the protection of God, but who newly came up to them, because they turned from God to worship the dead, and who continued the deception by personating or pretending to be the spirits of the dead. The apostle seems to refer to the same

thing (1 Cor. x, 19, 20): "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." The practice of sacrificing to, and seeking to consult with, the dead, whom they worshiped as idols or gods, was obtained from the heathen, called by the apostle Gentiles. By the term devils he could not have meant the spirits of the dead, for many of the dead, to whom they sacrificed, and whom they sought to consult, were good men. His meaning, then, is that while they supposed they were sacrificing to, and having fellowship with, their idols or the dead, they were actually sacrificing to, and having fellowship with, not the dead, but devils.

Third. The priests are said to have ministered not in the name of the departed spirits, but of the Lord.

Fourth. God is represented as speaking not by departed spirits, but by prophets in the flesh, and by his Son. (2 Kings xxi, 10; Heb. i, 1.)

Fifth. We are told not that departed spirits but that "the Lord spake unto Moses" and "the prophets." (Ex. xii, 1; Amos ii, 1.)

Sixth. Instead of departed spirits coming upon Balaam and his ass (which the gentleman thinks made a much better medium than Balaam), it is said that the spirit of God (signifying a spirit of prophecy from God) came upon Balaam. (Num. xxiv, 2.) But it is not said what came upon the

ass. His superior qualifications, I suppose, like those of modern mediums, arose from his nature and intelligence.

Seventh. We are told that the false prophets and diviners who professed to have dealings with the dead, "prophesied out of their own hearts, followed their own spirits, and saw nothing." (Ezek. xiii, 2, 3, 6, 7.) They resisted the spirit of God, followed their own spirits, joined themselves to idols, who we have seen were devils, from whom they received no supernatural knowledge; hence, they prophesied out of their own hearts, and saw nothing either of the dead or of the devils to whom they were joined.

Eighth. The words witchcraft, necromancy, divination, and consulting with familiar spirits, all described the same class of pretensions and phenomena. The professors of these arts all pretended to consult with the dead, and all practiced similar ceremonies. The Scriptures often use one thing to represent the whole class to which it belongs. The apostle, speaking of witchcraft, represents it, and of course the whole class to which it belongs, as being not the work of the spirit or of spirits, but of the flesh. (Gal. v, 19-21.) "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Here witchcraft is represented as being the work of men in the flesh, in

the same sense that adultery, idolatry, and other sins are; hence, the apostle could not have understood departed spirits as having any thing to do with it. From these facts we see that while the Bible employs certain terms, which in ancient times were used to express commerce with the dead, it does not recognize the idea as a reality, but, on the contrary, represents it as false, and condemns it.

Ninth. The Bible recognizes no revelations from the spirit world but such as God makes himself; not by departed human spirits, but by his own spirit. (2 Pet. i, 21.) "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

(3.) *The language of Eliphaz to Job.* (Job iv., 15-17.) "Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof; an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? shall a man be more pure than his Maker?" The passage does not say that this was a human spirit; hence, that it was is a mere assumption. Before the gentleman can claim this passage in support of spiritualism, he must claim and then prove that there are no other spirits than the spirits of dead men.

(4.) *The appearance of Moses and Elias.* (Matt. xvii, 1-5.) "And after six days Jesus taketh Peter,

James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them : and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him." What have we here that in any wise resembles modern spiritualism ?

1. We have no dark circle or cabinet, or table-rapping or lifting, or singing or instrumental music to attract spirits ; nor have we a single phenomenon of modern spiritualism. 2. We are presented with four men in the flesh on the mountain out in the open air, one of whom is represented as being both God and man, and as having power over all spirits and over all flesh. (1 John v, 20.) - Phil. ii, 5-8. John iii, 35 ; xvii, 1, 2.) Has spiritualism any manifestation similar to this ? If they have, let it be produced. 3. A bright cloud overshadowed the party referred to, and a voice out of the cloud proclaimed Christ to be the approved Son of God. What has spiritualism in any way resembling this ? 4. Christ was the "end of the law and the fulfillment of prophecy." It was eminently proper that Moses, the representative of the law, and Elijah, the

most honored representative of the prophets under the law, should come and do honor to him whose servants they were, just as he was being glorified in the fulfillment of what they had so signally represented. What is there in spiritualism bearing the most remote resemblance to this? 5. That the apostles who were to preach the Gospel to all the world might know the effects of the Gospel beyond this life, Peter, James, and John were favored with an ocular demonstration of the three conditions in the future life of those who accepted the Gospel in this. First. The body of Jesus, though he had not yet died and risen from the dead, represented the resurrection body of the saints, which the apostle informs us is to "be fashioned like unto his glorious body." (Phil. iii, 21.) Second. Moses, in a disembodied state, represented the condition of disembodied spirits between death and the resurrection. (Rev. vi, 9, 10.) Third. Elijah, who never died, but was translated body and soul to heaven, represented the condition of those living at the time of the resurrection, and who should not die, but instantaneously pass through a change equivalent to both death and the resurrection. (1 Cor. xv, 51, 52.) What is there in spiritualism that bears any analogy to this? 6. Moses and Elias communicated nothing to Peter, James, and John, but confined their conversation wholly to Christ, whom they, with all the angels, worshiped, and to whom they could impart no information. What is there in the manifestations of spiritualism akin to this? 7. If

spiritualism is true, why did the apostles, in their subsequent preaching, never once speak of the re-appearance of these or any other spirits? thus widely differing from the course pursued by modern spiritualist mediums and lecturers. 8. Spiritualists take this special case, designed for a special purpose, and the only one of the kind on record, to prove the common occurrence in modern times of manifestations as different from it as night is from day.

(5.) *The appearance of angels to men in the flesh.* The spiritualist argument is this: 1. Matthew speaks of an angel addressing the woman at the sepulcher; and Mark, speaking of the same angel, calls him a young man. (Mat. xxvii, 2-5; Mark xvi, 5, 6.) 2. John speaks of the angels as being at the sepulcher, and Luke calls them two young men. (John xx, 11, 12; Luke xxiv, 4, 5, 22, 23.) 3. Luke speaks of the two angels who addressed the disciples at the ascension of Christ as two men in white. (Acts i, 9-11.) As these angels were men, they must have been the spirits of men who had died.

In replying to this argument, I notice: 1. The application of the terms man and men to these angels does not prove them to have been literal men. We have seen that the Bible, in accordance with the peculiar idiom of the language in which it was written, often adopts figurative modes of expression in which things are represented, not as they really are, but as they appear. The only form

in which angels were accustomed to appear to men, and in which they could be recognized, was the human form. In the cases referred to they are called young men, not as descriptive of their nature, but of the form in which they appeared to the women. First. When they appeared in the form of men their superior glory made them ordinarily easily distinguishable from men. Judges xiii, 6: "Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name." Here a distinction is made between a man of God and an angel of God, showing that God's ancient people did not regard an angel and a man as one and the same. Second. Angels are said to be "ministering spirits sent to minister to them who shall be heirs of salvation." (Heb. i, 14.) The Psalmist says, "Who maketh his angels spirits, and his ministers a flame of fire." (Psa. civ, 4.) "The chariots of God are twenty thousand, even thousands of angels." (Psa. lxxviii, 17.) The Psalmist probably refers to the vision of the servant of the prophet at Dotham, where the angels of God assumed the appearance of chariots and horses of fire. 2 Kings vi, 15-17: "And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master how shall we do? And he answered, Fear not: for they that be with

us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man ; and he saw : and, behold, the mountain was full of horses and chariots of fire round about Elisha." If, because angels are called men, they must have literally been men ; then, because they are called chariots and horses of fire, they must have been literally chariots and horses of fire. The terms man, men, horses, and chariots of fire, were applied to them not as descriptive of their nature, but of the forms in which, at different times, they appeared to men. 2. Angels are represented as an order of intelligences entirely distinct from men. The word angel is from *ἄγγελος* (*angelos*), and properly signifies a messenger. It is sometimes applied to men, as in Rev. iii, 1. But its usual application in Scripture is to an order of intelligences distinct from and originally higher than man. First. Man is said to have been "made lower than angels." (Psa. viii, 3-8.) Could not be made lower than himself. Second. The world to come was not put in subjection to angels, but was put in subjection to man. (Heb. ii, 5-7.) Third. In the resurrection, men are said to be like the angels of God, and equal to the angels. (Matt. xxii, 30 ; Luke xx, 34-36.) Christ could not have meant that they should be like or equal to themselves. Fourth. Jesus says, Luke xii, 8, 9: "Whoever shall confess me before men, him shall the Son of man also confess before the angels of God : but

he that denieth me before men shall be denied before the angels of God." He can not mean that men shall be confessed or denied before themselves. Fifth. Christ "did not take on him the nature of angels," but did take on him the nature of man. (Heb. ii, 16.) It is a rule, in all languages, that words must be interpreted according to their most usual signification; and as the most usual signification of the word angel in the Scriptures is that of an intelligence distinct from man, no argument for the return of departed human spirits, and their communication with men in the flesh, can possibly be gleaned from the recorded visitation of angels.

2. Passages supposed to teach the communication of departed human spirits through the instrumentality of writing mediums.

(1.) *The writing from Elijah to Jehoram.* 2 Chron. xxi, 12-14: "And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a-whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house which were better than thyself: behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods."

This writing came to Jehoram seven years after

the translation of Elijah ; hence, our opponents conclude that Elijah wrote it through the instrumentality of a writing medium after his entrance into the spirit world. In reply I remark :

First. The text informs us when this writing was received by Jehoram, but not when it was written by Elijah. There is nothing in the text, context, marginal reading, or any parallel passage, indicating that it was written after his translation. Elijah, in the spirit of prophecy, foreseeing Jehoram's subsequent defection, may have left a written prophecy setting forth that defection, with its consequences, to be given to Jehoram after it had taken place. This would be in accordance with other prophecies written long before the subjects of them were born. The destruction of Jeroboam's altar, and the burning of the bones of his priests by Josias, were prophesied of and written three hundred and forty years before Josias was born. (1 Kings xiii, 1, 2 ; 2 Kings xxiii, 15-20.) The prophecy of Isaiah, that Cyrus should conquer Babylon, was written one hundred and twelve years before Cyrus was born. (Isa. xlv, 1-3.) If these writings could come to Josias and Cyrus long after the prophets died, and yet be written before their death, so this writing of Elijah could have come to Jehoram after Elijah was translated, and yet be written before his translation.

Second. If objected that the things charged upon Jehoram are spoken of in the past tense, indicating that he had done them before the writing

was made, I reply that, in the peculiar idiom of the Old Testament, prophets, for the sake of emphasis, often spoke of the future in the past tense, as will appear from the description given of the sufferings of Christ in Isaiah liii, 1-6, 10-12; Psalm xxii, 1, 6-8, 18; compared with Matt. viii, 17; 1 Peter ii, 24; Matt. xxvii, 39-42, 46; Luke xxiii, 34.

Third. While there is no proof that this writing was made after Elijah's translation, there is proof that it was made before. The text says, "There came a writing to him from Elijah the prophet." The marginal reading, which the learned inform us is the most literal, hence the most correct, is, "Which was writ afore his death." His translation is here called his death, because it was equivalent to both a death and a resurrection, as the apostle indicates in 1 Cor. xv, 51-53. Dr. Clark, in speaking of the importance of marginal readings, says, in his Preface to the "Commentary on Genesis:—"

"That the *marginal readings*, in our authorized translation, are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance as to be in several instances preferable to the *textual readings* themselves. Our conscientious translators, not being able in several cases to determine which of the meanings borne by a word, or which of two words found in different copies should be admitted into the text, adopted the measure of receiving *both*, placing one in the *margin* and the other in the *text*, thus leaving the reader at liberty to adopt

either, both of which in their apprehension stood nearly on the same authority. On this very account the marginal readings are essential to our version, and I have found on collating many of them with the originals that those in the *margin* are to be preferred to those in the *text* in the proportion of at least *eight to ten*."

With this eminent Biblical critic almost all the learned world agree. Hence we learn from the marginal, which is of equal authority with the textual reading, that this writing was made before Elijah's translation, here called his death. You will see, then, that the passage affords no proof of the communication of departed human spirits through writing mediums.

(2.) *The handwriting on the wall of Belshazzar's palace.* Dan. v, 5, 24: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then was the part of the hand sent from him; and this writing was written." Here, as in many other parts of the Old Testament, the circumstance is described not as it really was, but as it appeared, "the fingers of a man's hand" signifying fingers like the fingers of a man's hand. The apostle, speaking of Balaam's ass, says: "The dumb ass, speaking with man's voice, forbade the madness of the prophet." (2 Peter ii, xvi.) 'He could not have literally spoken with man's voice unless he was a man,

which the gentleman, with all his enthusiastic admiration for the mediumistic powers of this animal, will not contend. The meaning of the apostle, then, is that he spake with a voice like "man's voice." In the explanation of Nebuchadnezzar's dream it is said: "Let his heart be changed from man's, and let a beast's heart be given him." (Dan. iv, 16.) Now, if this passage be literally interpreted, it represents a physical transformation, which any one knows would be impossible, and which the writer could not mean. Any reader of the Bible knows that the term heart is frequently used to signify appetites, desires, and passions. Here the meaning is that his appetites and desires shall be like those of a beast; and the whole of his seven years' history, in which this prophecy was fulfilled, shows that he had the desires and appetites of, ate and acted like, a beast. If, then, it could be said that the ass spake with "man's voice," when the meaning was, he spake with a voice like "man's voice;" and of Nebuchadnezzar, "Let a beast's heart be given him," when the meaning was, let his heart be like a beast's heart,—it could be said there "came forth fingers of a man's hand," when the meaning was, there came forth fingers like the fingers of a man's hand. We have no more evidence that these fingers were the fingers of a spirit hand than that the hand of Daniel did the writing, God causing the rest of his body to become invisible to Belshazzar and his hosts. There is no evidence that these fingers

belonged to the hand of any living being, or that they were any more than temporary fingers, which God caused to appear and do the writing, and then vanish away.

3. *Passages supposed to teach the communication of departed spirits through touching mediums.*

(1.) *The angel touching Elijah.* 1 Kings xix, 5 : "And as he lay and slept under a juniper-tree, behold, then an angel touched him, and said unto him, Arise and eat." We have seen that the ordinary signification of the term angel is that of an intelligence belonging to an order distinct from man. Hence, that it here signifies a departed human spirit, is a mere assumption. I challenge the gentleman to produce one single instance in the Bible where the term angel is applied to a departed human spirit.

(2.) *The Spirit lifting Ezekiel.* Ezek. iii, 12 : "Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place." Ezek. viii, 3 : "And he put forth the form of a hand, and took me by a lock of mine head : and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." Neither one of these passages say that the spirit spoken of was a departed human spirit. Hence the spiritualistic argument in both these cases, as in the former, is based on an unproved assumption. The context in the chapters from which these passages are taken show that the hand and Spirit spoken of were the

hand and Spirit of God. Ezek. iii, 14: "So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me." Ezek. viii, 1: "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me." The whole connection in which each passage occurs shows it to be highly figurative. Hence any literal interpretation does violence to the design of the writer.

4. *Passages supposed to teach the communication of departed spirits through speaking mediums.*

(1.) *Speaking with tongues on the day of Pentecost.* (Acts ii, 4-11.) The disciples were "filled" not with departed spirits, but "with the Holy Ghost," and spake not as departed spirits, but as *the Spirit*, with which they were filled, "gave them utterance." (Acts ii, 4.) This Spirit was not man, but God. (Acts v, 3, 4.)

(2.) *Speaking with tongues referred to in 1 Cor. xii, 28-31.* Spiritualist mediums profess to receive power to speak with tongues from different spirits; but the gift of tongues here referred to, with all the other gifts mentioned in the chapter, are said to be conferred by one Spirit; and that Spirit is said to be not a human spirit, but God. (1 Cor. xii, 4, 9, 11.)

The Bible teaches that the gifts of prophecy, speaking with tongues and supernatural knowledge,

should cease. (1 Cor. xiii, 8.) Spiritualism contradicts the Bible by saying that they will not cease.

5. *Supposed allusion to healing mediums.* (1 Cor. xii, 9, 28.)

(1.) The power to heal, like that of speaking with tongues, was given not by many spirits, as spiritualism contends, but in every instance by the same Spirit, which Spirit was not the spirit of man, but of God. (1 Cor. xii, 4, 8-11, 3.) (2.) The Bible teaches that this power was given by, and exercised in, the name of Christ. (Luke ix, 1-3; Acts iii, 16.) Yet spiritualism holds that "Christ had no more power to heal than many other departed human spirits." (3.) The apostles never once professed to heal through departed human spirits.

6. *Supposed allusion to the development of mediums.* (Acts viii, 17; xiii, 2-4; xix, 6.)

The laying on of hands was an external sign of consecration to God, but not a means of imparting the Holy Ghost, for Stephen was full of the Holy Ghost before hands were laid upon him. (Acts vi, 1-8.)

The spiritualistic definition of the Holy Ghost involves the following points of conflict with the teachings of the Bible: (1) Spiritualism teaches that the Holy Ghost consists in the spirits of dead men, while the Bible teaches that he is not man, but God. (Acts v, 3, 4.) (2.) Spiritualism teaches that the Holy Ghost is many spirits, while the Bible teaches that he is one Spirit. (1 Cor. xii, 3, 4, 8-13.) 3. Spiritualists admit that some of the

departed human spirits are lying spirits ; hence, in claiming that the Holy Ghost consists of departed human spirits, they make him out in part a lying spirit, while the Bible teaches that he is "the Spirit of truth." (John xvii, 13.)

SEVENTH NIGHT, NOVEMBER 24, 1874.

SPEECH III.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

BEFORE resuming my affirmative arguments, I shall notice some points which the gentleman attempted to make. I understood him to say in substance that the Bible has its good and lying spirits, its good and bad men, its true and false teachings, its bright and dark side. But I deny that the Bible has any of these in the same sense that spiritualism has. 1. The Bible does not recognize the evil spirits and wicked men, of whom it speaks, as in any legitimate sense belonging to it, but, on the contrary, rejects, and represents them as enemies and opposers. The lying spirits and wicked men of spiritualism are not rejected by it, but, on the contrary, are as much recognized as its authors and propagators as the good. 2. The evil men and wicked spirits mentioned in the Bible were not sympathizers with, but enemies to, and opposers of, its spirit and design. But the evil men and wicked spirits of spiritualism are as much in sympathy with, as friendly to, and as anxious for, the success of spiritualism as the good. 3. The evil teachings mentioned in the Bible are not presented as Bible

teachings, but as opposed to the spirit and design of, and as condemned by, those teachings. The evil teachings of spiritualism are not mentioned as opposed to its spirit and design, but as being the embodiment, at least in part, of what spiritualism is.

4. The wicked characters mentioned in the Bible are mentioned not as Bible characters, but as examples of wickedness for us to shun. Hence, the apostle, in referring to such characters, says: "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." (Heb. iv, 11.) The wicked characters of spiritualism are not mentioned by it as examples for us to shun, for its evil spirits, and many of its wicked men, are as authoritative exponents of spiritualism as any others.

5. The Bible approves of certain persons as long as they remain righteous, but condemns them when they become corrupt, and again approves them when they reform and return to their former righteousness, as in the case of David. Spiritualism does not approve the good and condemn the evil, but claims that in the one "there is no merit," and in the other "no demerit." Thus, you will see that the gentleman's assertion that the Bible and spiritualism agree in having their good and evil spirits, good and bad men, true and false teachings, bright and dark side, is not supported by the facts in the case.

To prove that the Bible agrees with spiritualism in employing and approving of lying spirits, the gentleman quotes 1 Kings xxii, 22, 23: "And the

Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." According to my friend's interpretation of the passage, God was surrounded by certain lying human spirits, and wishing to prevail on Ahab to go up to Ramoth-gilead, that he might be slain in battle, he said: "Who will persuade him?" So, when one of these spirits, wishing to accommodate God, proposed to persuade Ahab by being "a lying spirit in the mouth of all his prophets," the Lord accepted his services, and told him to go and prevail.

In replying to the gentleman's interpretation, I remark, that the language of this passage is not the language of literal narrative, but of figure or parable. The gentleman reads a passage, pays no attention to either its construction or the context, gives to it a literal interpretation, and claims that he has made his point. That the language employed is not literal, but figurative, will appear from the following circumstances:

1. *The context.* (1.) We have a parabolic representation of Israel, scattered as sheep upon the hills without a shepherd (v. 17): "And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his

house in peace." He does not say that Israel was thus scattered, but represents in figurative language what would take place if Ahab should go up to Ramoth-gilead to battle. (2.) God is, in figurative language, represented as seated upon his throne with all the hosts of heaven about him (v. 19): "And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." The Bible teaches that no man can literally see God. John i, 18: "No man hath seen God at any time." 1 Tim. vi, 16: "Whom no man hath seen, or can see." That God fills heaven and earth, and that his throne is everywhere. Jer. xxiii, 24: "Do not I fill heaven and earth, saith the Lord?" The Scriptures do not represent God as sitting on a literal throne, such as is occupied by the kings of the earth. The term throne is used to signify his authority or the administration of his government. Psa. xlvii, 8: "God sitteth upon the throne of his holiness." The meaning here is that God's authority is a just authority, and that his government is a government of holiness. As the prophet could not have literally seen the Lord sitting upon a throne with all the hosts of heaven by him, the language must be understood as used not in a literal but in a figurative sense. (3.) The prophet, then, immediately proceeds to say: "And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner, and another

said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." If the preceding verse is, as we have seen, figurative, these verses must be figurative also. Hence, instead of the Lord being literally surrounded with lying spirits, who constitute a part of the heavenly host, we are to understand a figurative representation of his overruling and controlling even the spirit of wickedness that is abroad in the world, to the accomplishment of his purposes. The same idea is presented by David when he says (Psa. lxxvi, 10): "Surely, the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

2. *The construction of the passage.* (1.) If, as the gentleman thinks, the Lord wished to deceive Ahab, and prevail on him to go to Ramoth-gilead and be slain, would he have told him so? Suppose I wished to deceive Mr. Fishback, and thereby cause him to lose his life, would I tell him that I was aiming to deceive him for that purpose? The prophet, on the contrary, was warning Ahab of the consequences if he persisted in his rebellion against God; namely, that God would overrule the lying spirit of Ahab's prophets to the accomplishment of

his destruction. And this he does not in the language of literal statement, but of bold and high-wrought imagery. (2.) It is said, "I will go forth, and be a lying spirit in the mouth of all his prophets." If this language is to be taken literally, all the prophets of Ahab had but one mouth, which would be more wonderful phenomena than any thing modern spiritualism, with all its progression, has ever produced. (3.) If the spirit here spoken of was a person, as my friend contends, how could he be in the mouths of all Ahab's prophets at the same time? It would be as impossible as for a man to be in several different houses at the same time. If it be objected that he was in, and prophesied only through, one at a time, I would suggest that some of the rest, when left to their own judgment, might presume to give a contrary opinion; and to make sure of the matter, and keep the prophets straight, there should be a spirit to each prophet. (4.) The word spirit, instead of always signifying a person, has various significations, and sometimes means disposition: as, a spirit of envy or jealousy, or a spirit of benevolence or generosity, an enterprising spirit, or an indolent spirit, etc. The spirit of flattery and deception, by which these prophets were animated, led them to prophesy as by one mouth that Ahab should win the battle at Ramoth-gilead. God in the administration of his government punished the rebellion of Ahab, by allowing these false predictions to lure him into the battle in which he was slain. (5.) The prophet

says: "Now, therefore, behold, the Lord hath put a lying spirit into the mouth of all these thy prophets." The term therefore always refers to some preceding statement, hence here carries us back to what the prophet had said just before. He had represented the spirit as proposing of its own accord to go and be a lying spirit in the mouth of Ahab's prophets, and had also represented the Lord as giving it permission to go, and predicting that it would be successful. In speaking of this permission, he says: "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets." You will see, then, that the prophet represents the Lord as putting a lying spirit in the mouth of Ahab's prophets by simply permitting it to go. We have an illustration of this fact in the case of the unclean spirits entering the herd of swine (Matt. viii, 28-32): "So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go." Here you will see that Jesus put the devils into the herd of swine in precisely the same way that the prophet represents the Lord as putting the lying spirit in the mouth of Ahab's prophets, that is, by simply allowing them to "go."

Dr. Clarke, in commenting on this passage, says: "Micaiah did not choose to say before this angry and impious king, 'Thy prophets are all liars, and the devil, the father of lies, dwells in them,' but he represents the whole by this parable, and says the same truths in language as forcible, but less of-

fensive." First, The prophet, in representing the Lord as saying, "Who shall persuade Ahab that he may go up and fall at Ramoth-gilead," indicates that, as Ahab had so repeatedly rejected the counsels of God, the Lord was about to abandon him to the evil counsels of wicked men. Second, When he says, "And there came forth a spirit, and stood before the Lord," he illustrates the active, restless, and meddlesome nature of the spirit of wickedness, called by the apostle "the spirit of error," in contrast with "the Spirit of truth" (1 John iv, 6), and which is ever engaged in some mischievous and harmful work. Third, When he said that this spirit "stood before the Lord," he intended to show that even the spirit of wickedness or error was subject to the restraining and overruling Providence of God, and that, if Ahab would turn from his wickedness, God would so restrain this spirit of wickedness, flattery, and deception that it should not lure him to destruction. Fourth, In representing the Lord as inquiring, "Wherewith?" and the spirit as replying, "I will be a lying spirit in the mouth of all his prophets," he points out his wicked prophets as the means by which he would be deceived and overthrown. Fifth, When he represents the Lord as saying, "Thou shalt persuade him, and prevail also: go forth and do so," he indicates that if Ahab persisted in his rebellion, God would withdraw his protection, and allow the spirit of flattery and deception, by which his prophets were actuated, to lure him on to destruction.

Sixth, When he says, "The Lord hath put a lying spirit in the mouth of all these thy prophets," he means, as we have seen, that God simply permitted a spirit of lying and flattery to influence his prophets, and thereby deceive him and cause his death. You will see that my explanation harmonizes with the context and construction of the passage, while the gentleman's interpretation does not.

3. *A similar style of expression is used by Isaiah in Isa. vi, 1-9:* "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said,

Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not."

(1.) Does the prophet here mean that he literally saw the Lord on a throne, and that his train filled the temple? (2.) That seraphim, with six wings, literally stood above the throne? (3.) That the posts of the door literally moved at the voice of each one of these seraphim? (4.) That the house was literally filled with smoke? (5.) That one of the seraphim literally took a live coal with a pair of tongs off the altar, put it into his hand, and then laid it on the prophet's mouth? (6.) That a live coal laid on his mouth literally took away his sin? Any one can not but see at half a glance that the whole passage is figurative. So with the passage in 1 Kings xxii, 19-23.

We will now notice the resemblance in the forms of expression employed by the two prophets.

1. Isaiah says: "I saw the Lord sitting on a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim," etc. (Isa. vi, 1, 2.)

Micaiah says, "I saw the Lord sitting on his throne and all the host of heaven standing by him," etc. (1 Kings xxii, 19.)

2. Isaiah says: "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" (Isa. vi, 8.)

Micaiah says: "And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?" (1 Kings xxii, 20.)

