

A PEEP INTO PSYCHOMANCY,

—OR THE—

PRO AND CON

—OF—

MODERN SPIRITISM.



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MODERN SPIRITISM.

Modern Spiritism has been brought into public notice so often, that the present attempt to deal logically with the principles and assumptions of this form of necromancy, may scarcely cause a ripple in the great sea of opinion; yet I shall endeavor to make my observations useful to those who are in quest of truth. * * * *

If there be one unanswerable argument in favor of the system which I am to investigate, the thousands of difficulties and objections which may be urged against the system, ought not to be deemed sufficiently strong to set it aside. Modern psychomancy if supported by but one conclusive argument, will survive all possible objections which may be brought against it.

Permit me to remark that

THE ORIGIN OF SPIRITISM

In this country, does not date very many years back. According to the account which is generally accepted and circulated by the friends of this method of divination, the new philosophy (for so they style it) was born in the year 1848, at Hydesville, near Rochester, New York.

Two young ladies who resided with their parents in that village, were the first to exhibit any marks of mediumship. These two young ladies, Margaretta and Kate Fox—the former then fifteen and the latter twelve years of age—were frequently disturbed by knockings from various parts of the house, by something like a dog lying at the foot of the bed, by a cold hand felt on Kate's face, and by other unaccountable events.

The statement is made in the papers and books published on behalf of psychomancy, that the various strange transactions which took place astonished and alarmed the whole Fox family. The manifestations were sometimes of a violent character. Different articles of the household furniture were thrown with frequency and roughness from their places, as if by the power of invisible hands. Glassware was unceremoniously smashed, and the attention of the neighbors was attracted by the untoward circumstances.

On March 21st, 1848, the unseen visitor manifested understanding. * *

Kate stepped out on the floor, and snapping her finger from her thumb, exclaimed, "Old Splitfoot, do as I do!" The invisible intruder instantly mimicked the noise. Kate, astonished beyond measure, cried out, "If you understand what I say, will you thump and shake the table?" Instantly there were three loud thumps, and the table shook as if it had an attack of the ague. This led the girls to desist for awhile from experimenting. They were too much afraid; but their mother was possessed of more boldness. According to account, she continued to investigate, but could get no additional light until she had persuaded her daughters to overcome their timidity and join with her in probing the mystery. Finally, they were favored with the information, rapped out by the spirit as the alphabet was called over again and again, that the manifestations were by a departed human spirit, who announced that he had been the father of five children; that his name was C. B. Rosma; that while engaged in his occupation as a pedlar, he had been murdered in that house by a blacksmith named J. C. Bell; that his remains were buried ten feet deep in the cellar, etc. * * * Of course, these statements rest upon the testimony of publications made in behalf of Spiritism, and there cannot be a safe superstructure on an unsound and hollow foundation! We are gravely told by prominent necromancers, that the news produced wonderful excitement among the people, so that multitudes flocked to see and hear; that such excavations were made, from time to time, as the water in the cellar would admit of. After digging down five feet, plank was found; deeper still, quicklime, crockery pieces and char-

coal; and finally, human hair, and bones which anatomists--what ones we know not and are not told--said belonged to a human skeleton. It is singular that the spiritists do not produce the bones and the affidavits of some persons who were present at the disinterment! And it is equally singular that this account of the Hydesville origin was allowed to drop until some years after those great events had transpired! Soon reports were circulating as mysteriously as spurious money, about messages coming from the unseen state to the Fox girls. The sisters began to make a stir in the world, and the newspapers opened their columns to articles pro and con. In almost every community into which the news was heralded, some persons on the *qui vive* for a new philosophy, immediately avowed faith in spirit rapping. The wish is father to the thought with some people. It was so then. It is so now. Some silly fish will bite at almost any kind of bait. Many people will go miles to attend a circus, who would not go two hundred steps to hear a sermon. And after a time, people began to visit Rochester to learn for themselves. The cravings of morbid curiosity demanded satisfaction, as the injured party does in a law-suit. Kate and Margaretta were in great demand. Presently, with a strict eye to business, they began to charge a small admission-fee, to remunerate themselves for the trouble of so many consultations. "The love of money is a root of all evil." A contagious disease spreads rapidly. Raps were soon heard in other places, and as converts to the new philosophy increased, pecuniary success began to crown the claimants of mediumship. The result has been that mediums

have multiplied rapidly, not only here but in other lands.