3. Isaiah represents himself as saying: "Here am I; send me." (Isa. vi, 8.)

Micaiah represents a spirit as coming, stand-

ing before the Lord, and saying, "I will persuade him." (1 Kings, xxii, 21.) 4. Isaiah represents seraphim as above the throne, each having six wings, and as moving the posts of the door at the sound of his voice. (Isa. vi, 1-4.) Micaiah represents spirits as around the throne talking: "One said on this manner, and another said on that manner." (1 Kings xxii, 19, 20.) 5. Isaiah represents one of the seraphim as "having a live coal in his hand which he had taken with the tongs from off the altar," as laying it on his mouth, and saying: "Lo, this hath touched thy lips; and thine iniquity is taken away, thy sin is purged." (Isa. vi, 6, 7.) Micaiah represents a spirit as coming and standing before the Lord, and saying: "I will go forth, and I will be a lying spirit in the mouth of all his prophets." (1 Kings xxii, 21, 22.) 6. Isaiah represents God as giving him permission to go and preach to Israel. (Isa. vi, 8, 9.) Micaiah represents him as giving the spirit permission to go and deceive Ahab. (1 Kings xxii, 22.) 7. Isaiah represents God as sending him to preach, when he only gave him permission to go, or accepted his voluntary services. (Isa. vi, 8, 9.) But having accepted his services, as we learn from other Scriptures, he further sanctioned his mission as he did that of the other prophets, by imparting to him, through divine inspiration, a knowledge of the future. (2 Pet. i, 21.) Micaiah represents God as putting a lying spirit in the mouth of all Ahab's prophets, when he only gave it permission to go, or accepted its voluntary

services. But we have no account of his inspiring it for the mission, as he did the prophets. 8. We have no more evidence that the seraphim spoken of by Isaiah were literally intelligent beings, than that the door-posts of the temple literally moved at the sound of their voices. So we have no more evidence that the lying spirit spoken of by Micaiah was literally an intelligent being, than that he saw the Lord on a literal throne. 9. The seraphim, in Isaiah's vision, represented the spirit of pardon, purity, and inspiration, which Isaiah sought and obtained. The lying spirit in Micaiah's vision represented the spirit of flattery and deception, which actuated the prophets of Ahab.

4. *We have a similar style of figurative language in the address of Jotham to the men of Shechem.* Judges ix, 7-15: "And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us.

And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

We will notice the points of resemblance in the language of Jotham and Micaiah. 1. Jotham says that the trees went forth to anoint a king over them as plainly as Micaiah says that "a spirit" "came forth" "and stood before the Lord." 2. Jotham as plainly represents the trees as conversing with each other as Micaiah does that the Lord and the lying spirit conversed together. 3. In Jotham's parable the good trees represented a noble, benevolent, and beneficent spirit, which is ever averse to a love of power, seeking rather to be useful to men than to rule over them, while the bramble represented the mean, vain, ambitious spirit of Abimelech, who wished for power merely to gratify his vanity and ambition. In the vision of Micaiah we have the same parabolical representation in the lying spirit, of the spirit of flattery and deception which characterized the prophets of Ahab, and which accomplished the punishment of his rebellion and wickedness as effectually as if the Lord had sent a spirit for that purpose. It will be seen that my interpretation is sustained: 1. By the context.

2. By the construction of the passage. And, 3. By comparison with passages employing similar forms of speech.

The gentleman next quotes (1 Cor. xiv, 32): "And the spirits of the prophets are subject to the prophets." But the same apostle shows that the prophets, here referred to, were not the prophets who had died, but those who were then living and in the Church. (1 Cor. xii, 28, 29.) John presents a similar idea in different language in 1 John iv, 1-6. To whom should the spirits of the prophets be subject but to themselves? The apostle says, in 1 Cor. ix, 27: "But I keep under my body and bring it into subjection," etc. Was it not as important that he and the prophets referred to should keep their spirits in subjection as that they should keep their bodies under? Solomon refers to the same thing in Prov. iv, 23: "Keep thy heart with all diligence, for out of it are the issues of life." The apostle presents the same idea in 1 John v, 21: "Little children, keep yourselves from idols."

My friend again brings up what he calls the testimony of Wesley, Clark, and others. The question is not whether spiritualism is in conflict with Methodism or with the opinions of Wesley, Clarke, and others, but is it in conflict with the Bible? As neither Wesley, Clarke, nor any of the authors referred to, wrote any portion of the Bible, what have their opinions to do with the question? The gentleman might as well quote the Indiana divorce law, or President Grant's last message. If he had,

as he claims, a sufficiency of Bible proof, he would not be compelled to resort to the necessity of quoting the opinions of men who had no more to do with writing the Bible than he or I had. But modern spiritualism is not even sustained by the opinions of Wesley, Clarke, Watson, and others. Even if they believed that occasionally a departed spirit might, under peculiar circumstances, visit men in the flesh, how does that sustain modern spiritualism? Is that one opinion all there is of spiritualism? Modern spiritualism consists in the phenomena and teachings of alleged spirits and of spiritualists. Did Wesley and Clarke believe in table rapping and lifting, poker-dancing, and other spiritualistic phenomena? Did they believe in the teachings set forth in spiritualistic literature? There is not a spiritualist or infidel but that believes in some one thing in Methodist theology; but does that make him a Methodist, or prove that he sustains Methodism? The opinion of Wesley or Clarke on this one point no more sustains spiritualism than does the opinion of some spiritualist or infidel on some one point of Methodist theology sustain Methodism. .

I have been very much surprised that my friend should so repeatedly abandon all attempts at argument, and even desert the question, for the sake of exhibiting his powers of declamation. What we want is, not rhetorical declamation, but sound and convincing logic. If the gentleman would devote his time to argument instead of wasting it in de-

claiming on the beautiful in nature, the sun would continue to ride with as much majesty in his chariot of light over the sky ; the moon sweep on with as queenly a radiance as ever ; and the distant stars would continue to flash their silvery beauty out on the face of the sky ; and we, though moving with less majesty and glory, would make greater progress in investigating the question before us. I will now resume my affirmative arguments.

II. THE BIBLE TEACHES THAT DEPARTED HUMAN SPIRITS DO NOT RETURN AND COMMUNICATE WITH THE LIVING.

First. THE CONDITION OF THE RIGHTEOUS DEAD.

1. *The righteous dead are said to be gathered to their people, and in being gathered to their people, are taken to heaven.* (1.) Abraham, Isaac, Jacob, Rachel, Moses, and Aaron, it is said, were gathered to their people. (Gen. xxv, 8 ; xxxv, 29 ; xlix, 33 ; xxxv, 18. Deut. xxxii, 48-50.) (2.) They were not buried with them, for Abraham's people were buried in Chaldea, while he, Isaac, and Jacob were buried hundreds of miles away, in the land purchased by Abraham of the Hittites. (Gen. xxv, 9, 10 ; xxxv, 27-29 ; 1, 13.) Rachel was buried at Bethlehem (Gen. xxxv, 19), Aaron on Mt. Hor, and Moses "in a valley in the land of Moab, over against Beth-peor." (Deut. xxxii, 50 ; xxxiv, 5, 6.) As their bodies were not gathered to the bodies of their people, the meaning of the sacred writer must

have been that their spirits were gathered to the spirits of their people. (3.) The place to which they were gathered was heaven, for the apostle says (Heb. xi, 8-10, 13-16): "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city." They could not have been gathered to their people in heaven if their people, or any portion of them, were not in heaven, but scattered up and down the earth, communicating with men in the flesh.

2. The righteous dead are said to be with Christ.

(1.) According to the Scriptures Christ is now in heaven. Heb. ix, 24: "For Christ is not entered into the holy places made with hands, which are the

figures of the true ; but into heaven itself, now to appear in the presence of God for us." (2.) He is to remain in heaven until the restitution of the world to God by the preaching of the Gospel, and of the dead to life by the resurrection of the body, as spoken of by the prophets. Acts iii, 20, 21: "And he shall send Jesus Christ, which before was preached unto you : whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (3.) Those of the righteous who are absent from the body are present with Christ, hence in heaven. 2 Cor. v, 6-8: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Phil. i, 23, 24: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ ; which is far better. Nevertheless to abide in the flesh is more needful for you." If, then, Christ is in heaven, and the righteous dead are with him, they can not be down here on the earth rapping and lifting tables, pulling hair, slapping faces, and otherwise communicating with persons in the flesh.

SPEECH IV.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

As the gentleman in his last speech presented nothing demanding a reply, I shall proceed at once with my affirmative arguments. I was showing in my last speech that the Bible teaches that departed human spirits do not return and communicate with the living. I argued this point from the teachings of the Bible as to the condition of the righteous dead. I now notice,

Second. THE CONDITION OF THE WICKED DEAD.

1. *The wicked dead are in prison.* 1 Pet. iii; 19, 20: "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls were saved by water." We are here told that Christ preached to the spirits in prison. He does not say "that *were* in prison," to indicate that they were in prison at the time Christ preached to them, but "unto the spirits in prison," indicating that they were in prison at the time the apostle wrote. The apostle says (1 Pet. iv, 6): "For, for this cause was the Gospel preached also to them that are dead, that they

might be judged according to men in the flesh, but live according to God in the spirit." Paul, in referring to the same thing, says, Heb. iv, 2: "For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." We are taught that the Gospel was preached to them who are dead, not after, but before they died. So Christ preached to the spirits in prison, not after, but before they were in prison. Christ and God are said to do certain things through men in the flesh, for Christ says (John vi, 45): "It is written in the prophets, And they shall all be taught of God." They were taught of God first by the patriarchs, then by the prophets, and afterward by the apostles. Christ, by his "Spirit," as we are taught in the context, preached through Noah, "a preacher of righteousness" (2 Pet. ii, 5), to those who were disobedient in his day, and who, when they repented not, were destroyed by water, and cast into prison.

2. *The prison into which the wicked dead are cast is not in this world.* The Bible, in speaking of the wicked, says (Job xviii, 17, 18): "His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world." The Psalmist presents the same idea in Psalm ix, 17: "The wicked shall be turned into hell, and all the nations that forget God." Now, if, as these Scriptures teach, the wicked are in prison outside of this world, they can not be in

this world rapping on, and tipping, tables, and otherwise communicating with men in the flesh.

3. *If the phenomena of modern spiritualism are the works of spirits outside of the human body, they are the works not of departed human spirits, but devils.* The apostle says, 2 Pet. ii, 4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Again, Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." The wicked dead, as we have seen, are in prison outside of this world, but the wicked angels, though in chains, are not said to be in prison. We often find condemned criminals in this world who, though in chains, are not kept in prison, but are compelled to work upon the highway and elsewhere. These angels are said by the apostle to be "cast down to hell." The word here rendered hell is *ταρταρωσας* (*tartarosas*). On the meaning of this word, I present the following learned authorities, taken from Marston's "Modern Spiritualism," pp. 48, 49:

"Dr. Ramsey says: 'The Greek word *tartarosas* in 2 Pet. ii, 4, and rendered by "cast down to hell," or to cast into *tartarus*, needs a word of explanation. The word *tartarus* means, according to Greek writers, "in a physical sense; the bounds or verge of this material system." So that God cast the rebel angels out of his presence into that black-

ness of darkness where they will be forever deprived of the light of his countenance, and that place is, probably, at present, within the atmosphere of our earth. For we read that Satan is the Prince of the power of the air, as well as the Prince of this world.'

"The learned Ralph Cudworth, D. D., in his 'Intellectual System,' Vol. iii, p. 363, while speaking of Peter's remark, says: 'And by *tartarus* here, in all probability, is meant this lower caliginous (that is, *dark*) air, or *atmosphere* of the earth, according to that word of St. Austin concerning these angels, "That, after their sin, they were thrust down into the misty darkness of this lower air."' (*De Gen. ad Lit. lib. 3, cap. 10.*)

"Dr. Parkhurst, the lexicographer, says: 'It appears, from a passage in Lucian, that by *tartarus* was meant, in a *physical sense*, the bounds of this material creation.'

"Dr. Whately says: 'The word used by Peter, which our translators render "cast down to hell," or *tartarus*, is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors, and misty atmosphere. . . . Socrates called the abyss or sea *tartarus*, as does Plato, who elsewhere calls our dim, lack-luster earth itself also *tartarus*. Plutarch says our air . . . is called *tartarus*, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the "aerial *tartarus*." In no other sense or way can St. Peter be understood and explained. Lucian

says, "The great depth of the air is called *tartarus*." Grotius, an ancient and learned writer, says: "That is called *tartarus* which is the lowest in any thing, whether in the earth or in the water, or as here in the air." "

Thus, we see that the word here rendered hell is defined by eminent scholars to signify "within the bounds of the earth." That these angels were cast down to the earth is confirmed by the Revelator (Rev. xii, 7-9): "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." In Rev. xx, 1-3, we are informed that Satan is ultimately to be cast into the bottomless pit; but the language of Peter and Jude indicate that this will not take place until the judgment, to which they are said to be "reserved in chains." To this judgment the fallen angels doubtlessly referred when they said to Jesus, "Art thou come to torment us before the time?" (Matt. viii, 29.) They also undoubtedly referred to the bottomless pit, into which they are ultimately to be cast, when they "besought him [Christ] that he would not command them to go out into the deep." (Luke viii, 31.) They could not here refer to the sea, for, obtaining permission to go into a herd of swine they, of their own accord,

caused the swine to rush into the sea. That Satan and his angels are cast down into the earth for a time, will appear from the following Scriptures (1 Pet. v, 8): "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (Rev. xii, 12.) "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Eph. ii, 2.) "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

From these facts we learn (1.) That the righteous dead are gathered to their people, and are with Christ in heaven. (2.) That the wicked dead are in prison outside of this world, and that, therefore, neither they nor the righteous can be, within this world, communicating with the living. (3.) That the devils are cast down to the earth, and that if there are any spirits going about rapping out communications, tipping tables, slapping faces, pulling hair, swearing, and otherwise making manifestations, they are the spirits not of dead men, but of devils. If it be objected that the language of Rev. xii, 7-9, is figurative, I answer, if so, it is a figurative representation of the fact set forth in the other Scriptures I have quoted, or a figure of something else taken from that fact. In either case it only con-

firms its truth. If it be objected that as there was, according to this Scripture, once a war in heaven, what evidence have we that there will not be again? I answer that the Scriptures promise the righteous that after death they shall enter into rest, implying the absence of all strife and disquietude, and that this rest shall be eternal. (Rev. xiv, 13; John vi, 40; Matt. xxv, 46.)

Third. THE DIRECT TEACHINGS OF THE BIBLE.

1. *Job's language concerning himself.* Job vii, 8-10: "The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more."

(1.) "*The eye of him that hath seen me shall see me no more.*" Spiritualism contradicts this language of Job, by saying that "the eye that hath seen" him shall see and recognize him again in the "materialization of spirits." The gentleman may say that no man ever had or could see Job's spirit, and that he here merely refers to his body. It will be seen that the argument turns largely on the meaning of the word *see*, as here used in the past tense; and must be finally settled by the context and nature of the subject.

First. The Scripture use of the word *see*. This word is in the Scriptures used in various senses. The particular sense in which it is used in each case must be determined by the connection and the

nature of the subject. (1.) It is used in the sense of physical sight. Judges xviii, 9: "For we have seen the land, and, behold, it is very good." (2.) It is used in the sense of ascertaining or learning. Gen. xxxvii, 14: "And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again." (3.) It is used to signify perception by the sense of hearing. Ex. xx, 18: "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off." (4.) It is used to express faith. Heb. xi, 27: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (5.) It is used in the sense of recognizing and enjoying. Matt. v, 8: "Blessed are the pure in heart: for they shall see God." Thus we see that the word does not, when used in the Bible, always signify physical sight. That it has that meaning here demands proof. It evidently has the same signification as the word *know* in the tenth verse. "Neither shall his place know him any more."

Second. The nature of the subject as set forth in the context. Job was pleading with his friends not to misjudge or condemn him for crimes of which he was innocent; for, by such a course, they would do him permanent injustice and injury. He expected soon to die, for he says, in verses 5-7: "My flesh is clothed with worms and clods of dust;

my skin is broken, and become loathsome. My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good." Then, in the next verse, he says: "The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not." His idea seems to be, that if he died under their condemnation, they would see and recognize him no more; and that he would, therefore, have no opportunity to vindicate himself against their false accusations, and establish his own innocence. To illustrate this idea, he says, v. 9, 10: "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Should the spirit return even without the body, as contended for by spiritualism, he would have an opportunity to vindicate himself from the false charges made against him. If Job and his accusers understood that departed spirits returned and communicated with the living, both the idea and the illustration would lose their force. He evidently meant that when a man died he had nothing more to do with this world. This is confirmed by the last clause of the verse.

(2.) "*Thine eyes are upon me, and I am not.*"

He says "The eye of him that hath seen me shall see me no more: thine eyes are upon me and I am not." He could not have used all the terms in this passage in a literal sense, for this language could

not be literally true ; for if he used the phrase, " I am not," in the sense of ceasing to exist, their eyes could not be upon him. The phrases, " am not," " are not," and " was not," are used in the Bible in the sense of absence. The sacred historian, in speaking of Enoch, says (Gen. v, 24) : " And Enoch walked with God : and he was not ; for God took him." The apostle, referring to the event expressed by the phrase, " was not," says (Heb. xi, 5) : " By faith Enoch was translated that he should not see death ; and was not found, because God had translated him." The sacred historian, by the phrase, " was not," evidently meant that " Enoch was not in the world, for God took him from it." When Jacob supposed that Joseph was slain, and devoured by wild beasts, and that Simeon was either slain or held a captive by a heathen ruler, he said (Gen. xlii, 36) : " Me have ye bereaved of my children : Joseph is not, and Simeon is not, and ye will take Benjamin away." He did not mean that they no longer existed ; for he had previously said, in Gen. xxxvii, 35, that he would go down to the grave, or in the Hebrew *shoal*, used by the Hebrews to signify the place of departed spirits, to his son, showing that he believed him to be there. When he said : " Joseph is not, and Simeon is not," he meant that they were absent from him, and that Joseph, at least, was not in the world. So Job, in representing what his condition would be at death, says : " Thine eyes are upon me, and [yet] I am not " in the world. The meaning of the whole verse

seems to be as follows: "The eye of him that seeth or recognizeth me shall see or recognize me no more; for even when thine eyes are upon me, I am not in the world." But if he was not in the world, how could their eyes be upon him, unless he means "thine eyes are upon what used to appear to be me, or what represented me, while, in reality, I, myself, or the spirit, which constituted the real I, is not in, but is absent from the world?"

3. *He that goeth down to the grave shall come up no more.* (V. 9.) The gentleman may say the spirit does not go down to the grave, but the body does; and that Job therefore refers not to the spirit, but to the body.

First. The word rendered grave is *sheol*, which, according to the celebrated Hebrew scholar and lexicographer Gesenius, signifies "the place of departed spirits," "where all the Hebrews supposed their ancestors to be congregated." It is sometimes used in a figurative sense to denote the grave; but the proper word for grave is not *sheol*, but *keber*. The Hebrews divided *sheol* into different departments,—the upper, which contained the good, and the lower which contained the evil spirits. David says (Psalm lxxxvi, 13), "And thou hast delivered my soul from the lowest hell," meaning that God had kept him from dying in his sins, and going down into the lowest part of *sheol* among the evil spirits. When Jacob supposed Joseph to have been slain and devoured by wild beasts, he said (Gen. xxxvii, 35 :) "I will

go down into the grave [*sheol*] unto my son mourning." He could not have meant the grave, for he did not suppose his son to be in the grave. He, then, evidently meant that he would join him in *sheol*, or the place of departed spirits. The mere fact that *sheol* is sometimes figuratively used to denote the grave does not prove that it must necessarily have that signification here. I have already shown from the context and the nature of the subject that Job referred to his leaving the world, when he would not have the opportunity for self-vindication. He then illustrates this fact by saying, "So he that goeth down to *sheol* [or the place of departed spirits] shall come up no more. He shall return no more to his house, neither shall his place know him any more." It was not the body, but the spirit, which was charged with crime and wished to vindicate itself. It was not the body, but the spirit, which would go down into *sheol* and come up no more, nor return to his house, or be recognized by the people of his place, and which would, therefore, be deprived of all opportunity for self-vindication.

Second. Job, in this passage, does not use the term body at all. When in the context he refers to the body, he calls it "my flesh." (V. 5.) He also speaks in verses 6 and 7 of "my days" and "my life." The "my flesh," "my days," and "my life" are what belonged to the "I" or "me," and are, therefore, distinguishable from it. He says, "The eye that seeth" or recognizes the "me" to which the "my flesh" belongs, shall see or recog-

nize this "me" "no more." The reason given is as follows: Thine eyes are upon what appeared to be or represented this "me;" that is, on "my flesh;" yet the "I" who owns this "flesh" is not in, but absent from, the world.

Third. If the terms I and me, he and him, which constitute the real man, refer only to the body, then the body is all that there is of man, which neither the gentleman nor I admit. But we both hold that the real I or me, he or him, which constitutes the man, consists not of the body, but of the spirit. It follows, then, that it is the spirit which goes down into *sheol* and comes up no more, and that shall not return to his house or be recognized by the people of his place. It will be seen, then, that Job plainly teaches that, when a man dies and leaves this world, he does not return to communicate with the living. If it be objected that the passage can not refer to the spirit because it is said that "he that goeth down into *sheol* shall come up no more," while the Bible represents the spirit, not as going downward, but "upward," I reply: We have seen that several of the terms employed in the passage are used in a figurative sense. So the phrases "goeth down" and "shall come up" are figures taken from the general notion prevailing in the East that the spirit world was under ground. But any one can see from the construction of the passage, the context, and the nature of the subject that Job refers not to the body, but to the spirit.

I now call your attention to the language of

Job in the following passages. Job x, 20, 21: "Are not my days few? cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death." Job xvi, 22: "When a few years are come, then I shall go the way whence I shall not return."

1. The pretended friends whom Job addresses were not troubling his body, but they were troubling his spirit, by accusing him of hypocrisy, and claiming that all the sufferings he was then enduring were in consequence of secret crimes. Hence, when he says, "Let me alone, that I may take comfort a little, before I go whence I shall not return," he refers not to his body, but to his spirit. You will perceive by the connection that the "me" that he desired them to let alone was the "I" which wished to take comfort, and was to go whence it should not return; and as this "me" was not the body, but the spirit, it follows that the I which should not return was the spirit and not the body.

2. The place from which he said he should not return he calls "the land of darkness and the shadow of death." His language, then, implies that he would leave one land and go to another, yet he expected his body to be buried in the land he was then in. The word land is here, as in many other places, used in a figurative sense to represent a world. He therefore means that he would leave the world he was then in, and go to another from which he would not return, and which,

from his ignorance of it, he calls "the land of darkness and the shadow of death." My friend must either renounce spiritualism by accepting adventism, which says that when the body dies the whole man dies, or renounce it by accepting the teachings of Job, that when a man dies his spirit goes whence it shall not return, or admit that spiritualism and the teachings of Job are in conflict.

2. *David's language concerning himself.* Psa. xxxix, 13: "O spare me, that I may recover strength, before I go hence, and be no more." (1.) In the fourth verse he says, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." There is not the least evidence that the "me" of the fourth verse is a different me from that of the thirteenth verse. This "me," which, in the fourth verse, is represented as capable of knowing, and must therefore be the spirit and not the body, is, in the thirteenth verse, represented as going hence and being no more. (2.) The word hence signifies, according to Webster, "from this place." David did not mean by the term "hence" the particular spot he was then in, for there is no evidence that he expected to die there any more than in any other spot. He, then, evidently meant, "I go from this world and be no more." (3.) By the phrase, "Be no more," he did not mean that he would cease to exist, for he says (Psa. lxxiii, 24, 25): "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee?"

and there is none upon earth that I desire besides thee." The apostle, in speaking of Christ, says that he was received up into glory. (1 Tim. iii, 16.) Speaking elsewhere of this reception of Christ into glory, he says: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. ix, 24.) By saying that the Lord would receive him to glory, the Psalmist then meant that he would receive him to heaven. Stephen, when dying, it is said, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and calling upon God, and saying, Lord Jesus, receive my spirit." (Acts vii, 55, 59.) The Psalmist then expected that at death he would go hence into heaven, and be no more on earth. Thus, we see that the language of David concerning himself teaches that when a man dies his spirit does not return to the earth to communicate with those living upon it.

3. *David's language concerning his child.* 2 Sam. xii, 22, 23: "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." David here most clearly affirms that the child was gone; that he could go to the child, but that the

child could not return to him. He could not have referred to the body, for that was not gone, but was still with him. When he says, "Can I bring him back again? I shall go to him, but he shall not return to me," as he could not have referred to the body, he must have referred to the spirit, which, it is said, "goeth upward" (Eccl. iii, 21), and "shall return to God, who gave it," while "the dust" shall "return to the earth as it was." (Eccl. xii, 7.) The apostle says (Phil. i, 23, 24): "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." He here makes a distinction between his real conscious self and his flesh or body, showing that the former was to depart and be with Christ, while the latter was to remain. David, in speaking of his child, informs us that that which had departed, which, according to the apostle's language, was the real conscious self or spirit, could not be brought back or return to him. Yet, says the Psalmist, "I shall go to him." The apostle says, in 2 Cor. v, 8: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." He here shows that the righteous dead are absent from the body, yet not destroyed, for they are present with the Lord. That which was absent from the body could not, of course, be the body itself. Yet he uses the personal pronoun *we*, showing that that which was absent from the body was the real personality or conscious self-hood of the parties

spoken of. David, speaking of his child, tells us that that which was absent from the body, which, according to the language of the apostle, was the real personality or conscious self-hood of the child, could not by him be brought back again, or of itself return. It will be seen, then, that the language of David, like that of Job, teaches that the dead do not return to communicate with the living.

4. *Abraham's reply to the rich man.* Luke xvi, 19-31: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not;

neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This passage is generally regarded as a parable. A parable is designed to teach and illustrate general facts and truths. In this parable we have the illustration of five general facts: (1.) The condition of the rich man after death illustrates that however rich a man may be, if he dies an unrepenting sinner, he is cast into hell and punished for his sins. (2.) The condition of the beggar illustrates that however poor, obscure, and humble a sincere Christian may be, he is at death carried by angels to Abraham's bosom (a Hebraism for the good man's paradise). (3.) The great and impassable gulf between the place where the rich man was and the place where the beggar was, illustrates the utter absence of all communication between the wicked and righteous dead. (4.) The refusal of Abraham (here used to represent God as the Father of all nations) to send Lazarus to the rich man's five brethren, who were still in the flesh, illustrates the general fact that the departed are not

allowed to return and communicate with the living. (5.) The declaration, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," illustrates that the Scriptures reveal all that is necessary for us to know of, and prepare us for, the world to come. It may be objected that, if Moses and the prophets contained all the revelation necessary, we have no need for the New Testament. I reply that the New Testament is the fulfillment of the Old, and that, therefore, the two Testaments stand or fall together. But there is no evidence whatever that the return and communication of departed spirits are necessary to the fulfillment or completion of either Testament.

Fourth. The silence of the Scriptures as to the condition of departed spirits.

1. When Moses and Elias stood on the mount of transfiguration, they gave no information as to the condition of the dead.

2. When Lazarus was resurrected, he uttered no recorded word as to the condition of departed spirits.

3. Jesus, after his resurrection, added nothing in regard to the spirit world to what he had said before.

4. Paul, after being caught up to the third heaven,* gave no description of the spirits of the dead; but simply said that he had "heard unspeakable words, which it is not lawful for a man to utter." (2 Cor. xii, 1-4.) This apparently studied silence indicates that God had revealed in the Bible all that man needs to know of the spirit world.

EIGHTH NIGHT, NOVEMBER 26, 1874.

SPEECH V.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

My friend brings forward the case of Saul lying down naked before Samuel. 1 Sam. xix, 23, 24: "And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also; and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?" The gentleman's argument, as I understood it, was this: Saül, though a wicked man, was a medium; the Spirit of God was upon him, and he prophesied; and in stripping himself, and lying down naked all day and all night before Samuel, he acted as indecently and disgracefully as any mediums do now. The passage presents us with four points: 1. The Spirit of God was upon Saul. 2. He prophesied. 3. He "lay down." 4. He was naked. I shall examine these points in regular order.

1. *The Spirit of God was upon him.* The Spirit that was upon him, you will perceive, was not the spirit of dead men, but of God. The Bible teaches

that the Spirit of God comes upon all men, to strive with and lead them to God. Gen. vi, 3: "And the Lord said, My Spirit shall not always strive with man." Here the term man is evidently used in its generic sense, the same as in Gen. i, 26: "Let us make man," including the whole human family. But men may resist this spirit, or yield to and be led by it. Acts vii, 51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Rom, viii, 14: "For as many as are led by the Spirit of God, they are the sons of God." Saul may have, in this instance, yielded to the strivings of the Spirit for a time, and joined in the religious exercises of the prophets, thus affording David an opportunity to escape, which, we learn, he improved.