Dr. Hare, who has written a book entitled "Spiritualism [he means Spiritism!] Scientifically Demonstrated," assures his readers that his "spirit father" tells him that Hydesville was chosen because of the ignorance there prevalent—a left-handed compliment to the inhabitants,—and that a murdered man's spirit was selected to produce a more intense interest. I may add that a murdered man generally figures in modern works of fiction for the same purpose. * * *

The soap bubble will be sure to break at some time. A house must meet the fate of its foundation. False colors are doomed to fade. A lie cannot long survive. If these things did occur, why have the friends of psychomancy failed to produce the bones and the anatomists who are said to have examined them? And what has been the occasion for keeping from general notice the reported origin of their system for a number of years? There is something behind the bush, and that something is not the spirit of C. B. Rosma.

SPIRITISTIC CLAIMS

Are very enticing and attractive. We are told that the new philosophy is a true religious system—precisely what a Latter Day Saint would say to you, in behalf of his base Mormon creed; that all its theories and doctrines are founded upon scientific principles; and that it is to introduce a new condition of society upon earth, to be marked by a radical and visible change in all things. Whatever may be said of birds young and old, it is not safe to assume that human beings cannot be caught with chaff; for every age furnishes

some examples of men entrapped with that sort of unsubstantial thing. Pretenders to science are quite ready to embrace anything which makes a show of being founded on a scientific basis, and such characters are very anxious to see a thorough change in all things. Any Utopian project enlists their support.

We are informed of many and varying

"DEMONSTRATIONS,"

Produced by intelligent invisibles. And these manifestations are said to be "so well attested that few persons risk an unqualified denial of their production." What can be more natural than for a false religion to invest itself in a plausible garb? In short, psychomancy is claimed as a better religion than any other, and its advocates say it comes nearer proving itself. "If I bear witness of myself, my witness is not true." These spiritists assert that the many and varied phases of spirit manifestations demonstrate both the existence and identity of the spirit operating. This I deny and demand the proof. Table tipping, furniture flinging, music making in mid air, noises of various kinds, speaking and writing unknown tongues, improvising, inspirational speaking and writing, furnishing spirit visions, prophesying, revealing facts, exposing frauds and errors, explaining mysteries, healing the sick, opening blind eyes, unstopping deaf ears, materializing, presenting apparitions, handling and kissing persons in the earth-life *a la mode* "*Katie King*," carrying information, embracing and orally speaking to different persons, and producing phenomena even more startling than all the wonders yet alleged,

would not, so far as I can see, establish the identity of a single spirit. Suppose these claims are attractive ! Does not every delusion present itself with as many allurements as possible ? When, in all the range of history, did ever a delusive creed show its face unveiled with large pretensions ? The pettifogger is more pretentious than the lawyer. The quack is more boastful of his skill in medicine than the reliable physician. The pretender to science is more anxious to acquire public applause than the genuine philosopher. The plausibility of any error is the only thing that renders it dangerous. And indeed, this structure of psychomancy is built upon a