2. *He prophesied.* Webster says that to prophesy signifies "to foretell future events, to preach, instruct in religious doctrine, to interpret or explain religious subjects, to exhort." Among other definitions of the word prophet, he says it signifies "an interpreter, one that explains or communicates religious sentiments." In Saul's prophesying we have no indication that he foretold future events, or did any more than exhort or communicate religious sentiments.

3. *He lay down.* There are two explanations to this declaration, one of which is undoubtedly correct. (1.) He may have become exhausted by his journey, religious emotions, and exercises, and lay down and rested and slept all the day and night.

(2.) The word rendered *lay* in the text is rendered *fell* in the margin. He may have become overpowered by his emotions, and fallen down in a state of catalepsy, as many have in all ages, and remained in that state all day and night.

4. *He was naked.* The Hebrew word rendered naked corresponds to, and in the Septuagint is rendered by, the Greek word γυμνός (*gumnos*), which Greenfield in his Lexicon defines as follows: "Naked, without clothing, in a state of nudity," and refers to Mark xiv, 51, 52. Naked or destitute of an upper garment, and clad only with an inner garment or tunic. (John xxi, 7.) Poorly or meanly clad, destitute of proper and sufficient clothing. (Matt. xxv, 36, 38, 43, 44; Acts xix, 16; James ii, 15.)

The same word is used to represent David's dancing without his royal garments, and clothed only with a linen ephod. (2 Sam. vi, 14.) Eliphaz used the same word when he said to Job (Job xxii, 6): "For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing." If these persons were entirely naked, how could he strip them of their clothing when they had none, unless he did to them as I am doing with the arguments of my friend,—skinned them? His meaning evidently was that Job had stripped even those who were meanly or poorly clad, taking in pledge their clothing. The apostles use the corresponding Greek word repeatedly in the same sense, to signify poorly clad.

I Cor. iv, 11: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place." James ii, 15: "If a brother or sister be naked, and destitute of daily food." The meaning, then, in this passage may simply be that Saul divested himself of his royal garments, and in his lighter or thinner clothing lay down to rest, or fell down in a state of catalepsy. You will see, then, that there is nothing in the passage favoring the gentleman's interpretation, or sustaining, or even excusing, the conduct of modern spiritualistic mediums.

The gentleman next brings up the account given of Gabriel's visit to Daniel, in which Gabriel is called a man. Dan. ix, 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." A careful examination of the passage and its connections will show that Gabriel is here called a man in the peculiar idiom of the Old Testament, simply to express the form in which he appeared to Daniel, and not as descriptive of his nature. Angels are also called in Scripture "chariots" and "flames of fire," because in some instances they appeared in those forms. (2 Kings vi, 16, 17. Psalm lxviii, 17; civ, 4.) Daniel himself explains that Gabriel was a man only in appearance. Dan. viii, 15-17: "And it came to pass, when I, even I, Daniel, had seen

the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision." Daniel saw a certain party, he heard a voice calling that certain party Gabriel, and telling him to make him understand the vision. He says that this certain party "was as the appearance of a man." He afterward, in speaking of this appearance of a man, calls him "the man Gabriel." This appearance of a man, called the man Gabriel, addresses Daniel as if he belonged to a different order of beings from himself, for he says to him, "O son of man," which he would not likely have done had he himself been a man. Again, the word *ish*, here rendered man, more properly signifies a person, and is so rendered by Dr. Clarke in his comments on this passage. "A person" is defined by Locke as "a thinking intelligent being." This word *ish*, then, instead of representing Gabriel as a man, represents him as "a thinking intelligent being," without any indication of his being human. In Luke i, 11, 19, 26, Gabriel is called an angel, which word we have shown uniformly signifies a being belonging to an order of intelligences distinct from man. It will be seen from these facts that the passage does not

afford the least evidence that this Gabriel was the spirit of a dead man.

My friend introduces a passage which speaks of the "spirit of the holy gods" as being in Daniel, which he seems to think was the spirit of dead men. Dan. v, 11, 12: "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers: forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation." This was the language of a heathen queen, who, with the rest of the heathen world, believed in a plurality of gods. But when she used the phrase "spirit of the holy gods," there is no indication that she meant the spirit of dead men. The passage itself shows that she referred to Daniel's own spirit. The word spirit is often used for genius, power, disposition, skill, etc.; as, "the spirit of the age," "the spirit of a master," etc. In speaking of this spirit she represents it as consisting in understanding and wisdom, "like the wisdom of the gods." Her meaning, then, simply was that he had a spirit of "wisdom and understanding" like the spirit "wis-

dom or understanding of the gods." Daniel does not claim to have obtained his wisdom from departed spirits, but as having received it from the God of his fathers, who we have shown declares that he is "not man," and that "there is no God besides" him. Dan. ii, 23: "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." You will see that the passage does not afford the slightest indication that departed human spirits return and communicate with the living. I will now resume my affirmative arguments.

III. THE BIBLE FORBIDS MEN FROM SEEKING TO HOLD INTERCOURSE WITH THE DEAD.

1. *The practice forbidden.* Levit. xix, 31: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Levit. xx, 6, 27: "And the soul that turneth after such as have familiar spirits, and after wizards, to go a-whoring after them, I will even set my face against that soul, and will cut him off from among his people. A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them." Deut. xviii, 10-12: "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 consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Isa. viii, 19, 20: "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? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

2. *Babylon was punished for the practice.* Isa. xlvii, 9-12: "But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

3. *The practice, as in sorcery and witchcraft, is classed with adultery and other crimes.* Micah iii, 5: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Gal. v, 19-21: "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Rev. ix, 21: "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. xxi, 8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

I have already shown that while the Bible forbids men from seeking to consult with the dead, it does not recognize that they could consult with them, but, on the contrary, teaches that such seeking will be in vain. Spiritualism, then, in seeking to consult with departed spirits, disobeys the requirements of, and therefore conflicts with, the Bible.

IV. SPIRITUALISM IS IN CONFLICT WITH THE BIBLE IN THAT IT REJECTS THE GOD OF THE BIBLE.

1. *It denies the existence of the God of the Bible.*
The *Present Age*, for November 27, 1869, says :

"There is no such personal God in existence as Moses represents, and as orthodox people believe in."

Mr. Jamieson, in his own book, the "*Spiritual Rostrum*," p. 144, says :

"After all, every man MAKES HIS OWN GOD AND IN HIS OWN IMAGE. GOD NEVER MADE ANY BODY. Brother Brown, obey the God within your own soul, and all will be well."

Professor Denton, one of the leading editors and authors of spiritualism, in his "*Orthodoxy False, Since Spiritualism is True*," says on pp. 15, 16 :

"The Jewish Jehovah is no less an idol than the Beelzebub of the Philistine, or the Jove of the Roman. The one is just as blessed as the other ; the one is just as much our Maker as the other. If the man who worships Jupiter is an idolater, the man who worships Jehovah is equally so."

Again, on page 18 :

"Neither Elohim nor Jehovah created the earth and the heavens in six days, nor in sixty millions. He did not make man about six thousand years ago, for man has been here a hundred times as long. He did not curse man with death, for death was in the world ages before man made his appearance. In short, he never did any thing, for he is not ; and his worshipers are as truly idolaters as those whose condition they deplore."

It will be seen that spiritualism, through some of its most prominent representatives, denies the existence of the Jehovah of the Old Testament, while the Bible says that he created the world and man, and that there is no God besides him. (Gen. i, 1, 26; Deut. iv, 35.)

2. *Spiritualism teaches that man is God.* Moses Hull, a distinguished lecturer, writer, and editor among them, already cited, says, in the *Universe* of July 2, 1869:

"While writing upon the subject of respectability and the approbation of the world, permit me to say, *I seek the approbation of no one in heaven or earth but Moses Hull.* To myself I am responsible, and must render an account; so I must be on the square with myself."

Hon. J. B. Hall, in a lecture, reported in the *Banner of Light* of February 6, 1864, says:

"I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried—by his own acts he must stand or fall. True, man must give an account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."

Wm. Denton, the author of numerous spiritual books and tracts, and a man of large influence in the spiritualistic ranks, on page 32 of his work, entitled, "Be Thyself," says:

"Heed not the teachers who tell thee to deny thyself. *Thou art thy own law, thy own Bible, thy*

own model." "Here it is: No God, no law, human or divine, that a spiritualist is taught to respect."

Among the declarations quoted by Dr. Patterson from the noted spiritualists, are the following:

"*God attains to self-consciousness only in the human soul.*" "*The soul of man is the highest intelligence in the universe.*" If this be not atheism, what is?

The "*Educator*," of six hundred and eighty pages, professing to come from some of the most noble men that ever lived, says on p. 303:

"God is man, and man is God. The being called God exists organically in the being called man."

The Western editor of the *Banner of Light*, J. M. Peebles, who once believed and preached the Bible, but now finds therein no higher object of worship than the spirit of a dead man, under date of April 4, 1866, says:

"The 'God of Israel' that spoke to Moses; the 'wrestling angel' of Jacob; the 'redeemer' of Job; the 'Gabriel' of Daniel; the 'young man clothed in a long white garment' of Mark; the 'faithful witness' of John on Patmos; the 'demon' of Socrates; the 'Apollo' of the Grecians; the 'My Father' of the Nazarene; the 'Lord' of Swedenborg; the 'guardian angels' of the Catholics, and other similar phrases, have, with slight shades of difference, the same primal meaning. In this age of spiritualism we term them 'ministering spirits,' 'spirit-guides,' and 'spirits.'"

(i.) Mr. Hull, guided by all the light that spirit-

ualism can give him, recognizes no God to whom he is responsible but himself, and "seeks the approbation of no one in heaven or earth but Moses Hull," thus conflicting with the Bible, which requires us to seek to please God, and even our neighbor, if we can do it for his good. 1 Thess. iv, 1: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." Rom. xv, 1, 2: "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification."

(2.) Messrs. Hull, Hall, and Denton, under the guiding star of spiritualism, teach that man is responsible only to himself, thereby contradicting the Bible, which says (Rom. xiv, 11, 12): "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

(3.) Mr. Jamieson, assisted by the revelation of departed spirits, says "God never made any body," while the Bible says (Gen. i, 27): "So God created man in his own image, in the image of God created he him: male and female created he them."

(4.) Mr. Denton, accepting what he regards as the teachings of the highest class of spirits, says: "Heed not the teachers who tell thee to deny thyself," while the Bible represents Jesus as saying

(Matt. xvi, 24-26): "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

(5.) The spiritualists quoted by Dr. Patterson, assisted, as they claim to be, in their perceptions by spirit communications, teach that "God attains to self-consciousness only in the human soul. The soul of man is the highest intelligence in the universe." Hence, it follows, according to spiritualism, that there is no God higher than the "human soul;" yet the Bible represents God as saying (Isa. lv, 8, 9): "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

(6.) The spirits themselves, as reported by the "Educator," say: "God is man and man is God. The being called God exists organically in the being called man;" while the Bible says (Num. xxiii, 19): "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Hosea xi, 9: "For I am God and not man; the Holy One in the midst of thee: and I will not enter into the city."

(7.) Mr. Peebles, illuminated by the light ema-

nating from spirit circles, tells us that "the God of Israel that spoke to Moses, . . . the redeemer of Job, . . . the demon of Socrates, the Apollo of the Grecians, . . . the My Father of the Nazarene, . . . with slight shades of difference, have the same primal meaning. In this age of spiritualism, we term them 'ministering spirits,' 'spirit guides,' and 'spirits.'" In other words, the God of the Bible signifies no more than the spirits of dead men; while the Bible teaches that he created the heavens and the earth before there was any man to die, then created man; and after man sinned, pronounced on him the sentence of death. (Gen. i, 1, 26, 27; iii, xix.)

3. *Spiritualism denies the personality of God.* By personality, I mean that which constitutes an independent individuality, distinct from all other objects. According to spiritualism, God has no independent, distinct individuality at all, but every thing in the universe is a part of God.

Dr. Randolph, after eight years' experience as a spiritual medium and lecturer, said:

"Harmonialism robs God of personality, converts him into a rarefied gas many million times finer than electricity! according to Davis, and elevates reason to the throne of the universe by deifying human intellect. God, nature, love, panthea, rarefied gas, sublimated oxygen, and ether are, by this lexicon, convertible terms and essences."

A. J. Davis says:

"Better than the Virgin Mary's saintly position

in the ethical temple, is the simple announcement that *God is as much woman AS man*, a oneness composed of two individual equal halves, love and wisdom, absolute and balanced eternally." (Great Harmonia, Vol. V, p. 196.)

The "Healing of the Nations" says:

"If God is one, all must be fractional parts of him, and he alone be all." (P. 297.)

In the *Banner of Light*, of July 23, 1864, the controlling spirit gives the following answers:

"Q. Are all human beings parts of one great spiritual being?

"A. Yes, certainly.

"Q. From whence does the Infinite Spirit derive its principles of life?

"A. You are constantly giving to all things, and receiving from all things. This, then, proves that God, or the Great Infinite Spirit, has as much need of you as you have need of him."

Joel Tiffany, a spiritualist lecturer and publisher, in his "Monthly," of June, 1858, said:

"In an article entitled 'Spiritualism,' published in the December number of the 'Monthly,' among other faults and errors, I charged that its influence had tended to create a kind of moral and religious atheism—that these modern developments had not awakened religious aspirations in the minds of those who had been the subjects of them. To this charge many took exceptions, as being too severe. I have carefully investigated its truth since that time, and find the charge to be just. My experience has

been, go among spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent deity, possessed of love, volition, affection, etc., as an object of religious aspiration and worship. They feel no demand for worship themselves, and they denounce and ridicule its exercise in others. On an examination, both of their theoretical and practical faith in God, you will find that it amounts to nothing but an indefinite and incoherent Pantheism."

Comment on these teachings of spiritualism is unnecessary, as any one at all acquainted with the teachings of the Bible can not but see the conflict between the Bible and spiritualism, set forth by these acknowledged exponents of the teachings of departed spirits.

4. *Spiritualism denies the unity of God.* In the *Banner of Light*, February 3, 1866, the controlling spirit, through Mrs. Conant, medium, said: "It should be understood that there are as many gods as there are minds needing gods to worship; not only one, two, or three, but many. The noble forest-trees, sun, moon, and stars, all things, are gods to you, for they minister unto the needs of your soul. It is vain to suppose you can all bow down to and truly serve one God." (1.) Here we are told that "there are as many gods as there are minds needing gods to worship," thus contradicting the Bible, which says (Isa. xlv, 21, 22): "There is no God else beside me; a just God and a Savior; there is none beside me. Look unto me, and be ye saved, all the

ends of the earth : for I am God, and there is none else." Isa xlv, 9: "I am God, and there is none else ; I am God, and there is none like me." (2.) In this, as in previous quotations from spiritualism, we are taught that all things are gods, while the Bible says: "Thou shalt know [acknowledge] no God but me." (Hosea xiii, 4.) (3.) Here we are told by the spirits that it is vain to suppose that we can "all bow down to, and truly serve, one God," thus conflicting with the following Bible invitation and requirement (Psa. xcv, 6): "O come, let us worship and bow down: let us kneel before the Lord our maker." Psa. lxxii, 11: "Yea, all kings shall fall down before him: all nations shall serve him."

V. MODERN SPIRITUALISM REPUDIATES THE BIBLE AS THE WORD OF GOD.

I. *Spiritualistic teaching in regard to the Bible.*

(1.) Mr. Davis teaches that nature is "the true and only Bible." (2.) Dr. Weisse read a lengthy paper before the "Investigating Class of New York," to prove that the Bible is a mere transcript of heathen fables, and remarked, "If I am wrong in my views of the Bible, I should like to know it, for the *spirits and mediums do not contradict me.*" (3.) Dr. Hare says, in "Spiritualism Scientifically Demonstrated," p. 209: "The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the Gospel are vague, disgusting, inaccurate,

and difficult to believe." Again, on p. 138, he says: "The Bible of spiritualists is the book of nature,—the only one which, by inward and outward evidence, can be ascribed to divine authorship." (4.) Deacon John Norton, a spirit, through Mrs. Conant, medium, says: "The Bible is a record of certain things that did take place, and certain things that did not occur. Imagination was quite as busy as to-day, and the writers were as likely to get a dangerous error for every truth." (5.) Warren Chase, a prominent and popular spiritualist writer and lecturer, says, in "Gist of Spiritualism," p. 72: "Say what you please, do what you can, your Bibles will get dusty, and the large, old volumes will be sold for paper-makers to work over into new, clean sheets, for mediums to write communications from spirits on to the living." A correspondent of the *Spiritual Telegraph*, in speaking of the "Healing of the Nations," says: "It is not only the 'book for the millions,' as our worthy friend Talmage says, but, in my estimation, it is the 'book of books,' transcending in merit, in the beauty, purity, loveliness, truthfulness, and grandeur of its philosophy, the Bible by more than two thousand years in the time of progress."

From these quotations it will be seen, 1. That Mr. Davis, who claims a divine illumination which not one in seventy-five millions can reach, rejects the Bible as the Word of God, and claims that the only true Bible is nature. 2. Dr. Weisse claims that the Bible is but a transcript of heathen fables,

and that the spirits admit the claim by not contradicting him. 3. Dr. Hare, who claims to have been protected from deception by the spirits of Washington and Franklin, and as being by them introduced to the spirit of Jesus Christ, teaches that the Old Testament is worthless, and that the New Testament is vague, disgusting, inaccurate, and difficult to believe. 4. The spirit of Deacon John Norton, claiming to have resided among, and been enlightened by, the spirits, informs us that the Bible is partly true and partly false, and is likely to contain as many dangerous errors as truths. 5. Warren Chase, in giving us the "Gist of Spiritualism," predicts that the Bible will be set aside, and the communications of spiritualism take its place. 6. The correspondent of the *Spiritual Telegraph* referred to claims that the "Healing of the Nations" is as far superior to the Bible as two thousand years of progress can make it. Yet, according to my friend, spiritualism does not conflict with, but perfectly agrees with the Bible.

2. *What spiritualism, as represented by Mr. Fishback, understands by the Word of God.* In defining what the Word of God is, according to spiritualism, my friend says, 1. "The Bible is not the Word of God." 2. "The Word of God is truth." 3. "Truth is God." 4. "Books contain the pictures of truth, but not truth itself." When lecturing here in August, the gentleman illustrated this point by saying, "Here is a circular containing the pictures of carriages. They are not the car-

riages, but the pictures of them. If you wish carriages, you do not go to the circular which contains only pictures, but to the shop where the carriages are made. So when you want truth, you do not go to books which contain only the pictures, but to where the truth is." I will now notice the fallacy of the gentleman's interpretation.

(1.) "*The Word of God is truth.*" Words are in all grammars represented to be the signs of our ideas. They are the means by which we express ideas, facts, and truths. When we wish to express an idea, fact, or truth, we use such a word or words as will properly express it. Now, no one understands the word to be the idea, fact, or truth itself, but the means by which it is expressed. The truth expressed is one thing, and the word by which it is expressed, is another. The Word of God, then, is not the truth of God, but the means by which the truth of God is expressed. It is true that Jesus, in his prayer to the Father, said, "Thy Word is truth." (John xvii, 17.) But he here evidently uses a similar figure to those used in Matt. xxvi, 26, 28, when he says, "This is my body," "This is my blood." In the one passage he means, this represents "my body" and this "my blood," and in the other, "thy Word" represents or expresses the truth. That by the phrase "thy Word" he meant the Old Testament, of which the New is a fulfillment, will appear from John x, 34-36: "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom

the Word of God came, and the Scripture can not be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" Any one well versed in the Scriptures knows that the term law is in the New Testament often applied to the whole of the Old Testament. It has that application here, for the phrase, "I said, Ye are gods," is written only in Psalm lxxxii, 6: "I have said, Ye are gods; and all of you are children of the Most High." Jesus represented the law or Old Testament as saying to those to whom it came as a divine revelation, "I said, Ye are gods;" and the law which said this he calls the "Word of God" and the "Scripture." When Christ says, in John xvii, 17, "Thy Word is truth," he evidently referred to the Old Testament as being true, or containing and expressing the truth. Spiritualism, as represented by Mr. Fishback, says that "the Bible is not the Word of God." The Bible says it is. Yet spiritualism and the Bible do not conflict.

(2.) "*Truth is God.*" A word is that which is written or spoken. The word of a man is not the man himself, but the word written or spoken by him. If the Word of God is truth, as the gentleman claims, and truth is the Word of God, how can it be God himself any more than a man's word can be the man himself? God is in the Bible often said to be a "God of truth," but is never called the truth itself. Christ is figuratively called "the

Truth," just as he is called "the Word," in the one case to represent him as the substance or fulfillment of the Old Testament types and prophecies, and in the other the means by which God expresses his love to man.

(3.) *"Books contain the pictures of truth, but not truth itself. If you want truth, you must go where truth is."* 1. Webster gives as the first definition of truth, "Conformity to fact, exact accordance with that which is, or has been, or shall be. The truth of history constitutes its real value." How are we to get the truth concerning ancient nations that have ceased to exist, ancient customs, systems of philosophy, politics and religion, that have long since passed away, except as they are contained and expressed in books? 2. If truth is not contained in books, neither is error. Yet some of the most pernicious and fatal errors are obtained from books. Can we obtain a carriage from a circular which contains only pictures of carriages? How does it happen, then, that men do obtain errors and truths from books which they never would have obtained if they had not read certain books, unless those books, instead of containing the mere pictures, contained and expressed those errors and truths? Thus, you will see that the gentleman is mistaken in saying that books do not contain truth. The Bible claims to be God's word of truth. Spiritualism rejects the claim, and thus conflicts with the Bible. 3. If the words of the Bible do not contain the truth, neither do the words of spirits and mediums;

for the words of a book are certainly as capable of containing truth as the words of either spirits or mediums. Hence, the very argument that would set aside the Bible as a revelation of truth would set aside the communications of departed spirits, which my friend has so eloquently represented as containing such sublime and exalting truths, "calculated in their nature and tendency to secure man's highest good here and hereafter."

SPEECH VI.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:

To prove that Jesus returned to earth after his ascension, the gentleman refers to those passages in which he is represented as having appeared to Saul. (Acts ix, 17; xxii, 14, 17, 18. 1 Cor. xv, 8.) I admit that he appeared to Saul. He also appeared to Stephen, but did not return to the earth to do it. On the contrary, Stephen's vision was so magnified that he saw Jesus in heaven, standing at the right hand of God. Acts vii, 55, 56: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." As God so extended the vision of the prophets that it swept down through years and centuries of time, and they saw the people and transactions of distant ages, so he extended the vision of Stephen that it swept through miles and leagues of space, and he saw Jesus in the heavenly world "standing at the right hand of God." If Jesus could appear to Stephen and still remain in heaven, so he could to Saul; hence, his appearance to Saul does not prove his return to the earth any more than does his appearance

to Stephen. If it be objected that "Jesus, standing at the right hand of God," is to be understood not in a literal but in a figurative sense, I reply, what evidence have we that the statement that they saw Jesus is any more literal than the statement that he was in heaven at the right hand of God? If one statement is literal, so is the other. If one is figurative, so is the other. But that Jesus has not returned to the earth since his ascension, will appear from the fact that the apostle speaks of his future coming as his coming "the second time." Heb. ix, 28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

The gentleman says that I assume that the wicked dead are in prison. I assume nothing. The apostle says that Christ, by the Spirit, "went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." (1 Pet. iii, 18-20.) On this passage I offer for consideration the following points:

1. The apostle teaches that "Christ hath also once suffered, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Pet. iii, 18.) In the next verse he informs us that Christ, by the Spirit which quickened him from the dead, "went and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." The apostles

seem to take special pains to show that Christ died for all, and that all, both the living and the dead, had had the Gospel preached to them, that they might be saved. Paul says (Gal. iii, 8): "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Speaking of the Israelites who fell in the wilderness, he says (Heb. iv, 2): "For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." In addressing the Colossian Church, he says (Col. i, 23): "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." The traditions of heathen nations show that the Gospel, in some form or other, had come down to them; and, though perverted by superstitious traditions and idolatrous notions, there was sufficient Gospel truth remaining to secure the salvation of those who would accept it and seek for further light. Peter presents the same idea in 1 Pet. iv, 5, 6: "Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." He does not say that the Gospel was preached to some of

them that were dead, but "to them that are dead," indicating that all the dead had had the Gospel preached to them. He further informs us that this preaching was done by the prophets as they were moved by the Holy Ghost. 1 Pet. i, 10-12: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven." 2 Pet. i, 21: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Christ informed his apostles that he would send the Holy Ghost to assist them in the preaching of the Gospel in its perfect or fulfilled form after his ascension. Luke xxiv, 45-49: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in

the city of Jerusalem, until ye be endued with power from on high." Acts i, 8: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Mark xvi, 15: "And he said unto them, Go ye into all the world, and preach the Gospel to every creature." As Christ, by his Spirit, preached to the wicked in the apostles' times, by sending his Spirit to inspire the preaching of the apostles, so he, by his Spirit, preached to the wicked in the prophets' times, by sending his Spirit to inspire the preaching of the prophets.

2. The Psalmist says that "the wicked [who, of course, reject the Gospel] shall be cast into hell" (Psalm ix, 17), or, as the original has it, *sheol*, which we have seen properly signifies the place of departed spirits. The Hebrews believed that *sheol* consisted of an upper region where the good spirits dwell, and a lower region where the evil spirits are. Hence, David says (Psalm lxxxvi, 13): "Thou hast delivered my soul from the lowest hell;" that is, from the lowest region of *sheol*, where wicked spirits are gathered. Solomon says (Prov. xv, 24): "The way of life is above to the wise, that he may depart from hell beneath." The word depart is often used in the Bible in the sense of being kept or preserved. Prov. xiii, 14: "The law of the wise is a fountain of life, to depart from the snares of death." The meaning here evidently is that the

wise, by drinking in the knowledge of the law, are kept from the snares of death. Prov. xvi, 17: "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul." He here means that he who walks in the way of the upright is kept, or preserved, from evil. So in Prov. xv, 24, he means that the wise, by walking in the way of life, enter the upper region of *sheol*, where the good spirits are, and are kept from the lower region of *sheol*, into which the wicked are cast. When the Psalmist says, "The wicked are cast into *sheol*," the Hebrews would understand him as meaning that they should be cast among the wicked spirits of *sheol*; hence, into the lower regions. Our Lord, in the parable of the rich man and Lazarus, informs us that the wicked dead can not come back and visit men in the flesh (Luke xvi, 27-31), and that they can not visit the righteous dead, because of the "impassable gulf" between them. (V. 25, 26.) He gives no indication that they can go anywhere else. Hence the plain teachings of the Scriptures are that the wicked dead are in prison.

3. The apostle, in illustrating that Christ died for all, and that the wicked as well as the righteous dead had had the Gospel preached to them and might have been saved, here informs us that Christ, by the Spirit which quickened him from the dead, went and preached even to those spirits in prison, who were disobedient in the days of Noah. (1 Pet. iii, 18-20.) Why did the "long-suffering of God" wait on the wicked in the days of Noah,

unless it was to give them an opportunity to receive this preaching and turn to God, thus fulfilling the design for which Christ was to be "put to death in the flesh," and be "quickened by the Spirit?" We have seen that Christ preached, by his Spirit, to the wicked in the days of the apostles, by employing the apostles as the means, and sending his Spirit to inspire their preaching, and then, by his Spirit, he preached to the wicked in the days of the prophets, by employing the prophets as the means, and sending his Spirit to inspire their preaching,—just as a man builds a house with his money by employing a contractor and supplying him with money to do it. So, by his Spirit, he preached to those who were disobedient in the days of Noah, by employing the preacher of that time as the means, and sending his Spirit to inspire the preaching. The only preacher of those days of whom the Scriptures give any account was Noah, called by the apostle "a preacher of righteousness." (2 Pet. ii, 5.) It follows, then, that Christ, by his Spirit, preached to those spirits, by employing Noah as the means, and sending his Spirit to inspire Noah's preaching. The design of the apostle was to show that the preaching by which Christ strove to save even those spirits in prison, who sinned as far back as the days of Noah, was inspired by the same agency that quickened him from the dead; namely, the Holy Ghost or Spirit of God.

From these facts we learn: 1. That the spirits of the wicked dead are in prison. 2. That Christ

desired to save them from being cast into this prison, and, therefore, by his Spirit, inspired holy men to preach to them the Gospel. 3. To show that none of these spirits need to have gone into this prison, he informs us that the Gospel had, by the inspiration of the Spirit, been preached even to those of them who had lived as early as the days of Noah. 4. As the spirits of the wicked dead are in prison, and as Job shows that in being cast into prison they are "chased out of the world" (Job xviii, 18), it follows that they can not be in the world communicating with men in the flesh. As Jesus is in heaven, where he is to remain until the resurrection, and the righteous dead are there with him, and as the wicked dead are in prison outside of this world, if there are any spirits rapping out communications to spiritual mediums, lifting tables, breaking furniture, swearing, pulling hair, and otherwise making manifestations, they are not the spirits of dead men.

The gentleman attempted to ridicule the idea that the devils were cast down to the earth, and are now within its bounds, and says that it is an outrage on the people of Iowa to suppose that the devils are in the air. But what argument has the gentleman brought to disprove it? 1. The apostle says that the angels who kept not their first estate were cast down to *tartarus*. (2 Pet. ii, 4.) 2. Learned men inform us that this word here signifies "within the bounds or verge of this material system." 3. The Revelator says that Satan,

with his angels, was "cast down into the earth," (Rev. xii, 7-9.) He has not undertaken to set aside, nor has he even denied any one of these facts. 4. My friend admits that many of the human spirits which he claims are in the air, are wicked spirits. Why, then, should it be more outrageous to the people of Iowa that the spirits of wicked angels, or devils, should be in the air, than that the spirits of wicked men should be there, seeking opportunities to play the fiddle, beat the drum, untie mediums in the dark, upset tables, break crockery-ware, and do a thousand other foolish and mischievous things? As the fallen angels, or devils, are the only spirits outside of human bodies, said by the Scriptures to be in this world, I insist that if these manifestations are produced by spirits, they are the spirits of devils. I will now resume my affirmative arguments.

VI. SPIRITUALISM CONFLICTS WITH THE BIBLE, IN THAT IT REPUDIATES THE CHRIST OF THE BIBLE.

1. *The conflict between spiritualism and the Bible as to the person of Christ.* The following is the testimony of a spirit, as given in a spiritualist paper :

"What is the meaning of the word Christ? 'Tis not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and

righteous. The miraculous conception of Christ is merely a fabulous tale." (Telegraph, No. 37.)

From J. H. Waggoner's "Nature and Tendency of Modern Spiritualism," I obtain the following spiritualistic testimony. (Pp. 46, 47.)

Dr. Weisse, before the investigating class of spiritualists, in New York City, said :

"Friend Orton seems to make rather light of the communications from spirits concerning Christ. It seems, nevertheless, that all the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea ; that he now is an advanced spirit in the sixth sphere ; but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

According to this testimony of spirits, Christ is now in the sixth sphere. When "Rev. C. Hammond, medium," wrote the "Pilgrimage of Thomas Paine," that noted libertine and blasphemer was in the seventh sphere!

Dr. Hare made the following remarks in the same class :

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor ; but became con-

vinced afterward that it was really he. He related that he had learned from that high and Holy Spirit that he was not the character that Christendom had represented him to be, and not responsible for the errors connected with his name; but that he was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that he attained so great knowledge, and was enabled to practice such apparent wonders."

In the *Banner of Light*, of December 30, 1865, through Mrs. Conant, it is said:

"Greater works than he did are performed every day now. Distance lends enchantment to the scene. The works that Jesus did are every way inferior to the works that are being done in your midst to-day."

A. J. Davis, speaking of Ann Lee, gives a comparative estimate of Christ, as follows:

"She unfolded a principle, an idea, which no man, not even Jesus, had announced, or perhaps surmised." (The Thinker, p. 190.)

He condescends, however, to put Jesus in the "Pantheon of Progress," with Confucius, Plato, Theodore Parker, etc., and after ridiculing those who put their trust in him, adds:

"The 'divine' and 'human' natures of Brahma, of Krishna, of Buddha, of Zoroaster, of Pythagoras, of Jesus, and of—all the favorite 'incarnations.' The story is Oriental, and worn out." (The Thinker, p. 117.)

From these quotations, it will be seen that spiritualism teaches :

(1.) That Jesus is no more the Christ than any other just man ; thus contradicting the Bible, which represents Jesus, not as a Christ, but as the Christ, the only begotten Son of God. John xx, 31 : "But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name." John iii, 16 : "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

(2.) That "the crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous." It here, 1. Denies the literal crucifixion of *the body* of Christ, in direct contradiction to the detailed and circumstantial accounts given by the evangelists in Matt. xxvii, and Mark xv, and as alluded to by Peter, in Acts ii, 22, 23 ; v, 30. 2. Assumes that Christ was not righteous and perfect until he was crucified, while the Scriptures say he "knew no sin." (2 Cor. v, 21.) Was "holy, harmless, and separate from sinners." (Heb. vii, 26.) "Was tempted in all points like as we are yet without sin." "Did no sin, neither was guile found in his mouth." (1 Pet. ii, 22.)

(3.) That "the miraculous conception of Christ is merely a fabulous tale," like the incarnations of "Brahma, Krishna, Buddha, Zoroaster, and Pythagoras ;" a story "Oriental and worn out," thereby

contradicting the account given by the evangelist in Luke i, 26-56, and alluded to in various other parts of the Scriptures.

(4) That Jesus is in the sixth sphere, and that Thomas Paine, the enemy, opposer, and traducer of Christ, is in the seventh sphere; just one sphere in exaltation above Christ, while the Bible says that Christ is at "the right hand of God," "in the heavenly places, far above all principalities, and powers, and might, and dominion;" that "God hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Rom. viii, 34; Eph. i, 20-22; Phil. ii, 9-11.)

(5.) That Christ was simply a medium of a high order, and that his works, like those of modern mediums, were simply the result of his "mediumistic capabilities," thereby conflicting with the Bible statement that Christ "thought it not robbery to be equal with God," and claimed that "all power" was given to him "in heaven and earth." (Phil. ii, 5, 6; Matt. xxviii, 18.)

(6.) That the works of Christ were every way inferior to many of the works of modern mediums; while the Bible represents Christ as raising the bodies of the widow's son, and Lazarus, and others, from death to life, and as rising himself from the tomb on the third day after his crucifixion, which spiritualism does not even pretend to par-

allel: for it claims that such resurrections are impossible. Thus you will see that spiritualism, as expounded by those who claim to be most intimate with spirits, conflicts with the Bible teachings as to the person of Christ in more than six particulars; yet, according to my friend, there is no conflict whatever.

2. *The conflict between spiritualism and the Bible as to the offices of Christ.*

(1.) *Spiritualism teaches that man is his own Savior.* R. P. Wilson, in his lectures on "Spiritual Science," says:

"Although as a believer in true spiritual philosophy, we can not receive the orthodox views of salvation, yet we recognize the birth of a Savior and Redeemer into the universal hearts of humanity, *wherein truly the deity is incarnate*, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her savior within them; for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of deity. The germ of immortal unfoldings resides within the spirit of it, which needs only appropriate conditions to call forth the expanding and elevating powers of the soul."

The "Healing of the Nations" says:

"Man is his own savior—his own redeemer. He is his own judge—in his own scales weighed."
(P. 74)

We are taught by Mr. Wilson, as an exponent of "spiritual science," that every man has his

savior born within him ; and by the "Healing of the Nations," recognized by spiritualists as a series of revelations from spirits, that "man is his own savior—his own redeemer." The word Jesus signifies Savior, and was applied to Christ as descriptive of his mission ; for it is said : "And thou shalt call his name Jesus, for he shall save his people from their sins." (Matt. i, 21.) John says (1 John iv, 14) : "And we have seen and do testify that the Father sent his Son to be the Savior of the world." The Bible, in saying that Jesus was sent to be the Savior of the world, assumes that man needed such a Savior. Spiritualism, in claiming that "man is his own savior," conflicts with the Bible in assuming that he needs no such a Savior as Christ is represented to be. If every man is his own savior, Christ is literally the Savior of no one ; for the moment we admit that Christ saves us, we admit that we do not save ourselves, and are not, therefore, our own saviors. Spiritualism, then, in teaching that man is his own savior, conflicts with the Bible, which teaches that Christ is man's Savior. The apostle, in speaking of Christ, says (Acts iv, 12) : "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." Spiritualism contradicts the apostle by saying man has salvation in himself ; that his savior is born within, and is a part of himself.

(2.) *Spiritualism teaches that man is an incarnation of the deity.* Mr. Wilson, in expressing the

principles of spiritual science, says that man "contains in his central nature an incarnation of deity," and claims that this incarnation is the savior and redeemer born within him.

First. The Bible says (Psa. x, 4): "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." (1.) According to spiritualism, every man has in his central nature an incarnation of deity; hence, no man can be wicked, and the Bible, in calling any man wicked, misrepresents him. (2.) Man, according to spiritualism, does not need to seek after God, for he has God in his central nature; hence the Bible finds fault with him for not doing what it is not necessary for him to do. (3.) As God is in man's central nature, according to spiritualism, hence, in the thoughts that spring from that nature, the Bible, in saying that "God is not in all his thoughts," says what is not true."

Second. Jesus says, "No man cometh unto the Father but by me" (John xiv, 6), and the apostle says of him (Heb. vii, 25): "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (1.) Here the Scriptures teach that there is a separation between men and God, and that this separation can be destroyed only through Christ. But spiritualism teaches that, as God is in man's central nature, there is no separation, and that man has therefore no need of Christ for any such purpose. (2.) The apostle here teaches that

men can come to God through Christ, and in coming be saved. Spiritualism says, man can not come to God, for, having God within him, he is not away from God. (3.) The apostle teaches that Christ is "able to save to the uttermost, . . . seeing he ever liveth to make intercession for them." Spiritualism says that, as the deity is incarnated in man's central nature, and constitutes man his own Savior, he can save himself, without any assistance from Christ's intercessions.

(3.) *Spiritualism teaches that man is his own judge.* The alleged spirits, through the "Healing of the Nations," say, "Man is his own judge,—in his own scales weighed," thereby conflicting with the Scriptures, which teach that Christ is the judge, "who shall judge the quick and the dead" (2 Tim. iv, 1); that "we shall all stand before the judgment seat of Christ" (2 Cor. v, 10); and that "God shall judge the secrets of men by Jesus Christ," not "in their own scales," but, says the apostle, "according to my Gospel." (Rom. ii, 16.)

(4.) *Spiritualism teaches that man is not saved by the death of Christ.* Deacon John Norton, a spirit, reported in the *Banner of Light*, said:

"I used to believe in the atonement; I honestly believed that Christ died to save the world, and that by and through his death all must be saved, if saved at all. Now I see that this is folly,—it can not be so. The light through Christ, the Holy One, shone in darkness; the darkness could not comprehend it; and thus it crucified the body, and Christ

died a martyr. He was not called in that way, that by the shedding of his blood the vast multitude coming after him should find salvation. Every thing in nature proves this false. They tell me here that Christ was the most perfect man of his time. I am told here also that he is worthy to be worshiped, because of his goodness; and where man finds goodness he may worship. God's face is seen in the violet, and man may well worship this tiny flower."

The following is from Judge Edmonds's work on spiritualism:

"High up in the heavens, and far distant, I saw the cross of our Redeemer painted. Rough and unhewn itself, it was surrounded by a halo of golden light, and on one of its arms a majestic spirit, clad in dark-colored and rich garments, stood leaning. High over it all flashed, in rays of sparkling silver light, 'God is love.' Directly over the summit of the cross was a scroll, which seemed to spread abroad a feeling of solemn awe. On it was inscribed, 'He saved mankind by living, not by dying.' Below the transverse piece was a small scroll, on which was written, 'Do thou likewise.'"

First. Deacon John Norton "believed that Christ died to save the world, and that by and through his death all must be saved, if saved at all;" but after entering the spirit world he found that this was a mistake, that Christ does not save men by his death, and that it was not "by the shedding of his

blood the vast multitudes coming after him should find salvation."

Second. Judge Edmonds was also taught by a revelation from heaven that Christ "saved mankind by living, not by dying." Jesus says (John iii, 14-17): "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." From this and parallel passages we glean the following facts: 1. God sent his Son into the world to save the world. (V. 17.) 2. He manifested his love by giving his Son to save those who believed in him from perishing, and to impart unto them everlasting life. (V. 16.) 3. Christ saved believers from perishing by being lifted up. (V. 14, 15.) 4. By the phrase, "Being lifted up," he signified his death. John viii, 28: "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." John xii, 32, 33: "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." It will be seen, then, from the language of Christ himself, that God manifested his love to the

world by sending his Son to save them by being lifted up, or dying on the cross, for them.

(5.) *Spiritualism teaches that inanimate objects are as worthy of worship as Christ is.* The spirit of Deacon Norton says: "I am told here also that he [Christ] is worthy to be worshiped because of his goodness; and where man finds goodness he may worship. God's face is seen in the violet, and man may well worship this tiny flower." 1. Spiritualism, as represented by this spirit, teaches that Christ is worthy to be worshiped, simply because he was a good man, while the Bible teaches that he is worthy to be worshiped because he was in some sense "the only begotten Son of God," and was equal to the Father. (Phil. ii, 5-11; Heb. i, 2-8.) 2. Spiritualism here teaches that it is right to worship any thing that has goodness in it, and the same goodness which makes it right to worship Christ, makes it right to worship the "tiny flower." The Bible teaches that God alone is worthy of worship, and that Christ is worthy of worship because he is God. (Matt. iv, 10; Rev. xxii, 8, 9; John i, 1-3, 14; Col. i, 13-18.)

(6.) *Spiritualism teaches that there was no more intrinsic power in the name of Christ than in any thing else.* J. B. Tiffany, one of the most popular and prominent representatives of spiritualism, in a lecture on the "Philosophy of Christianity," says of the power of Christ and the works of the apostles:

"He inspired them with the belief that by using his name they could command his power.

Under that conviction they went forth, clothed with the power of faith, and when they said to the sick, 'Be whole,' they confidently expected the result to follow their command. Could he have given them confidence in any other charm, it would have answered the purpose equally as well. To exercise this power, the end to be attained, is to give the requisite intensity to the spirit will; that intensity can only be given by awakening in the operator a conviction that he can command the power necessary to success. That conviction might be awakened by the use of the name of Christ, or by the use of any thing else in which they had equal confidence."

It will be seen that this exposition of the spiritual "Philosophy of Christianity" teaches, 1. That Christ inspired his disciples with the "belief that by using his name they could command his power." 2. Hence, by using his name, they expected to command his power to heal the sick, etc. 3. That confidence in any other charm would have answered the purpose equally as well. 4. That the power to heal, etc., was not in the name of Christ, or any other external object, but in themselves, and only needed that their wills be quickened into greater intensity to call forth its exercise. 5. Hence, instead of really giving them power, he only, by inspiring them with confidence in his name, developed a power they had within themselves.

* I now call your attention to the following facts:

1. Christ claimed to possess all power both in

heaven and earth. (Matt. xxviii, 18.) If, then, he inspired them with the belief that by using his name they could command his power, when, in fact, they could only command the power that was hidden in themselves, he inspired them with a belief in what was not true, and, therefore, deceived them, which is in conflict with the Bible descriptions of Christ as "the truth," and as being "holy," and without "guile" or deception. (John xiv, 6; Heb. vii, 26; 1 Pet. ii, 22.) 2. That, instead of giving them power, he merely developed a power they had within themselves, is in conflict with Christ's own positive statement in Luke x, 19: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." 3. It is in conflict with the apostolic denial that they did these works by their own power. Acts iii, 12, 16: "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." 4. It reduces the name of Christ in point of power to an equality with the vilest and meanest names; for, according to this learned spiritualist exponent, faith in the name of Satan, or of Balaam's ass, "would have answered the purpose equally as well." In sublime contrast

to this is the language of the apostle (Eph. i, 20-23): "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all." And of Christ himself (John xiv, 12-14): "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

NINTH NIGHT, NOVEMBER 27, 1874.

SPEECH VII.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

THE gentleman indorses the statement I quoted from prominent spiritualist authorities that man is his own savior. He says that the death of Christ will not save any one, or all would be saved. Man must do something himself; "he must work out his own salvation," by practicing the truths which Christ taught. His idea seems to be that Christ is a Savior in that he taught certain truths, illustrated them by his life, and enforced them by his death; which truths, if accepted and received by men, will save them. I remark, 1. According to this notion Christ is no more the Savior of men than any other man who teaches saving truths, illustrates them by his life, and enforces them by dying as a martyr in their defense. Peter, James, and John, then, were saviors in the same sense that Christ was. This position is in conflict with the Scripture teachings: (1.) That the "Father sent the Son to be the Savior of the world," not one of the saviors of the world. (1 John iv, 14.) (2.) That he was sent to save the world, not by teaching certain truths and illustrating them by his life, but by

being "lifted up," which he himself explains to mean his dying upon the tree. (John iii, 14-17; viii, 28; xii, 32, 33.) (3.) That there is salvation in no other (Acts iv. 12), showing that Christ is the only Savior.

2. The Scriptures teach that the only way sinners can come to God is through the death of Christ on the cross. Paul teaches that Christ died to accomplish for the ungodly something which they could not accomplish for themselves. Rom. v, 6: "For when we were yet without strength, in due time Christ died for the ungodly." Peter informs us that he suffered by dying for the sins of the unjust, that he might bring them to God. 1 Pet. iii, 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." From these passages we learn that man had not strength to bring himself to God, and that Christ, in dying to bring men to God, accomplished what they could not accomplish for themselves. Hence, Jesus (says John xiv, 6): "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Here we learn that the only way we can come to God is through Christ, and that as he died that he might bring us to God, we can come only through his death.

3. This coming implies a salvation from a state of alienation, enmity, and condemnation. The apostle informs us that not only the men who were

on earth in his day, but that those who were then in heaven had once been in a state of alienation from, and enmity to, God, from which they were saved by the death of Christ. Col. i, 19-22: "For it pleased the Father that in him should all fullness dwell: and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouable in his sight." The phrase, "All things," can not be here taken in its universal or unrestricted sense, for we know that there are many things in the universe which, never having been unreconciled to God, could not be reconciled. The meaning of the apostle seems to be, (1.) That in Christ dwelt in all their fullness every element necessary to enable him to effect a perfect reconciliation between God and sinners. (2.) That he made peace, or removed every obstacle to such a reconciliation by the blood of his cross. (3.) And that every thing, therefore, that was reconciled to God, whether things now in heaven or yet on the earth, were reconciled through his death upon the cross. Having stated in general terms, in verse 20, that whatever is reconciled to God is reconciled by the death of Christ, he now makes a special application, in verses 21, 22, of the fact to the parties whom he addresses. The first word in

the twenty-second verse, rendered in, is *ἐν* (*en*), and, when used to denote the means by which any thing is done, is generally rendered through, by, or by some other word equivalent to them in meaning, as in Matt. ix, 34: "But the Pharisees said, He casteth out devils through [*ἐν*] the prince of devils." He here, then, asserts that though they were once alienated and enemies in their minds by wicked works, Christ had reconciled or saved them from their state of enmity and alienation, not by his teaching and example, but "in the body of his flesh through death," or through the death of his body.

4. This salvation from a state of alienation and enmity implies salvation from a state of condemnation. For, while in this state of alienation, they were, of course, in a state of condemnation. The apostle says (Rom. iii, 23): "For all have sinned, and come short of the glory of God." Rom. v, 12, 18: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Here we are informed that by one man sin entered into the world, and that all have sinned or been placed in a state of alienation, for which cause the judgment or sentence came upon all of condemnation; that is, all were condemned, our Lord says. John iii, 17: "For God sent not his Son into the world to condemn the world, but that the

world, through him, might be saved." Man did not need condemnation, for he was already in that state; but he needed salvation from the state of condemnation he was then in; and here we are told that God sent his Son into the world to effect such a salvation. As the state of condemnation was the result of a state of alienation and enmity, a removal of the alienation would involve a removal of the condemnation. Hence, a salvation from a state of alienation implied a salvation from a state of condemnation. The apostle informs us that Christ effected this salvation through the "blood of his cross," or "in the body of his flesh through death." And Christ informs us that it was effected by his being "lifted up," which he himself explains to mean his dying upon the cross.

From these facts we learn, 1, That Christ was "sent to be the Savior of the world," and that this salvation is in no other than Christ. Hence, the teaching of spiritualism, that Christ is no more a Savior than any other good man who teaches important truths, illustrates them by his life, and confirms by his death, is in conflict with the teachings of the Bible. 2. The Scriptures teach that man had not strength in himself to come to God, and thereby save himself from a state of alienation and condemnation. Hence spiritualism, in asserting that every man has within him an incarnation of the deity, by which he is constituted his own savior, conflicts with the teachings of the Scriptures. 3. The Bible teaches that Christ saves man

from a state of alienation and condemnation by his death. Hence, spiritualism, in teaching that man is not saved by the death of Christ, contradicts the teachings of the Bible.

But, says the gentleman, the Bible teaches that man has something to do to save himself, for it says: "Work out your own salvation." (Phil. ii, 12.) To this I reply, that the Bible presents us with two salvations: 1. A present salvation from a state of sin, alienation, and condemnation; and, 2. A final and complete salvation from all the effects of sin, including a salvation of the body from death and the grave. But in neither one of these salvations is man represented as being in any sense his own savior. I shall notice:

1. *Man's final and complete salvation from all the effects of sin.* Jesus informed his disciples that he would leave them and go and prepare a place for them, that where he was they might be. (John xiv, 1-3.) The apostle, in Heb. ix, 24, informs us that the place to which Christ went when he left this world, and where he is now, is heaven. And in Heb. vi, 20, he speaks of him as having entered heaven as our forerunner, thereby indicating that he had gone to fulfill his promise that he would prepare a place for his followers. Jesus speaks of the heavenly world where he was to prepare places for his people, and the resurrection specially connected with it, in Luke xx, 35, 36: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor

are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." The apostle teaches, in Acts xxiv, 15, "that there shall be a resurrection of the dead, both of the just and unjust." Jesus speaks of the resurrection of the just as if it were a separate resurrection from that of the unjust. Luke xiv, 13, 14: "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." This idea is confirmed by the apostle in 1 Thess. iv, 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." And in 1 Cor. xv, 22-24, where the resurrection of those who are Christ's is represented as being immediately followed by the end of Christ's mediatorial reign on earth, without any reference to the resurrection of the wicked. This salvation, we learn from the language of Jesus, is a salvation of both soul and body in heaven, in which the saved shall be equal to the angels of God, hence freed from all the effects of sin. That man does not effect this salvation, and thereby constitute himself his own savior, will appear from the following facts: 1. He does not prepare a place for himself in heaven, but Christ prepares it for him. 2. He does not go through his own efforts to this place, but Christ sends his angels, as in the

case of the beggar, recorded in Luke xvi, 22, to convey him to it. 3. Man does not raise himself from the dead, for Jesus says (John xi, 25): "I am the resurrection and the life;" and in John vi, 40: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." 4. He receives this resurrection connected with the heavenly world, not by his own exertions, but by faith in Christ. 5. He does not go body and soul to heaven, at the resurrection, by his own efforts; but Jesus comes and receives him to himself.

2. *Man's present salvation from a state of alienation and condemnation.* We have already seen that the Scriptures teach that man was without strength to accomplish for himself this salvation. But we will now seek to ascertain how it is received and retained. We are taught by our Lord that we are saved from a state of condemnation by faith in him. John iii, 17, 18: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." The apostle teaches that works have nothing to do with securing this salvation, showing that man can not thereby be his own savior. Eph. ii, 8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here he calls this salvation a creation in or through Christ Jesus, to be followed by good works. He represents this creation, or salvation, from our old, sinful nature, practices and habits, as implied in our reconciliation to God, or our salvation from a state of alienation and condemnation. 2 Cor. v, 17, 18: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." The old sinful nature which led us into sinful practices, or, as the apostle styles it, "to serve sin," is taken away; for he says in Rom. vi, 6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Having then been saved from sin, we are said to have "the mind that was in Christ," and to "be partakers of the divine nature." (Phil. ii 5; 2 Pet. i, 4.) Thus, instead of salvation being the effect of our good works, our good works are the effects of our salvation.

Faith is the receiving power of the soul, for the evangelist, speaking of Christ, says (John i, 11, 12): "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that

believe on his name," showing that to receive Christ and to believe on his name constituted one and the same thing. As we receive salvation by faith in Christ, we must retain it by faith in Christ; for, as faith in him constitutes a reception of him and his salvation, unbelief constitutes a rejection of both Christ and salvation. If, then, unbelief takes the place of faith, a rejection of Christ and salvation will take the place of a reception of them. If we retain this faith by which we receive and retain salvation, we will perform works of righteousness, for the apostle says, "Faith worketh by love." (Gal. v, 6.) It is a well-known fact that the exercise of any power of mind or body is essential to preserve and strengthen it. Hence the old adage, "Practice makes perfect." As our faith finds its exercise in works of righteousness, such works are essential to preserve and strengthen it. Hence the apostle, speaking of Abraham's faith, says (James ii, 22): "And by works was faith made perfect;" that is, his works perpetuated and strengthened his faith.

When the apostle says, "Work out your salvation," he simply means that we should, by works of righteousness, preserve and strengthen the faith by which we receive and retain the salvation which the Scriptures call "the gift of God, . . . through Jesus Christ our Lord." (Rom. vi, 23.) To save one's self, and thereby be one's own savior, is one thing, and to perpetuate and strengthen, by exercise in works of righteousness, the power by which

we receive and retain the salvation wrought out for us by another, is quite another thing. But even the power to do these works, and thereby retain salvation, is not of ourselves, but is the gift of God through Jesus Christ. Phil. ii, 12, 13: "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." Heb. xiii, 20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." We not only receive the power to perform good works through Christ, but even faith itself is said to be the "gift of God" (Eph. ii, 8), and Christ is said to be "the Author and Finisher of our faith." (Heb. xii, 2.) He is the Author of our faith in that he gives us power to believe and promises to be believed, and is the Finisher of our Faith in that he rewards its exercise with such experiences as will cause faith in each particular case to end in knowledge. These facts show that man is in no sense his own savior; and spiritualism, in claiming that he is, conflicts with the teachings of the Bible, as will be seen in the following particulars: 1. The Bible teaches that there is salvation in no other than Christ. (Acts iv, 12.) Spiritualism asserts that every man has salvation within himself and is his own savior.

2. The Bible teaches that man was without strength to save himself. Spiritualism says man has sufficient strength to save himself, because he "contains in his central nature an incarnation of the deity." 3. The Bible teaches that Christ saves man by his death. Spiritualism says he does not. 4. The Bible teaches that Christ prepares a place in heaven for all his followers. Spiritualism says that Christ has no more to do with preparing such a place than any other good spirit. 5. The Bible teaches that Christ sends his angels to carry the spirits of the righteous dead to paradise. Spiritualism says that Christ has no more to do with sending such angels than any other good spirit has. 6. The Bible teaches that Christ will raise the bodies of the righteous dead from the grave. Spiritualism says such a resurrection is impossible. 7. The Bible teaches that men can receive this salvation only by faith in Christ. Spiritualism teaches that faith in Christ will not save us any more than faith in any other good man. 8. The Bible teaches that salvation is not the effect of good works, but that good works are the effects of salvation. Spiritualism teaches that good works are not the effects of salvation, but that salvation is the effect of good works. 9. The Bible teaches that the power to do good works is received only through Christ. Spiritualism teaches that man naturally possesses this power within himself, independent of Christ. 10. The Bible teaches that faith, or the power to believe, and thereby receive salvation, is the gift of

God through Christ. Spiritualism says that this is false. Yet, according to my friend, the Bible and spiritualism perfectly agree.

The gentleman said in substance, as I understand him, that, according to the doctrine of the atonement, a man may live a strictly moral life, yet, when he dies, he is sent, simply because he rejects Christ and the Bible, into hell, to be punished forever, while a man guilty of the blackest crimes may repent just before death, and afterward go shouting home to heaven, to live in glory and joy forever. This he claims is unjust, gives license to crime, and is in the highest degree corrupting. To this I reply that, according to the Bible, mere repentance takes no man to heaven. It is an acknowledgment of sin and a step toward salvation, but is not salvation itself. I have already shown that the salvation received in this life, and by which we are prepared for heaven, is a salvation from the nature and practice of sin, so that he who receives it just before death, would, had he remained in this world, have no longer lived in the practice of sin, but, on the contrary, would have lived a virtuous and pure life.