GROUNDWORK OF SOPHISTRY,

As I shall be at the pains to evince. This is not quite as good a foundation as the sands of Palestine would afford. After perusing many tedious volumes of spiritistic literature, I have failed to find any clear and conclusive reasoning, any well-defined and elevating growth in intellectual conception. When I read the Bible, I do find some benefit to result from the perusal, although it refuses to flatter and cajole the pride and the laziness of human nature, and requires me to toil long and patiently to master its unfoldments. At the same time, it expands, illuminates and elevates my mind, giving me a grasp on the subtleties of nature and the peculiarities of spiritual existence both in and out of the body. The very reverse is the general effect of spiritistic literature on my mental powers. I find therein that there is an evident attempt to naturalize spirit by wearying speculations, which if once admitted would merely serve to contract and reduce all the subtleties

of nature and peculiarities of spiritual existence to the narrow limits of the senses, thereby forcing a greater degree of similarity between this world and the next than does or can exist, and having a tendency to culminate in Atheism. The Bible is clearly superior to all the works that I have seen, bearing on the question of the future life. Yet a large proportion of avowed believers in Spiritism, will not hesitate to reject and denounce this wonderful volume. * * * *

I will now take up the first plank in the

NECROMANCER'S LOGIC,

And examine the soundness of the timber composing it, ere I permit myself to be spiritized into a follower of psychomancy. It is this :

"Departed human spirits return and produce these wonders ; and if you doubt or disbelieve it, you may tell us by what these wonders are produced."

1. This is like saying to a man born blind, water is the color of ink ; and if you think it is not, you may tell what it is like. Surely there is not much wisdom in those Spiritistic lecturers who travel about the country, saying, "If you do not admit that spirits produce these marvels, you may tell us what it is that produces them."

2. I once heard Benjamin Todd, in a lecture at Salem, Oregon, describe some unlikely occurrences, which he claimed to have witnessed with his own eyes (as if he could witness them with anybody else's!) ; and he added, "These works were done by request of Mrs Floy, the medium, who did not touch any article herself. If then, the spirits did not produce these phenomena, tell us how they were performed." It would completely disgrace a lawyer to employ such a plea to a

jury. It would be a lasting reproach to the bar and to the court. Mr. A. has been found dead. This fact is known. If the prisoner at the bar did not murder him, you may tell who did! Yes, gentlemen of the jury, the murder was committed; that is certain, and I demand, therefore, a verdict of guilty against the prisoner. If B. C. did not kill Mr. A., tell us who did! Such an attorney would never have another such case to prosecute. Yet his sophistry would be of the same kind and quality as that which Andrew Jackson Davis, Benjamin Todd and "Prof." Wm. Denton, see proper to employ in their defences of spiritism. If such assertions as they make are inspired by any spirits, who shall say that they do not make these random hits under the influence of alcoholic spirits?

3. A person's inability to explain the marvels of psychomancy, no more proves the new philosophy than the circumstance of the appearing in the east and disappearing in the west proves that the sun runs around our globe. It is very wrong for a human being to refer an effect to a false cause, to avoid an admission of inability on his part to discern the true and real cause. Want of knowledge as to the genuine and actual reason for any occurrence, will not justify any one to assign a false cause of his own fabrication.

4. We are not justified, because a tree grows, in judging that it has bones and blood; yet bones and blood are always necessary to animal growth. Neither are we justified in assuming, even if raps and all the other phenomena occur, that departed spirits have anything to do with their production. And we might as well try to settle a

question of history by mathematical tests, such as infidels use in their efforts to mythify our Saviour, as to undertake to demonstrate spiritism with Dr. Hare's awkward contrivances. To show the inconclusiveness of such reasoning, I will agree to prove that Abraham Lincoln and Hannibal Hamlin were the very same personage, by applying to this historical question the rule of mathematics and of logic, "that things equal to the same thing are equal to each other." "A" is merely the idiomatic adjective of "one," in our English and American mode of expression, as, I didn't say *two* men, but I said *a* man. He receives *a* dollar *a* day, or six dollars *a* week. Admission to this lecture is twenty-five cents *a* person, or fifty cents for two. "Abraham Lincoln" has five syllables and fourteen letters, which is to a T the number also in "Hannibal Hamlin." Count and see. "A" occurs three times in each name, and "B" once. The mythical key, (C, O, R,) is found but once, of course, and only in the leading name; but there are seven distinctive letters—A, B, H, I, L, K, and N—found in both names. On account of the three letters, C, O, R, in "AbRaham LinCOLn" which are omitted in "Hannibal Hamlin," as "O" is a triple time-mark, (see *Webster's Dictionary*,) we have the seven distinctive letters of the two names to multiply by three—the mythical key-number—which shows (21) twenty-one, as the number which is to be added to the numerical value of "N," to find the numerical value of "O" in "LincOLn." *Webster* says "N," as a numeral, denotes 900. As twenty-one added to numerical worth of "N," gives that of "O," we find "O" to equal 921. But, to cut the matter short,