Jesus says (John iii, 5): "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Here we are taught that before we can enter the kingdom of God we must be saved from a sinful nature and its consequent sinful practices, by being born of the cleansing or purifying influences

of the Spirit of God, set forth under the similitude of the cleaning or purifying influence of water. The prophet, in setting forth in figurative language the fact that God is the only source of moral purification, represents him as saying (Jer. ii, 13): "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jesus teaches, then, that to enter and enjoy the kingdom of God, which the apostle says (Rom. xiv, 17) is "righteousness and peace and joy in the Holy Ghost," we must be born of the water or purifying influence, of which God is the fountain or inexhaustible source. The apostle says (1 Cor. vi, 10, 11): "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Titus iii, 5, 6: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." Here we are told that we are not saved by works of righteousness, which would make a man his own savior according to spiritualism, but, by the cleansing influence of the Holy Ghost or Spirit of God, from the sinful nature of which all sinful actions are born. The Scriptures teach that we receive this Spirit, by which we are

saved from sin and born into the kingdom of God, through the death of Christ on the cross, and by faith in Christ. Gal. iii, 13, 14: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." 1 John v, 1: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." In connection with this salvation from an impure nature is a salvation by pardon or forgiveness of past sins. Col. i, 14: "In whom we have redemption through his blood, even the forgiveness of sins." From these facts we learn, 1. That the salvation provided for man is a salvation from the nature of sin, by which a man is kept from sinful conduct. 2. A salvation from the guilt of past sins, expressed by the term forgiveness. 3. That this salvation from the nature and guilt of sin is through the death of Christ. 4. That it is received by faith in the sacrificial offering or death of Christ. 5. That that which takes us to heaven is not a mere spasmodic repentance, but a thorough salvation, by which a man would have been kept from sinning had he remained in this life.

God is a sovereign of infinite goodness; hence, he inflicts punishment not to gratify a spirit of cruel revenge, but for the purpose of enforcing his authority or sustaining his government, which is

essential to the protection of his subjects. If he can secure this end and reform the sinner without inflicting the suffering that punishment involves, his goodness and mercy would lead him to do it. Christ took upon him our nature, maintained the authority of the law by dying in our stead; hence, all who accept him as their savior are saved from the guilt and penalty which sin involves, and from the nature of, and disposition to, sin, so that their reformation is secured. Thus, you will see that this salvation, instead of giving license to sin, leads men from its practice into a pure and holy life. Now, when a man turns from sin and accepts Christ as his Savior by faith, and is saved from the nature and practice of sin, so that his thorough reformation is secured, what good end would be served by inflicting on him the full punishment of all his past sins? From these facts we learn that the Bible glorifies the divine mercy in presenting us with a salvation involving the forgiveness of sins, while spiritualism robs God of his mercy by denying the doctrine of divine forgiveness. And yet my friend says the Bible and spiritualism perfectly agree. To prove that departed spirits return and communicate with the living, the gentleman refers to the saints Daniel heard speaking one to another, and says that a saint means a human being, and that here we have the sainted dead returning and communicating with Daniel. Dan. viii, 13: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision

concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The word here rendered saint is *Kadesh* or *Kadosh*, and signifies to separate or set apart, to consecrate. It is frequently rendered by our English word holy, and does not necessarily signify a human being. It is in the Septuagint rendered by the Greek word *ἅγιος* (*hagios*), which means holy, consecrated, sanctified. The word is applied to, 1. The ground on which Moses stood at Horeb. (Ex. iii, 5.) 2. The gifts offered to the Lord. (Ex. xxviii, 38.) 3. The crown worn by the high priest. (Ex. xxix, 6.) 4. The instruments employed in the services of the tabernacle. (Num. xxxi, 6.) 5. The Sabbath. (Ex. xvi, 33.) 6. A man—Elisha. (2 Ki. iv, 9.) 7. The people of God. (Deut. vii, 6.) 8. The Holy Spirit. (Psa. li, 11.) The corresponding word in the Greek, into which the Hebrew word is rendered, is applied to the angels of God. (Matt. xxv, 31; Acts x, 22.) As this word is applied to almost every thing material or spiritual, which was employed in the divine service, what evidence does the gentleman adduce that it must here mean the spirit of a dead man? It may, and doubtlessly does, mean an angel, constantly employed in, or consecrated to, the service of God, and belonging, as we have seen, to an order of beings distinct from, and superior to, man. You will see, then, that the passage affords no proof that departed human spirits come back and communicate with the

living. My friend thinks he finds an argument for the return of departed spirits in the appearance to John of the angel spoken of by him in the Apocalypse. Rev. xix, 10: "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Rev. xxii, 8, 9: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

I notice, 1. *The terms employed in the passage.* (1.) "Fellow servant." Webster defines a fellow servant to be "one having the same master." Angels have the same divine Master that good men have; hence, are fellow servants. (2.) "Brethren." This term is used in Scripture to signify children of the same father. (Gen. xlii, 13.) God is as much the father of angels as he is of men; hence, angels and men, though belonging to different orders of intelligences, are brethren. (3.) "The prophets." Angels have "the testimony of Jesus," which "is the spirit of prophecy," and were prophets, for they prophesied of the birth of both John and Christ. (Luke i, 11-20, 26-28.) (4.) "Which keep the sayings of this book." He here means

either the book of Providence or Revelation. The great principle of moral government set forth in both books is love, as will appear from Matt. xxii, 37-40; Rom. xiii, 10. Angels, in obeying the requirement of love, keep the sayings of all God's books. It will be seen that the terms employed afford no evidence that the angel referred to was a man.

2. *The place where John saw this angel.* John represents himself as having been taken up into heaven. Rev. iv, 1, 2: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." Here we learn that a door was opened in heaven, and a voice from heaven commanded John to come up. The party addressing John did not come down to earth; but John went up through the open door into heaven. It was while he was in heaven that John was to receive a revelation of "things which must be hereafter." Whatever this angel was, John's seeing him does not prove that departed spirits return to the earth, for John did not see him on earth, but saw him after he obeyed the voice and went up into heaven.

3. *The figurative character of the passage.* The whole of the nineteenth chapter, containing the first account of the communication between John and

the angel, is a figurative representation of what was to transpire in the future. "The great whore," whose "smoke rose up forever and ever," "the four-and-twenty elders and the four beasts," "the lamb," "and his wife," "arrayed in fine linen, clean and white," "the marriage supper of the Lamb," the angel spoken of, "the armies" "upon white horses," etc., are all figurative representations, and can not, without violating every rule of interpretation, be literally construed. If we are to understand that John literally talked with an angel, and "fell at his feet to worship him," then we must understand that "the beast and false prophet" were cast into a literal "lake of fire, burning with brimstone," as stated in verse twenty. The language in the twenty-second chapter, where this or some other angel is again referred to, is, as will be seen by referring to the chapter, equally figurative. It follows, from these facts, that no proof whatever can be gathered from these passages that departed spirits come back to the earth to communicate with men in the flesh.

SPEECH VIII.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

FINDING nothing in the gentleman's last speech demanding a reply, I shall resume my affirmative arguments.

VII. MODERN SPIRITUALISM CONFLICTS WITH THE BIBLE IN THAT IT DENIES THE LITERAL RESURRECTION OF CHRIST.

1. *The teachings of spiritualism.* Mr. Woodman, in speaking of the resurrection, in his "Reply to Dwight," p. 82, says :

"At death, the external body of man again mingles with the common mass of the earth, never more to be reclaimed or needed by the man who gives it up."

"At death, the real man, that is to say, his soul and spirit, rise *from or out of* his dead body ; that in the New Testament this is denominated '*Anastasis*, or the resurrection."

At the *Banner of Light* office the following question was put to the controlling spirit :

Q. Is not the resurrection of Christ as well authenticated, and by the same witnesses that confirm his death ?

A. No, absolutely no. We know by nature if

he ever lived he died. We know also by nature that if he ever died to the body, the body was never resurrected again." (Marston's Modern Spiritualism, pp. 41, 42.)

Here we are taught, (1.) That man's body mingles with the common mass of earth never to be reclaimed. (2.) That the resurrection takes place at death, and consists of the rising of the spirit out of the dead body. (3.) That the body of Christ was never resurrected. (4.) That his resurrection, like that of every other man, took place at his death, and consisted of the rising of his spirit from his dead body. In accounting for his appearance after death, Mr. Woodman says he could "extemporize for them from surrounding matter a thin, temporary, material form."

2. *The teachings of the Bible.*

(1.) *The apostle informs us that Christ died, was buried, and rose again the third day.* 1 Cor. xv, 3, 4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." The apostle represents this rising as a resurrection in verses 12 and 13: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." First. If the resurrection consists, as spiritualism teaches, in the rising of the spirit out of the body at death,

what was it that rose the third day? If the soul or spirit, what did it rise from? It could not have been from the body, for, 1. Spiritualism says that the spirit rises from the body in death. 2. "Death is the separation of soul and body," hence he could not have died until the spirit rose from the body. 3. The evangelist says that Jesus "yielded up the ghost" or spirit while on the cross. (Matt. xxvii, 50.) It could not have been from the earth, for it was on the third day after his death that he first appeared to the disciples. Spiritualism, in claiming that the resurrection consists in the rising of the spirit from the body in death, teaches that Christ was resurrected at his death, thereby conflicting with the teaching of the apostle, that he was resurrected on the third day after his death. Second. The apostle teaches that that which died and was buried rose again. If he meant that the soul or spirit of Christ died and was buried, spiritualism conflicts with his declaration in that it teaches that the soul or spirit never dies. If he meant that Christ's body died, was buried, and rose again, spiritualism conflicts with his statement in that it claims that when the body dies it will never rise again. Hence, in either case, the teachings of spiritualism conflict with the teachings of the Bible.

(2.) *The several circumstances recorded by the evangelists concerning the resurrection of Christ show that they described a physical resurrection.*

1. The chief priests and Pharisees understood our Lord's prediction that he would rise after three

days as referring to his body. This is clearly shown by the narrative given in Matt. xxvii, 62-66: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch." It here appears that the enemies of Christ the next day after his death came to Pilate, and desired a watch to be set over the sepulcher, lest the disciples should come by night and steal him away, and report that he was risen from the dead; and that, in accordance with their request, the sepulcher was sealed with a stone, and a watch was placed over it. Now, as they could not have feared that the disciples would come and steal his spirit a day or two after he had been dead, they evidently understood the prediction of Christ, that he would rise after three days, to refer to his body. 2. When they caused it to be circulated that the disciples came by night and stole him away, as they could not have referred to his spirit, they must have referred to his body. As that which they reported was stolen away was what

rose, it follows that it was Christ's body, and not his spirit, which rose from the dead. 3. When the women went with spices to the sepulcher to embalm the body of Jesus, they found the stone rolled away, and, entering the sepulcher, "found not the body of the Lord Jesus." The angels whom they met, in explaining the absence of the body, said, "Why seek ye the living among the dead? He is not here, but is risen." (Luke xxiv, 1-6.) 4. Peter, in speaking of the promise of God to David, says (Acts ii, 30-32): "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." First. Here we are told that God had promised David that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne; Second. That in this promise he spake of the resurrection of Christ; and, Third. That he fulfilled it in such a manner that his flesh saw no corruption, showing that the resurrection of Christ was the resurrection of his body. Thus we see that both the apostle Paul and the evangelists teach most plainly that the body of Jesus rose from the dead, and that spiritualism, in denying the literal resurrection of Christ's body, conflicts with the teachings of the Bible.

VIII. SPIRITUALISM CONFLICTS WITH THE BIBLE IN THAT IT DENIES THE SECOND LITERAL COMING OF CHRIST.

1. *The teachings of spiritualism.* The *Spiritual Telegraph*, under the head of "Important Announcement to the World," says :

"Hearken, then, to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing ; for he is already in your midst."

Says Joel Tiffany :

"I must look for the coming of my Lord in my own affection. He must come in the clouds of my spiritual heavens, or he can not come for any benefit to me."

In the *Banner of Light*, November 18, 1865, the controlling spirit testified through Mrs. Conant :

"This second coming of Christ means simply the second coming of truths that are not themselves new, that have always existed. . . . He said, 'When I come again I shall not be known to you.' Spiritualism is that second coming of Christ."

Here we are taught, 1, That Christ has already come and is in our midst. 2. That this coming is simply in our affections, in the clouds of our spiritual heavens, and the only coming that can confer any benefit upon us. 3. That spiritualism, or the return of departed human spirits to the earth, and their communications to men in the flesh, constitute the second coming of Christ.

2. *The teachings of the Bible.*

(1.) *The Bible teaches that Christ is to return in like manner as he went into heaven.* Acts i, 9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

First. The evangelist teaches that Jesus ascended personally and literally to heaven. The ninth verse shows that he was literally and personally speaking to his disciples when he ascended, and that his being taken up was as literal and personal as his speaking to them. The same fact is presented clearly in Luke xxiv, 50, 51: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Hence we are here taught that Christ literally and personally ascended to heaven.

Second. Jesus himself informed Mary Magdalene that he was to ascend in his body, or flesh, to the Father. John xx, 17: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to

my God, and your God." Jesus, in accordance with the peculiar idiom in which the New Testament is written, is sometimes represented as using the present tense to express something soon to take place, as in John xiv, 2, 3: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." By the phrase, "I go to prepare a place for you," he evidently meant, I shall soon go to prepare a place for you; and by the phrase, "That where I am, there may ye be also," he meant that, where I shall soon be, there ye may be also. The present tense is employed to indicate not only that the thing spoken of would soon occur, but that it was as certain to occur as if it were then taking place. So in his language to Mary, by the phrase, "I am not yet ascended to my Father," our Lord meant, I shall not yet ascend to my Father; and by the phrase, "I ascend to my Father," he meant, I shall soon, or I shall certainly, ascend to my Father. The words rendered, "Touch me not," are, by Dr. Clarke, rendered, "Cling not to me." In Matt. xxviii, 9, it appears that some of the women held him by the feet and worshiped him. The meaning of the verse is justly expressed in the following paraphrase by Dr. Clarke: "Spend no longer time with me now. I am not going immediately to heaven—you will have several opportunities of seeing me again; but

go and tell my disciples that I am, by and by, to ascend to *my Father and God*, who is *your Father and God* also. Therefore, let them take courage." We have seen that Jesus's body was raised from the dead on the third day, thereby fulfilling God's promise to David, that "his flesh should see no corruption." Jesus was not only to ascend with his spirit, but with that part of him which could be touched or clung to ; and as his body was the only part of him which could be touched, he was to ascend with his body. As Jesus literally and personally ascended in his body, and is to come in like manner as he ascended, it follows that he is to come literally and personally in his body. Hence spiritualism, in denying the literal and personal coming of Christ in bodily form, conflicts with the teachings of the Bible.

Third. The apostle informs us that Christ was to come not representatively, but *himself*. 1 Thess. iv, 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Spiritualism, in denying that he was to come himself, and claiming that he was to come only as represented by spiritualism, contradicts the apostolic statement.

(2.) *The Bible teaches that Jesus was not to come until after the tribulation of the Jews and Jerusalem.*

First. In Matt. xxiv, 3, we are informed that the disciples came to Christ and said: "Tell us when shall these things be, and what shall be the sign of

thy coming, and of the end of the world." Jesus, in answering this question, informs them of the tribulation that should come upon the Jewish nation, and then adds, in verses 29, 30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Speaking of the same thing, he says, in Luke xxi, 24-27: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." In Matthew he describes the commencement of this tribulation, in the overthrow of Jerusalem and the destruction of their temple. In Luke he describes the continuation of the tribulation, in the scattering of the Jewish people among all nations, and the treading down of Jerusalem by the Gentiles. The Jews

remain scattered among all nations to this day, and Jerusalem is still trodden down by the Turks, who are Gentiles. As these facts were to be embraced in the tribulation, it follows that it still continues, and will continue, until the Jews cease to be scattered among all nations, by being "gathered into their own land," and Jerusalem ceases to be trodden down of the Gentiles, by being restored to Israel.

Second. In Matthew we are told that the coming of Christ was to be not before or during this tribulation, but after it, showing that he was not to come until the tribulation had ceased, hence, not until the Jews were gathered out of all nations, and Jerusalem was redeemed from Gentile power. This is confirmed by the passage in Luke, which informs us that the tribulation shall continue while the Jewish people are dispersed among all nations, and Jerusalem is trodden down of the Gentiles, and "until the times of the Gentiles be fulfilled," at which time the language clearly implies this tribulation is to end. "Then," signifying the time when these things shall be accomplished and this tribulation end, "shall they see the Son of man coming in a cloud with power and great glory." Thus, we see that Christ was not to come until the Jews were gathered out of all nations, and Jerusalem delivered from the power of the Gentiles; and as these things have not yet taken place, it follows, according to the Scriptures, that Christ has not yet come, and spiritualism, in teaching that he has come, is in conflict with the Bible.

Jesus teaches that after the days in which this tribulation should commence, but while the tribulation itself should continue, false Christs should arise. Matt. xxiv, 23-26: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." It does not follow that every false Christ must necessarily be a *person* claiming to be the Christ who is to come; but every false system claiming to be the coming of Christ, predicted in the New Testament, is a false Christ. Some of these false Christs, we are told, should "show great signs and wonders," as spiritualism is doing now, "insomuch that if it were possible they should deceive the very elect." Spiritualism comes with phenomena that the world regards as *wonders*, and which spiritualists claim are *signs* or "manifestations" of departed human spirits.

In the twenty-sixth verse, Jesus says: "Wherefore if they shall say unto you, Behold, he is in the desert; go not forth." Josephus, in "Wars," Book II, ch. xiii, pp. 462, and Luke, in Acts xxi, 38, mention an Egyptian false prophet who led four thousand men into the *desert*, and who were all taken or destroyed by Felix. Another promised salvation to

the people if they would follow him to the DESERT, and he was destroyed by Festus. (Antiq., ch. vii, p. 20.) Also, one Jonathan, a weaver, persuaded a number to follow him to the DESERT, but he was taken and burnt alive by Vespasian. (Wars, Book VII, ch. xi, pp. 578, 579. See Clarke's Com. on Matt. xxiv-xxvi.)

Our Lord says that "if they shall say, Behold, he is in the secret chambers; believe it not." Dr. Clarke says, in his comments on this passage: "As some conducted their deluded followers to the *desert*, so did others to the *secret chambers*. Josephus mentions a false prophet (Wars, Book VI, ch. v) who declared to the people in the city that God commanded them to go up into the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children went up accordingly; but instead of deliverance, the place was set on fire by the Romans, and six thousand perished miserably in the flames, or in attempting to escape them."

Many false Christs and prophets have arisen since that time, some of whom were designing men, and some of which were deceitful systems. Spiritualism, like some of the false Christs of early times, says, "Behold, he is in the secret chambers," in the dark circles, and secret cabinets and seances of spiritualism. But, according to the Scriptures, Christ's time "is not yet;" hence, we are warranted in reckoning spiritualism among the false Christs predicted by Christ himself.

IX. THE TEACHINGS OF MODERN SPIRITUALISM CONFLICT WITH THE TEACHINGS OF THE BIBLE ON THE MARRIAGE RELATION.

1. *The teachings of the Bible.*

(1.) The marriage relation was instituted at the creation as an indissoluble relation. Gen. ii, 24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

(2.) In the days of Moses men put away their wives for little or no cause, and without ceremony. To restrain this general licentiousness, and prepare them by an educational training for obedience to the original law of marriage, from which, by the practice of centuries, they had fallen, he required husbands to give a bill of divorcement, based on legal uncleanness. Deut. xxiv, 1, 2: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife."

(3.) Christ, in referring to this process as a means of educating the ignorant minds of men up to the true idea of marriage chastity, from which they had fallen centuries before, said, in Matt. xix, 8: "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." He,

then, re-enacts and enforces the original law of marriage, making it indissoluble, except in cases of adultery. Verse 9: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

2. *The teachings of spiritualism.*

(1.) *Spiritualism teaches that marriage laws and rites are of no binding force where there is not affinity or soul union.* The "Light from the Spirit World," p. 186, in speaking of marriages that are not soul-genial, says:

"They are without the union which constitutes real marriage in the sight of God, and the connections formed upon such conditions are no better than those by a more *wretched name*. . . . It has no sanction in nature—its binding force is *repudiated by the wisdom of eternity*."

Moses Hull says, in his work entitled, "Love and Marriage," p. 14:

"Strange that he [the husband] can not permit others to admire that which renders his wife lovely to himself. But we deny that others love *his* wife. The truth is, he belongs to another class, and is living with a woman whom God has joined to somebody else."

My friend, Mr. Fishback, when lecturing here in August, said that legal enactments, marriage rites, and contracts, did not constitute marriage, but that there must be a physical and psychological union

to constitute true marriage. Professor G. T. Carpenter, in "Spiritualism Condemned," p. 27, says :

"Spiritualists, however, talk much of real marriage, soul-union, etc. The probabilities of attaining this may be inferred from the following, from the pen of W. F. Jamieson, Editor of the *Spiritual Rostrum*, as found in the October number of Vol. I :

"'Moses Hull,' in 'A few Thoughts on Love and Marriage,' says : 'There is a remedy against false marriage. Educate yourselves ; know yourselves and what you want ; then know the person you make your companion.' Ah ! there's the rub. Here is a case, a sample of many. A young man, full of promise, marries a blooming miss. She is all the world to him. They live *twenty years* together happily, each convinced that the other is the true soul-mate. They rear a family of noble sons and charming daughters. Suddenly there comes into view a mere cloud-speck athwart their matrimonial sky, in the form of some peculiarity of disposition, which had lain dormant all those years. The horizon is soon overcast ; the light of love is shut out ; the waters of hate and bitterness take the place of the sunshine of love ; all is enveloped in darkness ; and two once-loving souls, 'with but a single thought,' become estranged, separate, and nothing is left but the smoldering embers of a once happy marriage. This is not an overdrawn picture ; it is taken from real life. Are there, then, no true soul-unions that shall survive the ravages of time and circumstances ? We believe there are,

but do not think that our author, or *any one else*, has discovered a rule, or a series of rules, by which man or woman can determine, with mathematical certainty, what one among a *hundred thousand millions* is the soul's *true mate*. *Approximation to marriage does not constitute marriage.*'"

According to this teaching of spiritualism, parties may love each other, take upon them the marriage-vow, and be pronounced husband and wife, but, should either of them come to the conclusion that they are not soul-genial, they have a perfect right to separate, and form other alliances, because the first was not real marriage. A fit of impatience, an unkind word, a slight quarrel, or a lustful desire for others may be construed into a sign of a want of affinity, and lead to separation. A licentious man may be fascinated by the charms of another than his wife, and, claiming that he has now found his true soul-mate, live with her until his lusts have found a new attraction, and repeating the experiment again and again, become the father of dozens of illegitimate children, to be supported at the public expense, on the plea that he has each time been disappointed in the search for his true affinity. A woman may be persuaded to leave her husband, and join herself to a dozen different men in succession, and have illegitimate children by them all, to be supported by public charities, yet, according to spiritualism, she would be perfectly innocent and chaste, for she would be all this time engaged in the laudable effort of seeking

for the man whom nature had fitted to be her husband. Should this teaching of spiritualism be generally received, scarcely could a family be assured of the maintenance of domestic peace and felicity for a single day. The loving, the constant, refined, and pure would become the victims of heartless desertion, and be left unprotected by companions in their lustful pursuit after what they would be pleased to call affinities. All the restraints now thrown about licentiousness would be withdrawn, and lawless lusts would make hideous and filthy riot throughout the land. That such is the sensual and immoral tendency of spiritualism, is abundantly proved by facts, some of which are set forth in the following quotations from Professor G. T. Carpenter's "Spiritualism Condemned," pp. 24, 25 :

"J. F. Whitney, Editor of the *Pathfinder*, New York, says : 'Seeing, as we have, the gradual progress it makes with its believers, particularly the **MEDIUMS**, from lives of *morality* to those of **SENSUALITY**, gradually and cautiously undermining the foundations of good principles, we look back with amazement at the radical changes that a few months will bring about in individuals.' This is the confession of a spiritualist editor.

"T. S. Harris, once a leading spiritualist, says : 'Husbands who had for years loved their wives so devotedly that they said nothing on earth could part them but death, have abandoned their wives and formed criminal connections with other females, because spirits have told them that there was a

greater affinity between them and certain other women than there was between them and their wives. . . . It is the most seductive, and hence the most dangerous form of *sensualism*, that ever cursed an "age, nation, or people."

"Dr. Potter says: 'I am told by prominent spiritualists that the ablest and most influential spiritualist in Boston has long been the worst libertine in the whole city; that the most prominent and influential spiritualist in New York has been guilty of more cases of *crim. con.* than any other man in the United States; that I am told in Detroit they have organized and put the most licentious man in their ranks into office. In Chicago, I am told, the most wealthy and influential spiritualist has a wife, lives with a mistress, and patronizes affinities. Of spiritual editors, no less than six are free-lovers. Spiritualists tell me that a large house is kept in Boston by a prominent spiritualist, often honored with office, to accommodate affinity hunters. Mrs. Spence said in a public lecture, in Worcester, that spirits compelled her to leave a husband with whom she was very happy. She said that nearly all-mediums had like commands from spirits. An enthusiastic spiritualist, who had long boarded speakers that came to Boston, told me that she never had a trance speaker in her house that she thought capable of taking care of herself.'

"In a letter to the writer, of December 20, 1869, Mr. Potter says: 'Out of about three hun-

dred speakers, two hundred and fifty are "loose," in my opinion.'

"B. F. Hatch, M. D., husband of Cora V. Hatch, the popular trance medium, in a letter to Rev. W. M'Donald, author of an excellent work against spiritualism, under date of November, 1861, says: 'I most solemnly affirm that during several years' acquaintance with the leading spiritualists of the country, I have never been able to discover among them any other standard of morality than a fidelity to their wickedness. Notwithstanding that most of their public advocates are men and women stripped of every virtue, and many of them openly living in adulterous relations, and murdering the embryo offspring of their own guilt, *not one of them, to my knowledge, has ever received a rebuke from their journals or confederates in principles.* . . . In no single instance have I known of any improvement in the moral or religious lives of its votaries: but uniformly its tendencies have been to bewilder the judgment and corrupt the life until all moral distinctions are ignored.' There are a few who complain of these monstrosities, but they avail nothing against the evident drift of the system."

The tendency of this system is to place innocent but weak-minded mediums at the mercy of heartless and designing libertines. Under biological influence the subjects see, hear, and feel what the biologist wills them to see, hear, and feel. Hence they receive communications from the

biologist. Spiritualism admits, as we have seen, that mediums are in biological conditions. Suppose that a licentious man with great psychological powers should will that a lady medium should leave her husband and live with him. She receives the communication through magnetic influence, and under the impression that she is following the direction of her spirit friends, who love her and know what is right and best for her, she leaves the husband who loved and cherished her, and to whom she was devotedly attached, and becomes the victim of the unholy lusts of the man who but for spiritualism could never have seduced her, and who will soon tire of her charms, and go forth from her like an incarnate devil, to insnare and add another victim to his brutal lusts. Dr. Potter says that one of the leaders of the National Association of Spiritualists is "a persistent free-lover, who prostitutes fine intellectual and psychological powers to insnare his victims." (Report No. 5.)

You have a bright, beautiful, and charming daughter. Wishing to afford her every facility for obtaining an education, you send her to a distant school. Trained by you to be a spiritualist, she attends circles and becomes a medium. Far from your parental guidance and protection, she meets in the circle a libertine of fine personal appearance, possessing extensive intellectual and psychological powers. Smitten with her charms, and resolving to insnare her, he wills and impresses upon her mind while she is in the mediumistic state, that her

spirit friends direct her to accept his love, and yield to his embrace. Guided, as she supposes, by the loving wisdom of departed friends, she yields, and becomes a thing despised and shunned by the virtuous of her sex. And who is more responsible for her ruin than the parents who should, by judicious training, have shielded her from the power of temptation, but who have, by their spiritualistic teachings, prepared her to become an easy victim to the seducer's lusts? The mediums who, says Mrs. Spence, received like commands with her from spirits to leave their husbands and join themselves to other men, most probably received them through the biological influence of the men themselves. "Yet," says my friend, "it won't hurt you to believe in spiritualism."

(2.) *Spiritualism repudiates the marriage relation.* I again avail myself of Professor Carpenter's book for quotations from spiritualistic teachings (*Spiritualism Condemned*, pp. 28-30):

"J. Madison Allen, in the *Rostrum*, for February, 1869, after claiming that the whole marriage relation must be changed before the world can be harmonized, says: 'Let us, therefore, as reformers (!), confront the marriage question; remodel the marriage laws; demand that those who marry shall have also the right to *un*marry them at their simple request,' etc. Yes, they would rob the institution of all its sanctity and obligation.

"Francis Barry, in the *Universe* for July 3, 1869, says: 'Twenty-three years ago I pronounced

popular marriage a system of legalized adultery and prostitution. Since then I have done what little I could to oppose and hold up to public contempt the corruption and tyranny of the accursed system. And here and now I pledge him [Kent] and all true lovers of freedom, that henceforth, and till the heaven accursed, man-destroying, woman-torturing, child-murdering system of marriage shall be consigned to its eternal grave, I will be in the thickest of the fight.' No doubtful meaning given here—marriage is to be consigned to its grave. •

"Mrs. Corbin, in the *Universe* for October 30, 1869, says: 'Marriage, as it stands embodied in the legal enactments of the civilized world and the customs of society, is simply an abomination before God.' It has already been shown that spiritualists have no God higher than their own reasons and lusts.

"The *Light from the Spirit World* says: 'The marriage institution of man is wrong, and must be annulled ere the race is redeemed.'

"T. S. Harris, once a noted spiritualist, says: 'Spirits declare there is no marriage as a natural law, but that polygamy or bigamy is as orderly as the monogamic tie. A new *attraction* becomes the lawful husband, or the lawful wife.'

"Dr. Hatch, before cited, says: 'The abrogation of marriage, bigamy, accompanied by robbery, theft, and rapes, are all chargeable upon spiritualism.'"

"T. S. Harris says, in the *New York Tribune*: 'The marriage vow imposes no obligations in the

view of spiritualists. Many of them go so far as to claim this licentiousness for the spirit world.'

"Joel Tiffany, in his debate with Isaac Errett, p. 139, says: '*Lusts*, however, are desires after gratification; they have their origin in the spirit, and use the body as a means of gratification. Lust does not leave the spirit when the spirit leaves the body and goes into the spirit world. Has it left behind the *character* it had here? No. It takes it with it and seeks as earnestly for its gratification. If there is any principle of philosophy by which it can make use of another's body for the purpose of securing its gratification, it will do so.'"

From Elder J. H. Waggoner's work on "Modern Spiritualism," pp. 140, 141, 144, 145-147, I make the following extracts:

"John M. Spear is a noted medium through whom popular spirit works have been indited; but, like a *practical* spiritualist that he is, he became the father of an illegitimate child. Some, even among spiritualists, were so infected with what A. J. Davis calls 'a sort of atheism,' as to blame him for this act! But he was safe among his friends—he found plenty of defenders. A Mr. Stearling wrote two articles, which were published in the *Spiritual Telegraph*, in vindication of Mr. Spear, and Miss H., his affinity. The following is an extract from this defense:

"'Suppose, then, Miss H. has become a mother. Does that fact warrant you in calling Mr. Spear a libertine or a debauchee? May he not, after all,

have acted in this affair in perfect consistency with all his past life, *a pure, good man?* Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the movement? She desired to be the mother of a child; but she was not willing to become a *legal* wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhallowed passion. Now, sir, will you, believing this, condemn such conduct? I can not, will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. *The smiles of heaven have been upon her*; her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully, in a path ignored by a corrupt and unappreciative world.'

"Such a defense of crime—such a mingling together of mock reverence for God with a total disregard of his authority, and insult to the purity of his government, can not be found outside of spiritualism.

"But Miss H. has also spoken. She asserts her *rights* as follows:

"I will exercise that dearest of all rights, the holiest and most sacred of all of heaven's gifts—the *right of maternity*—in the way which to *me* seemeth

right ; and no man, nor set of men, no Church, no State, shall withhold me from the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself *when, and by whom, and under such circumstances*, as to *me* seems fit and best.'

"At a spiritualist convention, held in Ravenna, Ohio, July 4 and 5, 1858, a Mrs. Lewis said :

"'To confine her to love 'one man was an abridgment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are? I have a right to say who shall be the father of my offspring.'

"At a convention held in Rutland, Vermont, in June, 1858, the following resolution was presented and defended :

"'*Resolved*, That the only true and natural marriage is an exclusive conjugal love between one man and one woman ; and the only true home is the isolated home, based on this love.'

"People have formerly thought that love led to marriage ; but, according to the above, love *is* marriage ; so, whenever they love, they *are* married—naturally married ! and, of course, when they cease to love, this relation ceases ; they are no longer married—naturally divorced. And, of course, this may be repeated as often as love finds a ne

'attraction.' Mrs. Julia Branch, of New York, as reported in the *Banner of Light*, in defending the above resolution, used the following words :

" 'I am aware that I have chosen almost a forbidden subject ; forbidden from the fact that any who *can* or *dare* look the marriage question in the face, candidly and openly denouncing the *institution* as the sole cause of woman's degradation and misery, are objects of suspicion, of scorn, and opprobrious epithets.

" 'The slavery and degradation of woman proceeds from the institution of marriage ; by the marriage contract she loses the control of her name, her person, her property, her labor, her affection, her children, her freedom. Mrs. Gage, Mrs. Rose, and others, go back to the mother's influence. I go back further and say that it is the marriage institution that is at fault ; it is the binding marriage ceremony which keeps woman degraded in mental blight—negro slavery. She must demand her freedom ; her right to receive the equal wages of man in payment for her labor ; *her right to have children when she will and by whom.*'

" 'Dr. A. B. Childs is one of the most popular spiritualist authors. He fully confirms the above. He is the author of a work, entitled 'Christ and the People,' recently published at the office of the *Banner of Light*, which is thus highly recommended in Hull's *Monthly Clarion*, for May, 1866 :

" 'Every body knows that Dr. Child never speaks without saying something worth hearing.

In this book he has thrown out some of his best thoughts.'

"In the *Banner of Light's* office advertisement of the book is the following very strong indorsement:

" 'This book should find its way to every family. . . . Its liberality reaches the very shores of infinity. It is born of spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its truthful descriptions of self-conceived goodness every-where, in morals and religion, are withering. Through sacrifice and sin it shows the open gate of heaven for every human being.'

"As this book is but recently published, we did not receive it early enough to admit much from its pages. Relative to marriage and religion, it says:

" 'The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will, *ere long, be given to the people.*' (Page 27.)

" 'A religion more spiritual will be discovered and acknowledged; . . . a religion without written laws, without commandments, without creeds—a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain outside standard of rectitude, upon no dogma of another, *no purity of earthly life, no glory*

of earthly perfection—a religion that every soul possesses by natural endowment, not one more than another.

“‘This religion is simply *desire*. . . .

“‘With every one, desire is spontaneous and sincere, pure and holy ; no matter what the desire is, *whether it be called good or bad, it is the natural, God-given religion of the soul.*’ (Pages 28, 29.)”

TENTH NIGHT, NOVEMBER 28, 1874.

SPEECH IX.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN:—

I SHALL notice what the gentleman said concerning corruption in the Churches in due time; but I propose now to sum up those teachings which I quoted in my last speech, and in which spiritualism repudiates the marriage relation, and compare them with the teachings of the Bible.

1. Mr. Allen, in the *Spiritual Rostrum*, without one word of condemnation or remonstrance on the part of that paper, demands such a change in the marriage laws as shall give to married parties the right to unmarry at their simple request. The Bible, on the contrary, teaches (Matt. xix, 9) that a man shall not put away his wife "except it be for fornication."

2. Mr. Barry, in the *Universe*, without a word of disapproval from that paper, pledges himself to do his utmost to consign the marriage system to an eternal grave.

3. Mr. Harris, for many years a prominent spiritualist, with every opportunity of knowing, says that "spirits declare there *is no marriage as a natural law*, but that polygamy, or bigamy, are as

orderly as the monogamic tie. A new attraction becomes the lawful husband or the lawful wife." "The marriage vow imposes no obligation in the view of spiritualists."

4. The "Light from the Spirit World," professing to be a revelation from spirits, says: "The marriage institution of man is wrong, and must be annulled ere the race is redeemed."

5. Dr. Hatch, husband to the celebrated trance-medium and lecturer, Cora V. Hatch, and who was himself, for many years, a prominent spiritualist, with extensive opportunities of knowing the teachings and practical effects of the system, says: "The abrogation of marriage, accompanied by robbery, theft, and rape, are all chargeable upon spiritualism."

6. Mr. Tiffany, one of the acknowledged leaders of spiritualism, says "that spirits have the power to make use of the bodies of persons living on the earth in the gratification of their lustful desires." In confirmation of this theory, I am told that Mrs. Morse, in a lecture delivered in this place last year, said that "Joseph and Mary were on one occasion cleaning the temple, and that the spirit of Confucius, a Chinese philosopher, took possession of the body of Joseph, and with it held a special intimacy with Mary, the result of which was the birth of Jesus." And this blasphemous and licentious utterance was given as a revelation from the spirit world. And yet, according to Mr. Fishback, spiritualism is so chaste, refining, and purifying, and so perfectly agrees with the Bible.

7. John M. Spear, a prominent medium, through whom popular works have been indited, in a lecture in Utica, New York, said: "Cursed be the marriage institution; cursed be the relation of husband and wife; cursed be all who would sustain legal marriage! What if there are a few hearts broken? They only go to build up a great principle, and all great truths have their martyrs." As a prominent medium, through whom spirits make important revelations, he ought to know what the spirits teach, and under their special guidance he curses the marriage institution, and all who would sustain it; and, as we have seen in the extracts from Elder Waggoner's work on spiritualism, carried his spiritualistic principles into practice by becoming the father of an illegitimate child. Under the tuition of his spirit-guides, he was led to, (1.) Commit an act which the Bible calls fornication, and which, it says, will exclude a man from the kingdom of heaven. (1 Cor. vi, 9.) And, (2.) To show his disapproval of the laws of his country, by breaking them.

8. Mr. Stearling, in defending him in the *Spiritual Telegraph*, claims that this act militates nothing against his being a pure, good man. He also praises Miss H., Mr. Spear's companion in sin, and claims that, by this act of licentiousness, "her religious nature has been greatly blessed, and her spiritual vision unfolded."

9. Miss H., herself, glories in her shame, and claims the right to "re-beget herself, when and by

whom, and under what circumstances may seem to her best."

10. Mrs. Lewis, in convention, at Ravenna, Ohio, and Mrs. Branch, in convention, at Rutland, Vermont, each claimed that a woman has a perfect right to have children by any man, and by as many men as she may desire.

11. Dr. A. B. Childs, in his book, which the *Banner of Light* says was born of spiritualism, claims that the religion on which the system of marriage is based, is to give place to "a religion more spiritual;" that "this religion is simply *desire*," and that with "every one desire is spontaneous and sincere, pure and holy; no matter what the desire is, *whether it be called good or bad, it is the natural God-given religion of the soul.*" In exact conformity with these teachings, the *Religio-Philosophical Journal*, of February 20, 1869, says: "*In licentiousness we find the outcropping of the God-element in man.*"

It will be seen from these teachings, 1. That the marriage institution must be abolished, and that "there is no marriage as a natural law." 2. That spirits return and gratify their lusts in the use of the bodies of those who live on the earth. 3. That illicit intercourse between men and women is no indication that they are not pure and good. 4. That by such indulgence a woman has her religious nature greatly blessed, and her spiritual vision unfolded. 5. That a woman has the right to have children by any man, or as many men as she may choose. 6. That all desires, however lust-

ful or lecherous, are pure and holy, and constitute the natural God-given religion of the soul. 7. That licentiousness is the outcropping of the God-element in man. Should a man then debauch your sister, mother, wife, or daughter, or all of them in succession, he is only carrying out the pure and holy desires which constitute "the natural, God-given religion of his soul," and exercising "the God-element" within him.

These teachings correctly represent spiritualism or they misrepresent it. That they do not misrepresent it, will appear from the following facts: 1. No prominent spiritualist journal, convention, or revelation from the spirit world has ever condemned these teachings, or uttered a word in disapproval of them. 2. The parties uttering these teachings are all prominent representatives and exponents of spiritualism. 3. Some of them are alleged to be the spirits themselves, and others are mediums through whom the spirits are said to be accustomed to make their revelations. One of them is a leader, whose book the leading journal says was "born of Spiritualism." 4. They are in exact accordance with the teachings which we have quoted from Davis, Hare, and other universally acknowledged exponents of spiritualism, that "man is not accountable;" "Sin, in the common acceptation of that term, does not really exist;" "The innate divineness of the spirit prohibits the possibility of spiritual wickedness or unrighteousness," etc. (Nature of Divine Revelation, pp. 413, 521.)

Dr. Potter, who has been for nearly twenty years a spiritual medium, and who, though still a spiritualist, is disgusted with "spiritualism as it is," says :

"So strong has been the free-love tendency, and so numerous and influential, media, speakers, and spiritualists, of free-love proclivities and practice, that we do not know of a single spiritualist paper that has paid expenses, that has not had their assistance and promulgated their doctrines.

"One of the oldest if not the most influential paper has several noted free-lovers and libertines as special and honored correspondents.

"Parting husbands and wives is one of the notorious tendencies of spiritualism. The oldest and most influential teacher of spiritualism has had two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say, to a large audience, that *she was compelled by spirits to secede from a husband with whom she was living very happily.* We lately heard a very intellectual, eloquent, and popular normal speaker say, in an eloquent address to a large convention of spiritualists, that 'he would to God that it had parted twenty where it had parted one.' In short, where-
go, we find this tendency in spiritualism."
ism as it is, pp. 10, 11.)

47 years of careful investigation, we are

compelled, much against our inclinations, to admit that more than one-half of our traveling media, speakers, and prominent spiritualists are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right thinking people." (Id., p. 20.)

In a tract, entitled "Seducing Spirits," he says: "At the National Convention of Spiritualists in Chicago, called to consider the question of a national organization, the only plan approved by its committee especially provided that no charge should ever be entertained against any member, and that any person, *without regard to moral character*, might become a member. . . . The late National Convention of Spiritualists at Philadelphia, through its committee, refused to even read a proposition to disfellowship known libertines, but formed a permanent national organization, with annual delegated conventions, from which *the lowest and most beastly licentiousness* shall not exclude any one."

To crown this array of testimony, Mrs. Victoria C. Woodhull, the notorious champion of free-lovism, is the honored president of the National Association of Spiritualists. I have proved by overwhelming and incontrovertible evidence that spiritualism repudiates the marriage relation recognized and enforced in the Bible. I shall now leave the teachings of spiritualism, and show the difference between the phenomena of the Bible and the phenomena of modern spiritualism.

I. IN BIBLE PHENOMENA WE SEE THE CONNECTION BETWEEN THE AGENT, THE PHENOMENA, AND THE TRUTH ATTESTED. IN SPIRITUALISTIC PHENOMENA WE DO NOT.

1. *The works of Christ.* Jesus claimed to be "the Christ," "the Son of God," "sent into the world," and to prove it wrought certain works. John x, 36-38: "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." John xx, 30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." You will see from the language of these passages that Jesus appealed to, and relied upon, his works as proof sufficient that he was the Son of God. In all the accounts given of the miracles of Christ, the people saw him perform the works, and heard him state the purpose for which he performed them. I refer you to a few instances. His healing the man with the withered hand (Matt. xii, 10-13); feeding the five thousand on five barley loaves and two small fishes (Matt. xiv, 15-21); raising the widow's son (Luke vii, 11-15); bringing Lazarus from the grave (John xi, 11, 14, 43, 44).

Suppose that Jesus had been invisible when these works were being performed, and certain parties had claimed that they were performed by some other invisible agent, how would he have proved that he did them? It was necessary that the people should see him perform the works, and hear him declare what he performed them for, that they might see and clearly understand the connection between him as the agent and the works performed by him, and the truth they were designed to attest, and from this clearly seen connection draw the conclusion that he was what he professed to be.

2. *The works of Christ and the phenomena of spiritualism contrasted.* In spiritualism we see the phenomena, but can not see the agent. Hence we may believe from the statement of mediums, but can not know from ocular demonstration that departed human spirits perform them. And as the mediums are in a state of "abnormal consciousness," we have no evidence that they know any more about the real agents by which these phenomena are produced than we do. But in the case of Christ's miracles the people did not have to believe on the testimony derived from the abnormal consciousness of a third party, but had ocular demonstration, and saw for themselves that Christ, and not some other agent, did the works. We are told that the spirits make certain statements or communications, but we do not hear them, and can have no positive assurance that they are made by

spirits at all. But the people heard Christ make his own statements, and knew that he made them, hence did not have to depend on the testimony of a third party as liable to be deceived as themselves. Christ did not claim, as modern mediums do, to be the medium of departed spirits, who did the works through him, but he claimed to have performed them through his own power given him by the Father. John iii, 35: "The Father loveth the Son, and hath given all things into his hand." Matt. xxviii, 18: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." We want the same kind of evidence the people had of Christ's works. We want to see the spirits, hear them make their own statements, and see them do their own work. The people saw Christ, the agent, before and after the performance of the works and at the time they were being performed, and heard him announce the truth they were designed to prove. Hence they saw the connection between the agent, the works, and the truth to be attested. There was not a link in the chain of connection which they did not see. But in spiritualism we can not see the agent, can not see who or what performs the works, hear no announcement except through the medium, hence can not see the connection between the agent, the phenomena, and what my friend claims to be the truth attested.

3. *In the works wrought by Christ the people were allowed the use of all their senses.* In Christ's works there were no dark circles, dimly lighted

seances, or hiding away in cabinets, with the curtains drawn tightly around them to exclude the gaze of those within the circle.

(1.) The healing of the man with the withered hand, recorded in Matt. xii, 9-13, was done in the synagogue, on the Sabbath, while the Jews were assembled for worship. There was no opportunity for the formation of a circle, by which magnetism, electricity, odyc or psychic force, could be evolved for the production of the phenomena. There were twenty enemies to Christ and his mission present, to one friend. Do spiritual mediums go now, upon the Sabbath, into Christian churches, and produce their phenomena in the midst of the congregation? We affirm they can not do it, and challenge them to the trial.

(2.) The feeding of the five thousand, besides women and children (Matt. xxiv, 15-21), on five barley-loaves and two small fishes, and the taking up of twelve baskets of fragments after "they did all eat and were filled," took place, as we learn by comparing the fifteenth and twenty-third verses, in the first evening of the Jewish day, which commenced at three o'clock in the afternoon, and continued until six, hence in broad daylight, and also in the open air. The people saw all that there was to feed them with; knew that the five loaves and two small fishes would not suffice of themselves to feed even the twelve disciples, much less the five thousand men, "besides women and children," who, as it was now long past the regular dinning hour, were

unusually hungry. After satisfying to the full the cravings of hunger (for they "were filled"), they saw the twelve baskets of fragments taken up, and knew that nothing less than the creative power of God must have been employed to produce a sufficiency of food for such a vast concourse. Have ever modern mediums fed "five thousand men, besides women and children," on as small a quantity of provisions as "five barley-loaves and two small fishes," and then taken up twelve baskets of fragments, all in broad daylight, and in the open air, where no chance for deception could possibly have existed? It is evident that if Christ were a mere man, like the mediums of modern spiritualism, he and his twelve disciples could not have commanded sufficient biological, odyc, or psychic power, to have controlled the whole of this vast assembly, and made them believe that they had feasted and satisfied their hunger on five loaves and two small fishes, and had seen more than a hundred times the amount of provisions taken up in fragments than there was in the original stock, when no such facts had taken place.

(3.) The raising of the widow's son (Luke vii, 11-15) was done in the open air, in broad daylight. When Jesus, in his travels, entered the city of Nain, he met a funeral procession, composed of "much people of the city," conveying the corpse of the only son of a widow, to the grave. Without stopping to inquire into the circumstances of the case, or lifting the covering from the body to see if it

was really dead, he showed his knowledge of the facts and his consciousness of power by saying to the woman, "Weep not;" and then, to the dead, "Young man, I say unto thee, Arise." In obedience to his simple command, the young man "sat up and began to speak;" and it is said "he delivered him to his mother." When and where have modern mediums stopped a funeral procession, composed of "much people," and, by a simple command, raised the shrouded dead to life?

(4) The raising of Lazarus (John xi, 1-44) was under circumstances enabling all present to see that there could be no deception. When Jesus was told that Lazarus was sick, he said to his disciples (verse 4): "This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby." He did not mean that Lazarus would not die, or that this sickness would not cause his death, for in verse 14 he told them plainly that Lazarus was dead, and not merely in a state of sleep. He then evidently meant that this sickness should not, like other fatal diseases, ultimate in a death to remain unbroken until the general resurrection; but that the glory of God would be revealed, and the Son himself be glorified in the raising of Lazarus, in a short time, from the dead. He here shows, First. His foreknowledge of the fact that Lazarus would die; and, Second. His consciousness of power to raise him from the dead. In verses 14 and 15, he informs them of Lazarus's death, and that he was glad that he was not there, that he

might confirm their faith in an exhibition of his power to raise him up again to life. Dr. Clarke says on this passage: "It was a miracle to *discover* that Lazarus was dead, as no person had come to announce it. It was a greater miracle to *raise* a *dead man* than to *cure* a *sick man*. And it was a *still greater* miracle to raise one that was *three* or *four* days buried, and in whose body *putrefaction* might have begun to take place, than to raise one that was but *newly* dead." When he came to the grave, where Lazarus was buried, he commanded those who were present to roll away the stone that closed it. Martha remonstrated, saying: "Lord, by this time he stinketh; for he hath been dead four days." (V. 39.) He does not, with his disciples, roll away the stone, nor does he apply any restoratives to the nostrils, or even touch the body; but says, with "loud voice," that all might hear and know that it was himself, and not some other, that was raising the dead: "Lazarus, come forth;" and, in obedience to his command, the shrouded sleeper arose from his dreamless slumber, and stood in their midst a dead man, lifted by the voice of Jesus into life. He could as easily have caused the stone to roll from the mouth of the grave as raise the dead; but as is aptly remarked by Dr. Clarke, "He desired to convince all those who were at the place, and especially those who took away the stone, that Lazarus was not only dead, but that *putrescency* had already taken place, that it might not be afterward said that Lazarus

had only fallen into a lethargy, but that the greatness of the miracle might be fully evinced." In verse 44 it is said: "And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

The evangelist gives us information as to the manner in which the Jews buried their dead, in his description of the burial of the body of Christ. John xix, 39, 40: "And there came also Nicodemus (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pounds weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." Horne, in his Introduction, says: "The Jews embalmed the bodies of their dead by laying around them large quantities of costly spices and aromatic drugs, in order to imbibe and absorb the humors; and by their inherent virtues preserve them as long as possible from putrefaction and decay. Hence the hundred pounds of myrrh and aloes furnished by Nicodemus. The embalming was usually repeated for several days together, that the drugs and spices thus applied might have all their efficacy in their exsiccation of the moisture and the future preservation of the body."

But the poorer class, like the family of Lazarus, had not the means of affording the costly spices and aromatics in sufficient quantities to preserve the body for any length of time from putrefaction

and decay. The best that they could do was to seek the preservation of the face by saturating the napkin which was to cover it "with aromatics, that they might penetrate the eyes and nostrils and muscles of the face, and preserve them from decay." As Lazarus's face was, as we are told, bound about with such a napkin, the sisters probably expected to preserve the face, while the other portions of the body would decay and crumble into dust. Hence the language of Martha in verse 39. The effect of thus binding the face with a napkin saturated with these powerful aromatics would have been to terminate life in a less time than Lazarus was in the grave, as the Jews present well knew. Hence no claim could be put forth that he was merely in a state of swoon or catalepsy. We are also informed that Lazarus "was bound hand and foot with grave-clothes." The manner among the Jews of clothing the dead was to wind a linen cloth around the body from head to foot; and thus wrapped or bound it would have been impossible, even when raised to life, for him to come forth from the grave, but for the miraculous power of Christ which caused him to do what he could not have done of himself.

From these facts we learn, 1. That the disciples with their own ears heard Jesus predict the death and resurrection of Lazarus, and, though they did not understand the prediction at the time, it was unmistakably explained to them by the events which followed. 2. That they heard him plainly

declare that Lazarus was dead, when, being with him all the time, they knew he could have obtained the information from no human announcement. 3. That they also heard him say that he was going into Judea for the express purpose of waking Lazarus from the sleep of death. 4. That he commanded others to roll away the stone from the sepulcher, that they might see for themselves that Lazarus was really dead. 5. That all must have known that the powerful aromatics with which the napkin bound around his face was saturated would, in penetrating his eyes, nostrils, mouth, and face, have extinguished life long before Jesus came to the grave, even if he had been only in a state of catalepsy when buried. 6. That they all saw Jesus cause him to come forth from the grave when he was so bound, hand and foot, with the grave-clothes that it was impossible for him to walk, by simply saying, in a loud voice, "Lazarus, come forth." 7. That not one of the Jews present, some of whom we learn from the context were previously unbelieving, denied that Lazarus was really dead, or that Jesus actually raised him to life again.

When did a spiritualist medium predict that a certain man would die and that he would raise him from the dead? and when the man died, state the fact which those intimately associated with him knew he could have obtained from no earthly source? and, when all the circumstances combined to unmistakably show that he was dead, go to the grave, have it opened by others, and in a

congregation in the open air, composed in part of those who had no faith in him, cause the dead body, without going near it, to come forth to life by simply commanding it to do so?

4. *The works wrought by the apostles.* The apostles never professed to perform their miracles through power given them by departed spirits, but always claimed to do their works in the name, and through the power, of Christ. When Peter healed the lame man at Jerusalem, the high-priest and others said to him, "By what power or by what name have ye done this?" (Acts iv, 7.) It is said, verses 8, 10, that "Peter, being filled with the Holy Ghost, said unto them, Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." The agent through whom the apostles professed to do their works was at that time invisible to the people, and even to the apostles themselves; but the majority of the people had seen him do the very same kind of works before he died. The apostles had themselves done the same kind of works in his name before his death that they did after.

Has any one ever seen the agents through whom modern mediums profess to do their works produce the same kind of phenomena before they died? Did these mediums produce the same kind of phenomena in the name of these spirits before they died? Did these spirits before death commission

these mediums to do these works as Christ commissioned his disciples? You will see from these facts that the phenomena of the Bible and the phenomena of spiritualism, and the circumstances connected with them, are widely dissimilar.

II. THE PHENOMENA OF THE BIBLE WERE MARKED BY DIVINE DIGNITY AND BENEVOLENCE.

1. *They were marked with dignity.* There was not a single act of Christ or his apostles that was light, trifling, or foolish, or calculated to forfeit the respect of the people; but all were grave, serious, and dignified. "No poker-dancing, chair-upsetting, crockery-breaking, hair-pulling, fiddle-playing extravagancies, accompanied with swearing, lying, and a thousand shameful vulgarities." Where have we any instance of Christ or Peter or John or Paul getting off a string of bombastic jargon as spirit utterances explanatory of some Gospel miracle, and then saying that he was in fun and was merely taking off certain parties, as my friend says was the case in Davis's explanation of the science of raps? Imagine the spirit of Peter or Paul or John playing the fiddle in a dark room for some drunken, swearing, ruffianly dancing medium to keep time to by the shuffling of his feet. How different the silly, senseless levity of many of the manifestations of modern spiritualism from the serious, solemn, and dignified deportment of Christ and his apostles!