let us go to Webster's Dictionary for the numerical force of B, C, H, I, L, M, N and R. Then we have:

A=1, B=2, C=100, H=200, I=1, L=50, M=1,000, N=900, O=921, and R=80. * * * *

A.....	1	H.....	200
B.....	2	A.....	1
R.....	80	N.....	900
A.....	1	N.....	900
H.....	200	I.....	1
A.....	1	B.....	2
M.....	1000	A.....	1
L.....	50	L.....	50
I.....	1	H.....	200
N.....	900	A.....	1
C.....	100	M.....	1000
O.. ..	921	L.....	50
L.....	50	I.....	1
N.....	900	N.....	900
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4207		4207	

Abraham Lincoln is 4,207, and Hannibal Hamlin is also 4,207. Thus I have proved, that Abraham Lincoln and Hannibal Hamlin were one and the same, since "things equal to the same thing are equal to each other."

5. Let us not act on the principle of the little boy who lost a ball of twine, and not knowing what had gone with it, went to his mother with the complaint that his sister had taken it. Investigation on the heels of such report developed that a pet kitten was the aggressor, and the sister was cleared of the unfounded charge. The boy received the rod of correction, and richly deserved it, too. A man may be aware that the spirits of the departed have nothing to do with any of so-called "demonstrations," and yet be unprepared to show or explain what causes them. A shrewd pretender could go among the savages of the west, where the true character of thunder is unknown, proclaiming to his ignorant auditors that the thunder is the

rumbling of the chariots of the celestial hosts over the pavements of heaven, and that the lightning is produced by the flashing sparks that fly from the iron hoofs and flinty pavements, as the swift chargers of the sky go rushing and plunging into battle. Yet the credit given to his lies would not make them true in any relation or particular.

6. If I were to approach some poor blind man and assure him that the sun was a creamy substance and suitable for food, he would not be qualified to judge the truth or falsehood of the statement. And it would be a very unfair advantage for me to take over the poor man's ignorance to say to him that he must either agree that I am right in the matter, or else tell me what the sun is like and what it is good for. Yet along comes "Professor" William Denton, or some other Boston Spiritist, and undertakes to argue his creed in similar style: "The wonderful phenomena are produced by disembodied human spirits to benefit mankind, and now you must either admit that this is the case, or else tell how and why all these things are produced." I have too much confidence in the intelligence of my hearers to believe, even for a moment, that such other-world sophistry can ever spiritize one of them into a follower of psychomancy.

The publications in behalf of modern spiritism claim that certain individuals commune with departed human spirits, who reveal through these mediums the duty and destiny of the human family, and show themselves the identical spirits they profess to be, by feats which prove their identity. Now, is this true?

The fact that these wonderful claims are urged upon us by every spiritist in the land, is no evidence to me of the truth of modern necromancy. A claim is more easily made than sustained. I might claim to be president of the United States, but the claim would be unfounded. A beautiful snake may be poisonous.

Now, then, for an examination of

SPIRIT IDENTITY.