2. *The works of Christ were marked by genuine benevolence.* All of Christ's works, besides con-

firming his claim to be "the Son of God" and the truth of his mission, were designed to relieve the suffering, comfort the distressed, and be of practical benefit to the parties in whose behalf they were performed. They consisted in opening the eyes of the blind, healing the palsied and lame, unstopping the ears of the deaf, unloosing the tongues of the dumb, cleansing the lepers, curing the sick, and other works of like benevolence. Are the phenomena of modern spiritualism characterized by like benevolence? What benevolence is there in pulling hair, slapping faces, breaking furniture, poker-dancing, and similar manifestations? Christ's works of benevolence were without fee or reward. "No admission-fee or price for consultation, nor cures warranted for a specified sum, nor ball-tickets issued to pay the performers." Christ performed his works of benevolence wherever he went. Spiritualism has been in this community longer than Christ was on the earth, yet in what instance has it opened the eyes of the blind, enabled the deaf and dumb to hear and speak, cured the sick, and raised the dead? and all this without money and without price?

The difference between the phenomena of the Bible and those of modern spiritualism, in point of dignity, benevolence, and efficiency, will appear in the following particulars :

(1.) Every one of the miracles of Christ and his apostles was marked with a serious and solemn dignity, such as should characterize the works of

men on whose words and conduct hung the eternal meal or woe of immortal souls. The large majority of the manifestations of spiritualism, on the contrary, are light, trifling, and disgustingly silly.

(2.) The works of Christ and the apostles were performed without "fee or reward." In not one single instance did they ever charge for admission into any place where their miracles were performed. Never once did they require a fee from those whose infirmities they healed. Spiritualism, on the contrary, requires pay for admission into the seances of its professional mediums; and in almost every instance a fee is required by mediums who claim to be inspired by spirits with power to heal the sick.

(3.) The cures performed by Christ and his apostles, with but one or two exceptions, were instantaneous and without the intervention of secondary causes. "Be it unto thee according to thy faith;" "and he was made whole from that very hour,"—are the words which accompany the record of almost all the healing miracles of Jesus. On the contrary, many of the cures said to be effected by spiritualism require manipulations, passes, rubbing, slapping, and other efforts, repeated for days, weeks, and even months. Other cures require the taking of medicines according to prescriptions said to be prepared by the spirit of some deceased physician. All of them require time and secondary causes, and in no instance have they performed a single cure of such diseases as were healed by Christ and his apostles.

(4.) The miracles of Christ were as various as the circumstances of human nature could require. Besides "healing all manner of diseases," and "raising the dead," he turned water into wine for the comfort and refreshment of the guests at a marriage feast. (John ii, 6-10.) Caused the miraculous draught of fishes to illustrate the importance of perseverance. (John xxi, 6.) Fed the multitude on five barley loaves and two small fishes to relieve them from the sufferings of hunger. (Matt. xiv, 15-21.) Came to his disciples walking upon the sea at midnight, and taking Peter by the hand, enabled him to walk upon the water. (Matt. xiv, 25-29.) Calmed the storm that in wild commotion swept the sea, terrifying the boldest heart among the disciples, by the three words, "Peace, be still." (Mark iv, 37-39.) With many other works of various kinds he demonstrated his authority over all departments of the material world, crowned his wonderful manifestations of power by raising his own body from "death and the grave," and standing in the midst of the witnesses of his God-like triumph, said: "All power is given me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. xxviii, 18-20.) Each spiritual medium, on the contrary, has his "*favorite*" or select line of wonder, from which he ventures

but occasionally and cautiously." Scarcely any medium varies his performances by any new exhibition of power.

(5.) Not one of Christ's miracles was ever wrought to satisfy the vain curiosity of men, but every one of them, besides confirming his truth, had some end of practical utility and benevolence in view. Spiritualism, on the contrary, is ever ready with its exhibitions to pander to the curiosity or amusement of the vain, *especially for pay*.

(6.) The miracles of our Lord were generally done on the spur of the moment. Many of the applications to Jesus for an exercise of his healing power were made without any previous notice that they would be made. The cures requested were immediately performed, without calling a circle, going into a cabinet, falling into a trance, or any other of the preparations that invariably precede the exhibition of spiritualistic phenomena. On one occasion, as he was coming "down from the mountain, great multitudes followed him. And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." (Matt. viii, 1-3.) On another occasion, as he was entering into Capernaum, a centurion met him, and besought him to heal his servant who was at home sick. Jesus immediately healed him without going to see him or stirring from the spot where the centurion met him. (Matt. viii,

5-13.) Wherever he went, multitudes of the infirm were brought to him, and he healed them as well in one place as another. No such facts accompany the phenomena of modern spiritualism.

(7.) The works of Jesus were almost all of them wrought in public, in the midst of large assemblies, often in the open air, and when surrounded with malicious and scrutinizing enemies. This is never the case with the phenomena of modern spiritualism.

(8.) In the works of Christ and his apostles there were no failures. They never undertook a work but what they performed. In spiritualism there are many failures, owing, they tell us, to the "conditions not being favorable."

(9.) In the works of Christ there were no test conditions except faith in him and his name. In spiritualism, "the circle," "atmosphere in the room," electricity, magnetism, music, passivity of mind, the willingness or capriciousness, weariness or strength of spirits, are all "conditions" on which depend the manifestations.

(10.) Not one of the miracles of Christ or his apostles was ever denounced as false by friend or foe. Many of the works of modern mediums are denounced as false, both by unbelievers and spiritualists themselves. Mr. Davis, in "Present Age," p. 197, admits that only two-fifths of all the phenomena of spiritualism are of truly spiritual origin. No such admission can be found in the Bible as to miracles performed by those whom it character-

izes, either as "the Son of God," or the "servants of God."

(11.) The witnesses of Bible miracles "*remain an unbroken phalanx—no one confessing himself deceived or deceiving.* No Randolphins, nor Dr. Hatches, nor Rev. Harrises, nor Davises, to confess to errors, deceptions, and frauds." (Spir. Self Condemned, page 20.)

III. THE MORAL CHARACTER OF THE WORKERS OF BIBLE MIRACLES COMPORTED WITH THE MORAL CHARACTER OF THE TRUTHS TAUGHT AND ATTESTED.

The design of the Bible was to make men morally pure and holy. 2 Tim. iii, 15-17: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The apostle, in Rom. i, 16, calls the Gospel "the power of God unto salvation." The preaching of the Gospel was designed as a means to save men from the guilt and practice of sin. It was therefore necessary that they who propagated the Gospel by preaching it, and confirmed it by miracles, should exhibit its purifying power in the moral purity of their own lives. Christ and his apostles were men of unblemished moral character,

living the truths which they taught in their preaching, and confirmed by their miraculous works. This can not be said of spiritualism, for spiritualists admit that vileness of moral character is no disqualification for first-class mediumship. Had the apostles exhibited the same moral character that many modern mediums exhibit, the people would have turned upon them and demanded that they demonstrate in their own lives the power of the Gospel to make men pure, before they asked others to accept it as a means of reforming them. The apostles, in proof of the doctrines of Christ, seem to lay as much stress on the purity of his life as the power of his works. (Heb. vii, 26; 1 Pet. ii, 22, 23.) Paul, to show that there was nothing in his conduct to disprove the power of the Gospel to reform and make men better, challenged the closest scrutiny of his life. (Acts xx, 18, 19; xxvi, 4, 5. 2 Tim. iii, 10, 11.) Why should he have done this unless conscious that the credibility of a doctrine was affected by the conduct of its promulgators? Hence, the workers of Bible miracles, unlike modern mediums, depended for proof of the truth taught by them on its power to keep them pure, as well as on the miracles by which it was attested.

IV. THE MIRACLES OF THE BIBLE WERE SUPERIOR TO THE PHENOMENA OF MODERN SPIRITUALISM.

First. The miracles of the Old Testament.

1. *The ten plagues sent upon the land of Egypt.*

(1.) Moses, with his rod, smote the waters in

the river Nile, and they were turned into blood, the fish in the river died, the river itself stank, and the people could not drink of its waters, prior to, and since, that time the purest and sweetest of any river in the world. The magicians of Pharaoh, with the water obtained from the wells dug by the Egyptians, produced a similar appearance, but they did not turn a river into blood; and though they were the servants of Pharaoh, they could not remove the plague by the purifying of the water. (Ex. vii, 19-25.) When and where have spiritual mediums turned a river into blood?

(2.) Moses stretched his hand over the waters, and the houses and ovens of the Egyptians were filled with, and the land was covered with, frogs. The magicians, with their enchantments, imitated this miracle, which they could easily do, for frogs were abundant and easily procured. (Ex. viii, 1-14.) When it is said that the magicians with their enchantments did so, the same thing is meant as in Ex. vii, 11, where it is said they "did in like manner with their enchantments." The meaning evidently is not that they did precisely what Moses and Aaron did, but they imitated their works, or appeared to do the same things. But the magicians could not retaliate on Moses and Aaron by bringing frogs upon Goshen, where the Israelites dwelt, nor could they remove them from the land of the Egyptians. When have modern mediums done any thing to equal the bringing of frogs upon a whole land?

(3.) Moses again stretched out his rod, and the dust of the land was turned into lice. The magicians could not imitate this miracle, and they said, "This is the finger of God." (Ex. viii, 17-19.) What have modern mediums done to equal this?

(4.) What has spiritualism done to equal, 1. The covering of the land of Egypt, and filling the houses, with swarms of flies? (Ex. viii, 21-31.) 2. The causing of the cattle of the Egyptians to die with murrain, and at the same time preserving the cattle of the Israelites? (Ex. ix, 1-7.) 3. The causing of boils to break out upon man and beast through all the land of Egypt? (Ex. ix, 8-11.) 4. The sending of hail to destroy the cattle of the Egyptians throughout the land, and causing fire to run along the ground and mingle with the hail, and yet allowing no hail to fall among the Israelites in Goshen? (Ex. ix, 18-26.) 5. The filling of the land with locusts, causing them to eat every herb which the hail had left? (Ex. x, 12-15.) 6. The covering the land with thick darkness that could be felt for three days, and yet causing the light to shine in the dwellings of Israel? (Ex. x, 21-23.) 7. The causing of all the first-born of man and beast in Egypt to die in one night, and yet allowing none of the Israelites or their beasts to die? (Ex. xi, 5-10.)

2. *The passage of the Red Sea.* (Ex. xiv, 19-31.) We are told that God guided Israel by a pillar of cloud by day and a pillar of fire by night. What is there in modern spiritualism equal to this? The

cloud went at night between the Israelites and the Egyptians, giving light to the former and darkening the vision of the latter. Here was a manifestation seen by over three million of people surpassing every thing spiritualism has ever produced. Moses stretched his hand over the sea, and God sent a strong east wind to blow all the night, dividing the water, and opening up a passage through the sea twelve miles in length from shore to shore, through which the Israelites the next day passed dry shod between walls of water eighty-four feet in height. When they reached the distant shore, Moses again stretched his rod over the sea, the waters swept together, and the serried hosts of Egypt went down to rise no more. When did modern spiritualism ever open a sea twelve miles wide and eighty-four feet deep, and cause a fleeing army to safely pass between standing walls of water to the distant shore?

Second. *The miracles of the New Testament.* 1. When did spiritualism open the eyes of the blind, unstop the ears of the deaf, or loose the tongue of the dumb, as did Jesus while on earth? (Matt. ix, 27-30; vii, 32-35.) 2. What modern mediums have ever fed "five thousand men, besides women and children," on "five barley loaves and two small fishes," and filled twelve baskets with the fragments? (Matt. xiv, 15-21.) 3. Or stopped a funeral procession composed of "much people of the city," and raised the dead to life? (Luke vii, 12-15.) 4. Or in the midst of a congregation of

friends and foes called forth from the grave a man who had been four days dead? (John xi, 11-44.) 5. Or walked by night on the bosom of a storm-rocked sea to meet his companions who were far out from land in a ship made unmanageable by the winds and waves, and, taking by the hand one of his companions who had plunged into the flood to meet him, led him in safety to the ship? (Matt. xiv, 22-32.) 6. Or, when the waters of the sea were beaten into foam by the rushing tempest, calmed their angry voices to gentle whispers by saying, "Peace; be still?" (Mark iv, 36-39.) 7. What modern medium ever died, by his own power raised his dead body from the grave, associated with his former companions, eating and drinking with them for forty days, and then, before their open eyes, with the commission dropping from his lips to "preach the Gospel" to all the world, grandly rose above the clouds into the heavens, where he said he would prepare a place for them? (Acts i, 8-11.) And yet, with all this evidence of the overwhelming superiority of the miracles of Jesus, the pretended spirits say, in the *Banner of Light*, December 30, 1865: "The works that Jesus did were in every way inferior to the works that are being done in your midst to-day."

SPEECH X.

GENTLEMEN MODERATORS, LADIES, AND GENTLEMEN :

The gentleman says the Bible has its mediums, clairvoyants, and trances ; its good and bad, truthful and lying, spirits ; and so has spiritualism ; hence, they agree. Suppose I were to admit this, would it follow that there was no conflict between spiritualism and the Bible ? They might agree in a dozen instances, and yet conflict in a hundred others. Why does he not take up the instances I have adduced, and show that they are not instances of conflict ; but that, on the contrary, I have misrepresented either the teachings of the Bible or the teachings of spiritualism ? He is aware that I have done neither, hence his failure to make even the attempt to show that the Bible and spiritualism are not in conflict in the cases to which I have referred. I deny that the Bible recognizes any person as a medium for departed human spirits, and demand proof. As to clairvoyants, I deny that there is a solitary instance of mesmeric clairvoyance recorded in the Bible. The trances, visions, and dreams of the Bible, are never represented as produced by mesmerism or departed human spirits ; but are represented as produced by the Spirit of God. Acts ii, 16-18 : " But this is that which was spoken

by the prophet Jbel ; and 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 handmaidens I will pour out in those days of my Spirit ; and they shall prophesy." Here we learn that the visions and dreams that persons had in the days of the apostles, instead of being due to the influence of mesmerism or departed human spirits, were produced by the pouring out of the Holy Ghost, or Spirit of God. The trance in which Peter was taught that he must go and preach to the Gentiles, is attributed not to human spirits, or mesmerism, but to the Spirit of the Lord. Acts x, 14-19; xi, 8-12. The trance in which Balaam blessed Israel, when seeking to curse it, was produced by the Spirit of God coming upon him. Num. xxiv, 1-4: "And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the Spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open." The bad and lying spirits mentioned in the Bible are not men-

tioned as belonging to it, but as opposed to its spirit and design. The bad and lying spirits of modern spiritualism, whatever they may be, are as much parts of spiritualism, and in harmony with its spirit and design, as any good and truthful spirits are. My friend's argument is based on the following unproved assumptions: 1. That the trances spoken of in the Bible were produced by mesmerism. 2. That the visions, dreams, and supernatural knowledge, said in the Bible to have characterized certain parties, were the results of mesmeric clairvoyance. 3. That the trances and visions of the Bible are identical with the trances and visions of modern spiritualism. 4. That the trances, visions, or phenomena of either spiritualism or the Bible, were, in a single instance, produced by departed human spirits. Every principle of sound reasoning demands that an argument, based on four unproved assumptions, should be rejected. Besides, we have seen that even if we were to admit the argument, it does not set aside the instances of conflict which I have brought forward. Having, as I think, effectually met and set aside the gentleman's argument, I shall enter upon my review.

I. THE BIBLE DOES NOT TEACH THAT DEPARTED HUMAN SPIRITS RETURN AND COMMUNICATE WITH THE LIVING. HENCE, SPIRITUALISM, IN STRIVING TO MAKE IT TEACH THIS DOCTRINE, ADOPTS A SYSTEM OF INTERPRETATION IN CONFLICT, WITH THE SPIRIT AND DESIGN OF THE BIBLE.

1. *Those passages supposed to teach the communication of departed spirits through seeing mediums.*

(1.) *Saul and the woman of Endor.* (1 Sam. xxviii, 7-25.) We have seen that the Bible abounds with figurative as well as literal forms of expression, and that we are to determine when a passage is to be taken in a literal or figurative sense. 1. By the context or general scope. 2. By the nature of the subject, and, 3. By parallel passages; all of which, in the case before us, combine to show that the terms relied on by our opponents to prove the literal appearance of Samuel, are used, not in a literal, but in a figurative sense.

First. The phrase, "bring up." Neither Saul or the woman use this phrase in a literal sense. 1. As we have seen, the Samuel whom the woman saw, and who talked with Saul, and the familiar spirit, were one and the same; and that she had this Samuel, or familiar spirit, with her all the time. She could not, therefore, bring him up when he was already with her. 2. The Scriptures say that "the spirit of man goeth upward." (Eccl. iii, 21.) Had they referred to the spirit of Samuel, they would have used the phrase, bring down, instead of the phrase, "bring up." 3. The phrase, "bring up," like the phrase, "bring out," is frequently used in the sense of represent. Hence, Saul, in saying, "Bring me up Samuel" by the familiar spirit, may have meant, "represent me Samuel," by the familiar spirit.

Second. The term "form." When the woman

said she saw "gods ascending out of the earth," Saul said, "What form is he of." 1. Had he been looking for the person of Samuel, he would have inquired as to person and not as to form. 2. We have seen that the word form is often used to signify likeness; hence, Saul seems to have been looking, not for the person, but likeness of Samuel.

Third. The word "mantle." 1. If the mantle was there, in reality, the body, which wore it, was there in reality, which spiritualism says was impossible. 2. If the mantle was there only in appearance, Samuel was there only in appearance.

Fourth. The phrase, "Gods ascending out of the earth." 1. It is said that she saw gods ascending out of the earth as plainly as it is said she "saw Samuel," or that "Samuel said to Saul." If the one is literal, so is the other. 2. Nothing is said of any Samuel but the one that came up out of the earth; hence, it was the real Samuel that died and was put into the earth, or some other Samuel. 3. If it was the real Samuel that died and was put into the earth, it follows either that the body, or real physical Samuel, was there without the spirit, which spiritualism denies, or that the spirit was part of, died and was put into the earth with, the body, which spiritualism also denies. 4. If it was not the real Samuel that died and was put into the earth, it must have been only the form or appearance of Samuel, as represented by the familiar spirit.

Fifth. If it was an abomination for persons to

consult with familiar spirits, it was an abomination for spirits to allow themselves to be consulted, either as familiar spirits, or through their agency. If then Samuel appeared either as a familiar spirit, or through the agency of one, he was an abomination to God, which is in conflict with the character of Samuel as given in the Bible.

Sixth. If God had allowed the woman to produce his favored priest and prophet Samuel through the agency of a familiar spirit, after denouncing the practice of consulting such spirits as an abomination, and commanding that all who did so should be put to death, he would have been in the highest degree inconsistent with himself, which is in conflict with the character claimed by him in the Bible.

Seventh. If Samuel had appeared in person to the woman and Saul, David, who was hiding from Saul at the time, and by means of his spies keeping posted in all his movements, would have known it; yet his language twenty-two years afterward, in regard to his own child, shows that he knew nothing about the return of departed spirits. (2 Sam. xii, 23.)

Eighth. The Samuel who appeared, said: "Why hast thou disquieted me to bring me up?" Hence, he could not have been the real Samuel who was righteous, for the Scriptures say the righteous dead are at rest, hence, not subjected to be disquieted. (Rev. xiv, 13.)

Ninth. This case was out of the ordinary course

of divination. God took the matter into his own hand and caused the familiar spirit to appear to the woman in the form of Samuel, contrary to her own expectation, although she had previously pretended to Saul that she would cause him to do so.

Even if the account would admit of a literal construction, the resurrection of a dead body from the grave once in four thousand years would no more prove the common visitation of the earth by spirits without their bodies in modern times, as unlike it as day is from night, than would the passage of an army, dry shod, through the Red Sea once in the same length of time prove the common passage in modern times of men from the earth to the planet Jupiter in balloons.

(2.) *The repeated appearances of the God of the Old Testament to men in the flesh.* 1. We have seen that the term man is applied to God in a figurative sense, like the terms "Sun and Shield," "Fountain of Living Waters," "Fire," and "Light." 2. That the Bible says "God is not man;" and, 3. That he "made man in his own image."

(3.) *The language of Eliphaz to Job* (ch. iv, 15-17) contains no indication that the spirit referred to was the spirit of a dead man.

(4.) *The appearance of Moses and Elias* (Matt. xvii, 1-5) to honor Christ, who was the fulfillment of the law and prophecy, respectively represented by them, contains not a single element of modern spiritualistic phenomena. Besides, 1. They made

no communication to Peter, James, and John. 2. The apostles never once mention their reappearance or the appearance of any other spirits. 3. It is the only circumstance of the kind on record; hence, is no proof of the common occurrence in modern times of phenomena and manifestations as different from it as is darkness from light.

(5.) *The appearance of angels to men in the flesh.*

1. They are called men, not as descriptive of their nature, but of the form in which they appeared to men; just as they are called "horses and chariots," and "flames of fire." 2. The Scriptures distinguish between human beings and angels in Judg. xiii, 6; Psa. viii, 3-8; Heb. ii, 5-7; ii, 16; Matt. xxii, 30; Luke xx, 34-36; xii, 8, 9. 3. As to the angel seen by John (Rev. xix, 10; xxii, 8, 9), we have seen, [1.] That the terms employed do not prove him to have been a human spirit. [2.] The place in which he saw him was heaven and not earth. [3.] The passage is so highly figurative that a literal construction would violate every principle of interpretation. [4.] That the term angel is never once applied to a departed human spirit.

(6.) *The lying spirit spoken of in 1 Ki. xxii, 22, 23.* We have shown that the passage is not the language of literal narrative, but a parabolical representation of God's overruling the spirit of flattery and deception that characterized Ahab's prophets to the punishment of Ahab himself. 1. From the context. 2. From the construction of the passage. 3. From a similar mode of speech in Isaiah

vi, 1-9. 4. From similar parabolical language in Jotham's address to the men of Shechem. (Judg. ix, 7-15.)

(7.) "*The man Gabriel.*" (Dan. ix, 21.) 1. Daniel, in the context, explains that he was a man only in appearance. (Dan. viii, 15-17.) 2. The word *ish* does not necessarily mean a man. 3. He is called "the angel of the Lord," in Luke i, 11, 19, 26, a phrase never once applied to a human spirit.

(8.) "*The Spirit of the holy gods.*" (Dan. v, 11, 12.) 1. The heathen queen who uttered this language did not mean that all the gods whom she recognized as holy consisted of but one spirit, or had but one human spirit at their command. 2. Her language shows that she simply meant that Daniel's own spirit was a spirit of wisdom, "like the wisdom of the holy gods." 3. Daniel attributes his knowledge not to departed spirits, but to God. (Dan. ii, 23.)

(9.) *The saint whom Daniel heard speak to another saint.* (Dan. viii, 13.) 1. The word rendered saint and its corresponding word in the Greek do not necessarily signify a human spirit, but are frequently rendered by our English word holy, and are applied to whatever is employed in the divine service. 2. They are applied to the temple and the mount on which the temple was built. The Greek word is also applied to the angels of God, to which the word in the passage may have reference. 3. This book, like the book of Revelations, is highly figurative; and as John heard voices from heaven, so the voice

of the saint heard by Daniel may have been from heaven also.

2. *Passages supposed to teach the communication of departed spirits through writing mediums.*

(1.) *The writing of Elijah to Jehoram.* (2 Chron. xxi, 12-14.) 1. The text does not say when this writing was made, but the margin, which, according to learned men, is as authoritative as the text, says it was written before Elijah's translation. 2. This writing could come to Jehoram after, and yet be written before, Elijah's translation, just as the writings of a prophet of Judah could come to Josias, and of Isaiah to Cyrus concerning their conduct, long after these prophets died, and yet be written before their death.

(2.) *The handwriting on the wall of Belshazzar's palace.* (Dan. v, 5, 24.) 1. The apostle says that Balaam's "ass spake with man's voice," when he means that he spake with a voice like man's voice. (2 Pet. ii, 16.) 2. It is said of Nebuchadnezzar, "Let a beast's heart be given him," when the meaning is, "let his heart [appetites or passions] be like a beast's heart." (Dan. iv, 16.) 3. So in this passage it is said, "There came forth fingers of a man's hand," when the meaning is, "There came forth fingers like the fingers of a man's hand." 4. There is no more evidence that the fingers were those of a departed human spirit than that God used Daniel's fingers to do the writing, causing the rest of his body to be invisible.

3. *Passages supposed to refer to touching mediums*

(1.) *The angel touching Elijah.* (1 Kings xix, 5.) The passage affords not the least intimation that this angel was a human spirit.

(2.) *The Spirit lifting Ezekiel.* (Ezek. iii, 12 ; viii, 3.) That the Spirit and hand referred to belonged to a human being is contradicted by the sacred writer himself, who says that they were the hand and Spirit of God. (Ezek. iii, 14 ; viii, 1.)

4. *Supposed allusion to speaking mediums.*

(1.) *Speaking with tongues on the day of Pentecost.* (Acts ii, 4-11.) [1.] The disciples were filled, not with departed spirits, but with the Holy Ghost. [2.] Spoke with tongues, not as departed spirits, but as *the Spirit* gave them utterance. [3.] This was the spirit, not of man, but God. (Acts v, 3, 4.)

(2.) *Speaking with tongues referred to in 1 Cor. xii, 28-31.* [1.] The gifts here spoken of were conferred, not by many, but by *the same Spirit*. (V. 4, 9, 11.) [2.] This was the Spirit, not of man, but of God. (V. 3.) [3.] The gifts of tongues and supernatural knowledge were to cease. (1 Cor. xiii, 8.)

5. *Supposed allusion to the development of mediums.* (Acts viii, 17 ; xiii, 2-4 ; xix, 6.) (1.) "The laying on of hands" was an external sign of consecration to God ; but no hint is given that it was the means of imparting the Holy Ghost, or developing any power within the parties themselves. (2.) Stephen was filled with the Spirit of God before hands were laid upon him. (Acts vi, 1-8.) (3.)

They were not mediums for departed spirits, but the servants of the Spirit of God.

II. THE BIBLE TEACHES THAT DEPARTED HUMAN SPIRITS DO NOT RETURN TO COMMUNICATE WITH THE LIVING.

1. *The condition of the righteous dead.* (1.) They are represented as gathered to their people in heaven. (2.) To be with Christ, who is to remain in heaven until the restitution of the world to God by the preaching of the Gospel, and of the dead to life by the resurrection. Hence, they can not be on the earth communicating with men in the flesh. (3.) It is objected that Jesus after his ascension appeared to Saul of Tarsus. (Acts ix, 17; xxii, 14, 17, 18. 1 Cor. xv, 18.) But as he appeared to Stephen, and still remained in heaven, so he doubtlessly appeared to Saul. (Acts vii, 55, 56.)

2. *The condition of the wicked dead.* (1.) We have seen that the wicked dead are in prison outside of this world; hence, can not be in it communicating with mortals. (1 Pet. iii, 19-21; Psa. ix, 17.) (2.) That the wicked angels were cast down to *ταρταρώσας* (*tartarosas*), or the earth. (2 Pet. ii, 4; Rev. xii, 7-9, 12; 1 Pet. v, 8; Eph. ii, 2.) Hence, if there are any spirits outside of fleshly bodies tipping tables, breaking crockery-ware, and playing other pranks, they are not human spirits, but devils.

3. *The direct teachings of the Bible.*

(1.) *Job's language concerning himself.* (Job xii, 8-10; x, 20, 21; xvi, 22.) [1.] He teaches that

if he died under the false charges of his accusers, he would have no opportunity to vindicate himself, which he would have had if departed spirits return and communicate with the living. [2.] That when a man goes into *sheol*, or the place of departed spirits, he should return no more to his house, or be recognized by the people of his place. (Job vii, 7-10.) [3.] That which his persecutors were troubling, and which wished to take comfort a little, and was to go whence it should not return, was not the body, which they were not troubling, but the spirit. (Job x, 20-22.) [4.] He expected to be buried in the land he was then in, but was to go to another land, which, from his ignorance of it, he calls a land of darkness, etc., showing that he referred to his spirit and not his body.

(2.) *David's language concerning himself.* (Psa. xxxix, 13.) [1.] He says that he would go hence (from this place), and be no more. [2.] He did not mean that he would cease to exist, for he elsewhere says he would be received into glory, which we have seen means heaven. (Psa. lxxiii, 24, 25 ; 1 Tim. iii, 16 ; and Heb. ix, 24.) [3.] The *I* that was to go hence and be no more, is represented in verse 4 as capable of knowledge, hence can not refer to the body. [4.] He means, then, that he will go from, and be no more in, this world, which he would not have said had he understood that departed human spirits return and communicate with the living.