1. Let it be supposed that I hear raps, which are professedly made by a dear departed friend. How am I to know that these raps are not made by some arch-deceiver, who pretends to be my dead friend to gain my confidence and the more surely effect my ruin? The necessary limitations of the human mind ought to be kept in memory. Besides, there is sufficiently manifest a cogent reason to distrust whatever appears under suspicious circumstances. I neither see the spirit nor hear his voice, and these raps and thuds are slow methods of communication. And although the raps give true answers to the questions I ask, and various articles of furniture at my request tumble about and return to their respective places, I must necessarily remain unconvinced. Shall I judge the character of the spirit from the outward manifestations? He behaves like some clownish maniac. And this affords me ground to infer that the *operating agent* is not the spirit of my departed friend; for, during his stay in the earthlife, he never was known to act in so unbecoming a way. It can not be claimed that the raps, knockings and feats of disturbing furniture, are any sufficient proofs of the identity in question. Such feats by no means prove the identity of the spirit

with my departed friend; but they afford me ground for concluding that my deceased friend has been misrepresented.

2. Well, let it be supposed that the communications come to me through a writing medium who appears to have no agency in the contents of the same, with the chirography exactly like that of my friend. To make the case as strong as possible, let these communications be carefully compared with the letters which were written by my friend during my intimacy with him. The letters are alike in shape, stroke, formation,—the lines are in perfect agreement,—his orthography is the same in every particular, and the very shading of his letters has undergone no change whatever. Am I convinced of the fact that the communications are really from the spirit that purports to be communicating with me? By no means. I do not know that spirits would write the same as they did while in the flesh, or that spirits cannot imitate any and every hand, or even that spirits write at all. And when I meditate on the remarkable successes of forgery the world over, I cannot deem any or all of such writings any sufficient proof of identity. Let it first be evinced that spirits can write at all; let it next be evinced that spirits do not imitate any and every handwriting at pleasure; and finally, let it be evinced that spirits would write the same they did during their sojourn in the flesh. Then let it be actually established that the communication is genuine—*id est*, in the sense of not being a forgery. When all this has been accomplished, there will still be sufficient room to doubt the identity of the spirit said to be communicating—although, it is hardly necessary to add,

all this has never yet been done. Are these writings a sufficient evidence of identity? Surely no discriminating and logical person will answer in the affirmative.

3. Let it be supposed that an apparition presents itself to me in the form of my deceased friend—a materialized spirit, if you choose. I would still be in doubt; for it is a legitimate conclusion that spirits who can assume visible forms, clothing and all, can appear in any form whatever. The devil comes as a serpent—angel of light—Samuel, &c. But if such were not the case, it is well known to us all, that physicians report many cases in which disordered minds labor under various hallucinations. It is a mark of wisdom for a man to hesitate to assume upon the soundness of his own intellect. A personal apparition, therefore, under any circumstances of which I know, never could establish the identity of a spirit. On seeing such an apparition, I would be likely to suspect my own sanity of mind; but when reassured that my intellect had not fallen into decay, I would not see anything in the apparition that I could regard as proving the identity of the spirit of my departed friend. Indeed, I am not so well posted as to be able to tell how many spirits are present all the time with any of us. Suppose that I am addressed by the apparition that comes in the similitude of my dead friend, I have nothing to satisfy me that the communication is from his departed spirit, even when the tone of voice is precisely his own, to all intents and purposes. And as for being informed of things and matters known only to my friend and me, if spiritism has any foundation whatever, thousands of spirits may have been wit-

nesses to the most secret transactions between my friend and me. And if spiritism be without foundation, yet there is Bible authority for admitting the existence of angels that never have been in the flesh. May not thousands of these have seen the most hidden things that could occur between my friends and me? And if an affirmative answer must be given, a revelation of any of these private matters, however explicit in detail, cannot amount to a proof of identity on the part of the spirit communicating. The fact is, that the suspicious circumstances connected with alleged spirit communications, the nature of the ordinary phenomena, the unbecoming character of the many feats that are generally performed, the liability of man to be imposed upon, and our non-acquaintance with the fundamental laws of any spirit existing apart from the body, render it utterly impossible in my judgment to satisfy a reasonable mind of the identity of a spirit. And yet, unless the champions of psychomancy (who have discarded the Bible idea of "faith") do prove the identity of some spirit engaged in the wonderful scenes of psychomancial action, the whole system of modern spiritism must be abandoned as untenable. For, in the event that the actual agency could be shown to be spirits, what good man of proper prudence would dare to follow spirit teachings, when there are so many wicked ghosts, and no possible way to satisfy a reasonable mind of the identity of a spirit. * * *

GHOSTOLOGY AGAINST SPIRITISM.

Be not startled at the language. I use the phrase advisedly. I now advance the proposition that old-fashioned and departed ghostology

possessed a superiority to new-fashioned and modern psychomancy; not that I am any apologist for those who believe in ghosts and goblins. I merely wish people to understand why I consider past exploded ghostology to be less absurd than the present sheer psychomancal materialism; and this I may do without believing in either ghostology or psychomancy. I do not wish my hearers to infer that there is any disposition on my part to believe the superstitions of the old ghostology; for I am not so prone to credulity. But I may be permitted to show that the old system was superior in many respects to the new.

1. The ghostly visionism of ages gone, did partly spiritualize nature; but modern psychomancy commits the awful blasphemy of naturalizing spirit.

2. Old-fashioned ghostly visitants divulged crime, and preached retribution and judgment to come, while modern spirit communicants babble about electro-spiricity, progress, physical laws, spirit affinity, and a new light.

3. In the old ghostly legend was an element of religious accountability, and amidst all the thick darkness of its gross superstitions, the moral predominated over the physical. The old ghost stories did cultivate and enhance the religious awe of the imagination; but the new psychomancy, which exists under the name of spiritism, does not ever do this. Taking all the facts, then, just as we find them, for we may not hew and shape facts to suit ourselves, and we are obliged to admit the inferiority of psychomancy to ghostology, and the believer in ghosts and goblins is found to have a more rational and intelligent belief than the believer in Modern Spiritism has. * *

4. In former times pork-eaters could see and dream about ghosts. While in these days those who would be favorite spirit-mediums must abstain from flesh in general, and particularly from pork and bacon. I have never met an accepted champion of modern spiritism who was in favor of eating flesh as food; but I do find that many well-regarded expounders of this new necromancy are warmly opposed to flesh as food, and are unswerving friends of vegetable diet. For the benefit of those who have wondered why so many modern spiritists are around telling the evil effects of flesh as food, I unriddle an important item in the arcana of the new philosophy. Advanced spiritists are very generally agreed that all animals are immortal which is reason enough why they should abstain from flesh; for who would willingly cause the hurrying of spirits into eternity? It is a fact well known that the spirits of birds and animals have been invoked at rapping circles; and not only so, but communications have been received with as much promptness as when the spirits of dead people have been called upon. However, if these creatures possess the power to communicate intelligently after they leave the body, how strange they are so backward in inventive faculty while in the rudimental state! And if the communication comes in the name of and purporting to be from these animals, when some other spirit is communicating, the possibility of reaching proof of the identity of a spirit is still farther removed than we have been supposing it to be. This is a conclusion that forces itself upon my attention, and just as far as I entertain this conclusion, I find myself logically compelled to reject the teaching and practice of modern spiritism.

5. If even the most superstitious votaries of old-fashioned ghostology believed in the ghosts of birds and animals, the world is not aware of it. What must be thought then, of modern psychomancy? Can any body deny that it is more debasing in its tendencies than any other known creed?