(3.) *David's language concerning his child.* (2 Sam. xii, 22, 23.) [1.] When David says, "Can I

bring him back? I shall go to him, but he shall not return to me," he can not refer to the body of his child, for it was still with him, hence has reference to the spirit. [2.] He teaches that the spirit which had gone should not return. But spiritualism contradicts him and says it will return.

(4.) *Abraham's reply to the rich man.* (Luke xvi, 19-31.) Our Lord in this passage illustrates, [1.] That the righteous and wicked dead have no access to each other. [2.] That the wicked dead can not return to communicate with their friends, nor can the righteous dead come for them. [3.] That the Scriptures contain all that we need to know concerning the departed or the spirit world.

3. *The silence of the Scriptures as to the condition of departed spirits.* Moses and Elias, when they appeared, the widow's son and Lazarus, after their resurrection, gave no new information as to the condition of the dead. Christ, after his resurrection, added nothing to what he had said before; and Paul, after returning from "the third heaven," merely says that he "heard words which it was not lawful for a man to utter." Why this apparently studied silence, unless to indicate that God had revealed all that he wished us to know concerning the state of the dead?

III. THE BIBLE FORBIDS MEN FROM SEEKING TO HOLD INTERCOURSE WITH THE DEAD.

We have seen, 1. That the practice is condemned in Levit. xix, 31; xx, 6, 27; Deut. xviii,

10-12; Isa. viii, 19, 20. 2. That Babylon was punished for it. (Isa. xlix, 9-12.) 3. That it is classed with adultery and other crimes. (Micah iii, 5; Gal. v, 19-21; Rev. ix, 21; xxi, 8.) 4. That the Bible does not condemn the practice of holding intercourse with the dead, thereby recognizing that such intercourse was held, but the practice of *seeking* to hold such intercourse. Because, (1.) It was seeking to do what was impossible; hence, vain. (2.) Rejecting God as the only authentic source of a knowledge of the future; hence, blasphemous and rebellious. 5. That as the Bible, in the use of the word *gods*, which was descriptive of supposed deities, does not thereby recognize the existence of any such deities; neither does it in the use of the words "familiar spirits" and other terms descriptive of those supposed to possess power to call up the dead, thereby recognize their possession of any such power. 6. That as it denies the existence of any such supposed deities as the word *gods* describes, by saying that "the Lord he is God, and there is none besides him," so it denies the possession of any such supposed power to call up the dead, as the words "familiar spirits" and the corresponding terms describe, by teaching that the dead do not return to the earth. 7. That the Bible teaches that when men thought they were sacrificing to, and consulting with, the dead, they were, in reality, sacrificing to, and having fellowship with, devils. (Psa. cvi, 28; Deut. xxxii, 17; 1 Cor. x, 19, 20.) 8. That the priests ministered not in the

name of departed spirits, but of God. 9. That God spake to men not by departed spirits, but by prophets while in the flesh, and by his Son. 10. That not departed spirits but "the Lord spake unto Moses" and the prophets. 11. That those who professed to receive power to prophesy from and to see the dead, "prophesied out of their own hearts, followed their own spirits, and saw nothing." (Ezek. xiii, 3, 6.) 12. That the Bible recognizes no revelation from the spirit world but what God makes himself, not by departed spirits, but by his own Spirit. (2. Pet. i, 21.)

IV. MISCELLANEOUS CLAIMS PUT FORTH BY SPIRITUALISM.

1. It is claimed by Mr. Fishback and spiritualists generally that the Bible and spiritualism agree, in that each has its good and evil spirits, its good and bad men, its true and false teachings, its bright and dark side. (1.) The evil spirits and men mentioned in the Bible do not belong to the Bible; are not the authors and propagators of its doctrines; do not sympathize with its spirit and design; do not desire its success, and are not approved, but are condemned by it. But evil spirits (according to spiritualistic teaching) and wicked men do belong to spiritualism, are as much the authors and propagators of the system as any others; sympathize with its spirit and design; desire its success, and are as much approved by it as any others. (2.) The wicked characters and false teachings mentioned

in the Bible are condemned and set forth as examples for us to shun. The wicked characters and false teachings of spiritualism are not condemned and set forth for us to shun, but are as much parts of spiritualism as any others. (3.) The Bible condemns wickedness and wicked men. Spiritualism does not, but says "sin does not exist," "vice is as good as virtue, and all are in the inevitable rulings of God."

2. It is claimed that Saul was a medium, and, in a trance state, under the immediate inspiration of the Spirit of God, lay down naked all day and night before Samuel, and, in so doing, acted as indecently as many of the mediums of modern times. (1.) The Spirit of God was upon Saul as it is at times upon all men, to "reprove them of sin, of righteousness, and of judgment." Like many other men, he yielded for a time and joined in religious worship. (2.) One of the meanings of the word prophesy is "to utter religious sentiments." We have no evidence that it is here used in any other sense. (3.) The word *lay*, in the text, is rendered *fell* in the margin. He may have been overpowered with his religious emotions and fallen into a cataleptic state or trance, as many have done since; or he may have been exhausted by his journey and lain down and slept all day and night. (4.) The word rendered *naked* is often used, as we have seen, in the sense of being thinly clothed, and may signify no more than the laying aside of his royal or outer attire. The passage, when rightly interpreted,

implies no impropriety in Saul's conduct at that time.

3. It is claimed that Wesley, Clarke, and others, believed in spirit intercourse. But as they wrote no part of the Bible, their opinions have no more to do with the question than President Grant's last message. Whatever they may have believed as to the occasional visitation of departed spirits to dying saints or to persons on the earth under peculiar circumstances, any one at all conversant with their works knows that they never, in the most remote sense, indorsed the phenomena and teachings of modern spiritualism.

V. SPIRITUALISM IS IN CONFLICT WITH THE BIBLE, IN THAT IT REJECTS THE GOD OF THE BIBLE.

1, *It denies the existence of God.* (1.) The *Present Age* says: "There is no such God in existence as Moses describes." (2.) Mr. Jamieson says: "Every man makes his own God in his own image. God never made any body." (3.) Mr. Denton, speaking of Elohim, or Jehovah, says: "In short, he never did any thing, for he is not." These men are leaders in spiritualism, and ought to know what it teaches.

2. *Spiritualism teaches that man is God.* (1.) The *Educator*, professing to be a revelation from many of the most exalted spirits, says: "God is man and man is God. The being called God exists organically in the being called man." (2.) Prom-

inent spiritualists, as quoted by Dr. Patterson, say : "God attains to self-consciousness only in the human soul. The soul of man is the highest intelligence in the universe." (3.) The Bible, on the contrary, says : "God is not man" (Num. xxiii, 19), and that "his thoughts and ways are as much higher than man's thoughts and ways as the heavens are higher than the earth." (Isa. lv, 8, 9.)

3. *It denies the personality of God.* (1.) Dr. Randolph, who was for many years a prominent spiritualist lecturer and medium, says : "God, nature, love, panthea, rarefied gas, sublimated oxygen, and ether, are by this lexicon [spiritualism] convertible terms and essences." (2.) The "Healing of the Nations," said to be indited by spirits, teaches that "all are fractional parts" of God. (3.) A spirit, reported in the *Banner of Light*, July 23, 1864, teaches that God has as much need of us as we have of him. (4.) Mr. Tiffany admits that spiritualism, as to its faith in God, is "nothing but an incoherent and indefinite pantheism." (5.) The Bible, in sublime contrast, teaches that God is separate and distinct from all things else.

4. *It denies the unity of God.* (1.) A spirit, reported in the *Banner of Light*, February 3, 1866, says "there are as many gods as there are minds needing gods," and that "it is vain to think that all can bow down to, and truly serve one God." (2.) The Bible says : "The Lord he is God, and there is none else;" and commands all to bow down to and serve him.

VI. SPIRITUALISM REPUDIATES THE BIBLE AS THE WORD OF GOD.

1. Dr. Weisse read a lengthy paper before the "Investigating Class of New York," to prove that the Bible is a transcript of heathen fables, and said: "The mediums and spirits do not contradict me." 2. Dr. Hare, who claims to be indorsed by the very highest spirits, rejects both the Old and New Testament. 3. Mr. Fishback, who claims to correctly represent spiritualism, in this debate, says: "The Bible is not the word of God; the word of God is truth, and truth is God." 4. The Bible, on the contrary, claims to be the word of God. (2 Tim. iii, 15-17.) Compare John x, 34-36, with Psal. lxxxii, 6.

VII. SPIRITUALISM REJECTS THE CHRIST OF THE BIBLE.

1. *The Person of Christ.* (1.) It teaches that he is no more the Christ than any other just man, thereby contradicting both the evangelist and Christ himself. (John xx, 31; iii, 16.) (2.) That the crucifixion of Christ is nothing more than the crucifixion of the spirit, that all have to contend with before becoming perfect and righteous; thus denying the Bible account of the crucifixion of the body of Christ, and the righteousness and perfection of his nature and life from his birth. (3.) That "the miraculous conception of Christ is a fabulous tale," thus contradicting the statements of the evangelist in Luke i, 26-36.

2. *The offices of Christ.*

(1.) *The office of Savior.* [1.] Spiritualism teaches that "man is his own Savior;" while the Bible teaches that "the Father sent the Son to be the Savior of the world." (1 John iv, 14.) And says: "Neither is there salvation, in any other." (Acts iv, 12.) [2.] Spiritualism teaches that man has "in him an incarnation of deity," and, hence, is in no way separated from him. The Bible teaches that man is separated from God, and can come to him only through Christ. (John xiv, 6. Heb. vii, 25.) [3.] Spiritualism says that "man is not saved by the death of Christ;" while the Bible teaches that he is. (John iii, 14-17; viii, 28: xii, 32. Rom. v, 8; 1 Pet. iii, xviii.) [4.] Spiritualism denies divine forgiveness of sin, while the Bible teaches that we can obtain forgiveness only in the blood of Christ. (Eph. i, 7.)

(2.) *The office of Judge.* [1.] Spiritualism teaches that "man is his own judge; in his own scales weighed." [2.] That "he is accountable to God solely by being accountable to himself." [3.] The Bible, on the contrary, teaches that Christ is "the judge of quick and dead," and that we "must all stand before the judgment-seat of Christ." (2 Tim. iv, 1; 2. Cor. v, 10.)

(3.) *Spiritualism teaches that Christ is no more worthy of worship than inanimate objects.* The spirit of Deacon John Norton says that Christ "is worthy to be worshiped because of his goodness;" that it is right to "worship goodness wherever we

find it;" and that, for this reason, "man may well worship the tiny flower." The Bible teaches that Christ is worthy to be worshiped, because he is God, and that it is wrong to worship any object but God." (Phil. ii, 5-11; Heb. i, 2-8; John i, 1-3, 14; Col. i, 13-18; Matt. iv, 10; Rev. xxii, 8, 9.)

(4.) *Spiritualism teaches that there is no more intrinsic power in the name of Christ than in any thing else.* Mr. Tiffany says that Christ "inspired his disciples with the belief that by using his name they could command his power in healing the sick," etc.; but that "confidence in any other charm would have answered the purpose equally as well." According, then, to spiritualism, as expressed by this prominent exponent, [1.] Christ gave his disciples no new power, but simply developed a power they had within themselves. [2.] The name of a murderer, a thief, libertine, or prostitute, if the disciples could have been inspired with confidence in it, would have answered the purpose equally as well. The Bible, in sublime contrast, teaches, 1. That Christ possessed "all power in heaven and earth;" and, instead of developing a power the disciples had within themselves, he "gave them power" to heal the sick. (Matt. xxviii, 18; x, 1; Luke x, 19.) 2. That the disciples denied performing any of their works by their own power. (Acts iii, 12, 16.) 3. That Christ's name is exalted above every other name. (Eph. i, 20-23; Phil. ii, 9-11; Heb. i, 1-6.)

VIII. MODERN SPIRITUALISM DENIES THE LITERAL RESURRECTION OF CHRIST.

1. *The teachings of spiritualism.* (1.) "Man's body mingles with the common mass of earth never to be reclaimed." (2.) The resurrection of Christ, like that of every other man, took place at his death, and consisted in the rising of his spirit out of his dead body. (3.) That his body never rose again.

2. *The teachings of the Bible.* (1.) It distinguishes between his death and resurrection, teaching that he died and rose the third day after. (1 Cor. xv, 3, 4.) (2.) That that which died rose again. (1 Cor. xv, 3, 4.) (3.) That his enemies set a guard over the sepulcher, to prevent the disciples from stealing his body, and that after his resurrection they circulated the report that he was stolen away while the guards slept. (Matt. xxvii, 62, 63; xxviii, 11-15.) (4.) That when the woman went to embalm the body, they could not find it, and that the reason given by the angels for their not finding it was, that he was risen. (Luke xxiv, 1-6.) (5.) Peter teaches that the promise of God to David to raise Christ to sit upon his throne referred to the resurrection of his body. (Acts ii, 30-32.)

IX. SPIRITUALISM DENIES THE SECOND LITERAL COMING OF CHRIST.

We have seen that the alleged spirits teach that "spiritualism is that second coming of Christ."

The Bible on the contrary teaches, 1. That he ascended literally and personally to heaven, and

"will come again in like manner." (Luke xxiv, 50, 51; Acts i, 9-11.) 2. That he is to come not in or by a representative, but to come *himself*. (1 Thess. iv, 16.) 3. That he was to come not during, but after, the tribulation of the Jews and Jerusalem, which was to consist in the scattering of the Jews among all nations, and the treading down of Jerusalem by the Gentiles. (Matt. xxiv, 29, 30; Luke xxi, 24-27.) As this tribulation still exists, it follows that he has not yet come. 4. That during this tribulation false Christs should arise, and says, "Wherefore, when they shall say unto you, . . . Behold, he is in the secret chambers, believe it not." (Matt. xxiv, 26.) When, therefore, spiritualists say, "Behold, Christ is in the secret chambers," or dark circles, closed cabinets, and mystic seances of spiritualism, we have the warrant of Christ's command to believe them not.

X. THE TEACHINGS OF MODERN SPIRITUALISM CONFLICT WITH THE TEACHINGS OF THE BIBLE ON THE MARRIAGE QUESTION.

1. *The teachings of the Bible.* The Bible teaches, (1.) That the marriage relation was instituted at the creation of man. (Gen. ii, 24.) (2.) That the relation is indissoluble except in cases of adultery. (Matt. xix, 9.) (3.) It condemns adultery and fornication as violations of the marriage relation. (1 Cor. vi, 9; 2 Cor. xii, 21; Gal. v, 19)

2. *The teachings of modern spiritualism.*

(1.) *Spiritualism teaches that marriage laws and*

rites are of no binding force except there is what it calls affinity or soul-union. [1.] We have seen that

Mr. Jamieson admits that no one has discovered a rule "by which man or woman can determine, with mathematical certainty, what one among a hundred thousand million is the soul's true mate."

Hence, according to spiritualism, parties can not really know when they are truly married, while the Bible takes it for granted that people may know when they are married as they know any other fact.

[2.] The slightest differences may be construed into evidences that parties are not soul-mated and lead to separation. Hence, there is not the inducement to bear with each other's imperfections that there would be if they realized that they were united for life.

[3.] It affords opportunity and inducement to licentiousness. When a married man or woman allows self to become fascinated by the charms of another party, the very fascination will be construed into an evidence that the married partner is not soul-genial, and will lead to a breaking of the former union and the formation of a new alliance with the fascinating party; and this may be repeated by the same person a hundred times.

[4.] The pure and chaste, who esteem the marriage relation sacred, would become the victims of desertion, and be left in many instances unprotected by their lustful companions.

[5.] It would and does lead to the formation of brothels for the accommodation of affinity hunters, thereby affording opportunities for the most unbridled licentiousness. [6.] If infinite wis-

dom had made the spiritualistic theory of affinity the test of real marriage, he would have impressed on each mind a law by which it could correctly determine when it had met with its true soul-mate. [7.] The Bible says nothing of marriage based on affinity, but takes it for granted that when a man and woman have chosen each other for husband and wife, and have obtained the proper legal sanctions, they are truly married, and can be divorced only for infidelity to the marriage relation. [8.] It exposes the weaker minded women and young girls, while in the circle, to become the victims of lustful libertines possessing strong psychological influence. [9.] "Mrs. Spence said that spirits compelled her to leave a husband with whom she was living very happily, and that almost all mediums had like commands." Dr. Hatch says he knows of sixty similar cases. Messrs. Harris and Whitney, and Dr. Potter, testify that the result of their observation and investigations confirm this tendency of spiritualistic teaching.

(2.) *Spiritualism repudiates the marriage relation.*

We have seen that, [1.] Prominent expounders of spiritualism, some of them celebrated mediums, through whom popular works have been indited, and some of the alleged spirits themselves, demand an abolition of the marriage laws and relation. [2.] That two prominent women, each in a spiritualist convention, claimed that a woman had a right to have children by any man or as many men as she wished. [3.] That, according to Dr. Child's book,

which the *Banner of Light* says was "born of spiritualism," any desire, no matter how lustful or lecherous, is "pure and holy," and the "God-given religion of the soul." [4.] That, according to the *Religio-Philosophical Journal*, "In licentiousness we find the outcropping of the God element in man." Hence, the more of licentiousness, the more of the God element there is in him. [5.] "At the National Convention of Spiritualists in Chicago, the only plan of a national organization approved by its committee, specially provided that "no charge should ever be entertained against any member, and that any person, without regard to moral character, might become a member." [6.] The National Convention of Spiritualists at Philadelphia, through its committee, refused to even read a proposition to disfellowship known libertines, but formed a permanent national organization with annual delegated conventions, from which the lowest and most beastly licentiousness shall not exclude any one. [7.] Of the National Association of Spiritualists, Mrs. Victoria C. Woodhull, the celebrated champion of Free-loveism, is the honored President. Thus, we see that spiritualism repudiates the divine appointment and sacredness of the marriage relation taught in the Bible, and substitutes what it calls affinity or soul-union, which is, in reality, nothing but a religion of lustful desire, and which, it claims, is the "pure, holy, and God-given religion of the soul."

My friend has taken the pains to write and then

read to us a long tirade against the Churches, charging the ministry with licentiousness, and claiming that there lies within the Churches much corruption; to all of which I reply, 1. We are not debating the corruption or non-corruption of the Churches; hence, the alleged corruption of the Churches does not prove that spiritualism is not in conflict with the Bible. 2. In the gentleman's charges against the Churches, we have nothing but his own assertions. In my charges against spiritualism I gave facts and quotations from books and periodicals published by spiritualists themselves. 3. Whatever may be the hidden practices of some individual members of the Church, her teachings are all on the side of morality, and against immorality. No man or woman can stay within the Church and publicly teach or practice immorality. But, as I have shown you, many of the teachings of spiritualism are themselves licentious and corrupting. 4. Whenever immorality can be clearly proved against members of the Church, they are tried and expelled. But, whoever heard of a person being tried and expelled from spiritualist circles for any crime? 5. How long could a woman retain her position in the Church who would publicly declare that she had a right to have children by any man, or as many men as she might choose?

I now turn from the conflict between the teachings of modern spiritualism and the teachings of the Bible to review the difference between spiritualistic and Bible phenomena.

I. IN BIBLE PHENOMENA WE SEE THE CONNECTION BETWEEN THE AGENT, THE PHENOMENA, AND THE TRUTH ATTESTED. IN SPIRITUALISTIC PHENOMENA WE DO NOT.

1. *The works of Christ contrasted with the phenomena of spiritualism.* (1.) In spiritualism we see the phenomena and know that they are performed ; but we do not see the agent, and can not know who or what produces them. We are told by mediums that they are produced by certain spirits ; we may believe, but can not know by ocular demonstration. The fact, then, of the phenomena is a matter of knowledge, while the fact as to the agent is a matter of faith. The people not only saw the works of Christ, but saw him perform them ; hence, knew him to be the agent. The fact as to the agent, then, was as much a matter of knowledge as the fact of the works themselves. (2.) The parties who profess to see spirits, and on whose testimony we have to depend, are, at the time, in a state of trance or abnormal consciousness, which would cause their testimony as to matters of fact to be rejected by any court in the world. But the multitudes who saw the works of Christ were in their natural and usual state of consciousness, and thereby qualified to be competent witnesses, as to matters of fact, before any tribunal. (3.) Those who profess to see spirits do not see them as they see other objects. They never saw spirits until they became mediums, and knew nothing, of course, of what spirits were like. Hence, if they saw any thing at all, they could not, by any

law of comparison or vision with which they were acquainted, know them to be spirits. But the parties who saw Christ saw him just as they saw any thing else, and knew him to be Christ by the same law of comparison and vision by which they knew any one else. (4) Christ did not profess to be a medium for departed spirits who did the works through him, but professed to perform his miracles by a power which he had within himself, and which he was able to impart to others. (Matt. xxviii, 18.) It will be seen that the evidence by which the gentleman seeks to support the spiritual origin of these phenomena is essentially different from that which proved Christ to be the author of the works he claimed to perform. It will also be seen that Christ and modern mediums claimed to derive their power from entirely different sources. They pretend to derive their power from departed human spirits, while he claimed to possess the power within himself as a gift from God, his Father. (John iii, 35 ; xvii, 1, 2.)

2. *In the works wrought by Christ the people were allowed the use of all their senses.* (1.) In Christ's works there were no dark circles, hiding away in cabinets, or test conditions that rendered a thorough investigation impossible. (2.) Mediums do not go into Christian Churches on the Sabbath and produce phenomena, in a congregation of unbelievers, as Christ did in the Jewish synagogue. (3.) They do nothing like feeding "five thousand men, besides women and children," on five barley loaves

and two small fishes, and taking up twelve baskets of fragments, all in broad daylight, and in the open air. (4.) Nor the stopping a funeral procession composed of "much people," and raising the dead, in the open air. (5.) Nor the calling from the grave by a single command the body of a man four days dead.

3. *The works wrought by the apostles.* (1.) Did the dead men, from whom mediums profess to derive their power, commission them and give them power before they died, as Christ did his disciples? (2.) How did the spirits of dead men get a power after they died that they did not have before? (3.) Jesus possessed as much power before his death as after. (4.) The people saw Christ perform the same kind of works before he died that his disciples did in his name afterward. Did any one ever see the parties from whom mediums profess to receive power to produce these phenomena do similar works before they died?

II. THE PHENOMENA OF THE BIBLE WERE MARKED BY DIVINE DIGNITY AND BENEVOLENCE.

1. The acts of Christ and his apostles were serious, grave, and dignified, while many of the manifestations of modern spiritualism are silly, vulgar, and profane. 2. All the works of Christ and his apostles were works of usefulness and practical benevolence, while a large proportion of the works of modern mediums are neither useful or benevolent. 3. There was no price for admis-

sion into Christ's assemblies, nor fees for healing, as is largely the case in modern spiritualism. 4. All the cures, with one or two exceptions, performed by Christ were instantaneous and without the intervention of second causes, while those of spiritualism are the results of manipulations and passes and prescriptions, and require days and even months for their accomplishment. 5. Christ's works were as various as the circumstances of human nature could require, while, on the contrary, each medium is confined to one or two select lines of phenomena. 6. Not one of Christ's works was ever wrought to satisfy a vain curiosity, while many of the phenomena of spiritualism are wrought for no other purpose except pay. 7. The most of Christ's works were done on the spur of the moment and wherever he happened to be, while nearly all the works of spiritualism require special preparation and a particular place. 8. Christ performed many of his cures instantaneously and without seeing or going near the parties healed. Spiritual mediums can perform no such cures. 9. Most of the works of Christ were wrought in public, and many of them in large assemblies. Spiritualism can produce no phenomena in public, and especially in large congregations. 10. In the miracles of Christ there were no failures. In spiritualism there are repeated failures to produce a single manifestation. 11. In Christ's works there were no test conditions except faith in him. In spiritualism "the circle," "atmosphere of the room,"

"music," "passiveness of the mind," etc., are all conditions on which the "manifestations" depend. 12. Not any of the works of Christ or his apostles were ever denounced as not genuine and what their authors professed them to be. A very large proportion of the manifestations of spiritualism are discarded by Mr. Davis and other prominent spiritualists as not spiritual in their origin. 13. "The witnesses of Bible miracles remain an unbroken phalanx:" no Randolphs, Hatches, Harrises, and Davises to confess to deceptions and frauds.

III. THE MORAL CHARACTER OF THE WORKERS OF BIBLE MIRACLES COMPORTED WITH THE MORAL CHARACTER OF THE TRUTHS THEIR WORKS WERE WROUGHT TO ATTEST.

1. Christ and his apostles illustrated the purity and usefulness of their teachings by embodying them in their practice, and living pure and useful lives. 2. They illustrated the power of him who sent them by the power displayed in their works, his wisdom by the wisdom displayed in their refutation of their most learned and subtle foes, and his purity by the purity displayed in their lives. 3. We are told that the teachings of spiritualism are eminently pure and purifying. Hence, we demand the same exhibition of purity in the lives of those whose works are said to attest the truth of spiritualistic teaching that we find in the lives of those whose works attested the truth of Bible teachings. 4. That we do not find the same uniform exhibition

of purity among the workers of spiritual phenomena that we do among the workers of Bible miracles will appear from the fact, (1.) That spiritualists admit many of the spirits to be grossly licentious and corrupt. (2.) That many of the mediums are grossly immoral and vile. 5. No such charge can be preferred against the author of Bible teachings, or any of the workers of Bible miracles. 6. In the works and lives of the producers of Bible miracles we find an invariable union of purity and power. In the lives and works of the producers of spiritual phenomena we do not.

IV. THE MIRACLES OF THE BIBLE WERE VASTLY SUPERIOR TO THE PHENOMENA OF MODERN SPIRITUALISM.

1. *The Miracles of the Old Testament.* (1.) When and where have spiritual mediums turned a river into blood, causing the fish to die, and the river itself to stink, as did Moses in the land of Egypt? (Ex. vii, 19-25.) (2.) Where have they ever brought upon any country such an army of frogs as Moses brought upon Egypt? (Ex. viii, 1-14.) (3.) Where have they turned the dust of an entire land into lice? (4.) Where have they produced a single phenomena equaling, First. Any one of the ten plagues of Egypt? Second. The passing of the Israelites, dry-shod, through the Red Sea? Third. The drawing of water from the solid rock, in a barren land, by the simple smiting of the rock with a reed? Fourth. The feeding of millions of

human beings, for weeks and months, by the falling of quails and manna on each of six days in the week, and the withholding them on the seventh? Fifth. The opening up of the river Jordan for the passage of Joshua and his hosts? or, Sixth. The causing of the strong walls of the city to fall by the simple blowing of rams' horns?

2. *The miracles of the New Testament.* (1.)

Where have the mediums of modern spiritualism, in public congregations, in places of worship, filled with their enemies, or, by the road-side, opened the eyes of the blind, unstopped the ears of the deaf, or caused the tongue of the dumb to speak? (2.) Where have they ever equaled the feeding of the five thousand, in the open air, with five barley-loaves and two small fishes? (3.) The feeding of four thousand on seven loaves and a few little fishes? (4.) Where have they ever stopped a funeral procession of "much people," and gladdened the heart of a lone widow by raising her son to life? (5.) Where have they, in the open air, by the simple command, "Come forth," caused a man, four days dead, to start up from his dreamless slumber, and, though "bound hand and foot," issue from the dark inclosure of the grave? (6.) Where have they ever walked upon the bosom of a storm-rocked sea, and safely joined their friends and companions in a ship made unmanageable by the winds and waves? or, (7.) When have they, by the simple words, "Peace, be still," sent the wild winds to sleep in the distant clouds, and caused the furious

waves to fall into gentle ripples around the vessel on which their despairing companions in terror stood? or (8.) When have they raised themselves from the dead; and after associating with their companions for forty days, gently glided up to a waiting cloud, and, entering it as their chariot, swept off in God-like grandeur through the sky, to the heaven where they had promised to prepare a place for those whom they left below?

As an atom of dust is to the earth, as a drop of water is to the ocean, as a beam of light is to the sun, so, in point of magnitude and power, are the phenomena of modern spiritualism to the mighty miracles of the Bible.

THE END.

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