I remember that after I had, on one occasion, enumerated a long train of the evils caused by the spread of psychomancy, a celebrated necromancer stated that he could retort that Christianity frequently produces like results. If that were true, it would not be any plea for psychomancy; but it is not true. The natural tendency of Christianity has always been to produce good results, while the reverse is found to be the case with psychomancy. In no instance within my knowledge has psychomancy had a tendency to produce good results. The insanity to which it has led, the criminal intercourse which it has brought about, the ruin and devastation which it has spread through families and communities, the unbridled passions to which it has given rise, the manner in which it has checked the influence and doctrines of the Bible, and the way in which it has thrown open the flood-gates of infidelity and rationalism, are solemn warnings of the danger that attends it.

To my mind, at least, it is very clear that departed human spirits have nothing to do with any of the phenomena; for after attentively reading various spiritistic effusions, I have noted that statements of the same spirit, through different mediums, are very conflicting details in their and conclusions; that the published revelations from the inhabitants of the unseen

state, are, from first to last, the complete echoes of the views held by the various mediums: that the spirits always endorse, or at least never contradict, the peculiar views and opinions held by the medium through whom they may be communicating; and that the messages appear to be just about as sensible as the medium, or just about as ignorant. All of which facts suggest very forcibly that electro-animal magnetism is one of the principal agencies at work.

It is evident to my apprehension that departed human spirits have nothing to do with the alleged phenomena, and take no stock in such proceedings. As neither the rich man nor Lazarus could return to earth, I am not presumptuous enough to conclude that other departed human spirits are more highly privileged. I find traces of a different order of created intelligencies better fitted for the work of ministering spirits; but that any of this order, called angels, can become visible or give tangible signs without special aid from God, is not an established proposition. I am aware that spiritists who profess to have any respect for the Bible, have been industriously striving to convey the impression that all the angels of the Bible history were human spirits. They have utterly failed to find proof. There are but two passages in the Bible which even so much as seem to apply the term angel to a disembodied human spirit; and all other passages claimed as so applying, are urged on grounds beneath the notice of serious critics. The two texts are these—the angel that came to John in Patmos, and said, “I am thy fellow servant,” and the place where the disciples, startled by Peter at the gate, exclaimed, “It is his angel.” But

neither passage, when critically examined, will afford the needed proof. The angel that appeared to John in Patmos, said, "I am a servant with thee,—*sundoulos*, and with the prophets, and with them that keep the sayings of this Book." The words of the original will admit of this translation, as well as they will admit of the rendering in the common version. This text, then, fails to prove that the angel in question was a human spirit, since the angel Gabriel could have used with propriety the same words, as being a servant of God, as was John, and as were the prophets also, and all others that keep the commandments of God. The other passage is equally unfortunate as a proof-text. When Peter came to the gate, the brethren said, "It is his angel." They had no idea that Peter was dead; they merely supposed that he was still locked up in the dungeon, where he had been placed a few hours before. The case is plain. Believing that every person was constantly attended by a special guardian angel, these people thought that Peter's angel, his messenger, had come to forewarn them that Peter would shortly be slain. They certainly did not understand Peter's own spirit to be his angel, inasmuch as they knew that Peter was not dead. It is very certain that the spirits of the

saved are in heaven, or paradise, in the enjoyment of the rest prepared for them that love the Lord. They are not rambling around our world and tipping tables. As a man at death does not take himself to heaven, so neither can he take himself away from there back to earth. There is no foundation for the assumption that the angels of the Bible were human spirits. Those persons who believe in the possibility of seeing ghosts, are the people who see such things; and there are always some people who are supposed, by those who believe in witches, to be fearfully bewitched. Every false conception has a corresponding vagary. But the light of advancing science has ousted very many of these vagaries of the mind, by routing and overthrowing their bastions of shadowing darkness, and will in due time put to flight the vagrant ghosts that materialize under the order of mediumistic associations. When the shadows are driven away by the uprising dawnings of effulgent truth, the ghosts that men see flitting around those shadows will also vanish as well.

The pro and con of Modern Spiritism will most undoubtedly all be found to rest in the knotty skeins of the fundamental sophisms, which I have been here to unravel.

