

THE  
DEVIL'S SWORD BLUNTED;  
OR,

SPIRITUALISM  
EXAMINED AND CONDEMNED  
OUT OF THE MOUTHS OF  
*ITS OWN ADVOCATES.*

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## PREFACE.

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THE chief portion of the matter contained in the following pages was presented in the form of four lectures, and delivered in the Garrison Hall, Dunedin, New Zealand, during the months of June and July of the present year. A desire was expressed by very many who heard them delivered that they should be printed, so that those not hearing the lectures might be warned by the facts presented, and thus be preserved from the pernicious and debasing principles of spiritism. As the lectures were delivered without notes, with the exception of references to the authorities to be cited, it was difficult to reproduce them as delivered; and further, the lecture-form not being deemed so suitable for publication and permanent circulation, it was decided to place the facts under their appropriate headings, along with additional testimonies, and present them to the public in the present form. It was under a sincere and overpowering conviction of the terrible evils likely to result from the spread of spiritualistic teachings, and with an earnest desire to warn and preserve the unwary and unsuspecting, that the lectures were delivered; and it is with the same earnest desire that the present edition of this work is issued. The testimonies given might have been largely increased; but such was not deemed needful, as, if those presented are carefully considered, it will be seen that sufficient has been said to fully expose the true nature of this evil system, and to deter the wavering from entering upon a path that can only end in ruin. It is with the earnest prayer that it may be blessed of God, and may be the means of saving many from the ways of spiritual death, that it is now sent forth by

THE AUTHOR.

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# SPIRITUALISM EXAMINED.

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## INTRODUCTORY.

IN considering the teachings and phenomena of modern spiritism, or *Spiritualism*, as it is misnamed, we are forcibly reminded of the words of the wise man of old, "That there is no new thing under the sun." A comparative study of modern spiritualism, with some portions of the ancient philosophies, will enable the thoughtful to see that spiritualism is but a modern presentation of a very old form of superstition, and that just as it failed in ancient times to raise and ennoble human character, so it is failing now, but is, on the contrary, tending to the destruction of all that is pure and noble in man.

*Necromancy*, which is defined as "Raising up the ghosts of deceased persons," and *Necromancers*, defined as "those who consult with the dead," "those who utter communications which they pretend to have received from the dead," and "who pretend to raise and consult persons who were dead," are the most correct terms by which to designate the system of spiritism and those who are advocates of its teachings. That it is possible to hold intercourse with spirits seems to be established by such clear evidence as to place it beyond the range of doubt. It was taught and practised in Egypt long before the birth of Moses, and from there travelled all over the East. It was universally practised among the ancient Canaanites; hence, when their land was given to the Jews, laws against such intercourse formed part of their code:—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an



enchanter, or a witch, or charmer, or *consulter with familiar spirits*, or wizard, or *necromancer*, for all that do these things are an abomination unto the Lord." "And the soul that turneth after such as have *familiar spirits* . . . . I will even set my face against that soul, and will cut him off from among his people."—Deut. xviii. 10-13 ; Lev. xx. 6. Language such as this seems amply sufficient to establish the fact of the possibility of intercourse with such beings, and the displeasure from God which rests upon those who seek such communion.

It is urged by some that these prohibitions were given under the Old Testament dispensation, and, while binding upon those to whom given, are not binding now. It seems sufficient to reply that the whole spirit of Christianity is opposed to such intercourse, and is consequently in perfect harmony with the Old Testament teaching. The fact of Jesus casting out these spirit possessions wherever he came into contact with them, and not allowing them to testify in his favour, together with the utter silence of the Scriptures as to seeking such intercourse, and the soul ever being directed to God alone as the only fountain and source of light and guidance, prove conclusively that the New Testament teaching is opposed to these claims of modern spiritism.

The plea, that because intercourse with the spirits of deceased persons is possible, that therefore it must be in harmony with the will of God, is of too superficial a character to require more than a mere passing notice. What may be allowed by God cannot, on that account, be said to be sanctioned. Murder, lying, and many other evils, are possible, and are even permitted by God, yet they are not sanctioned by Him. They arise from the fact of human free agency and the nature of man as a moral agent ; but for all the actions of man as a free agent, done in opposition to the revealed will of God, he must give account and be held responsible. When the question is asked, why this intercourse with the departed is forbidden ? many reasons might be given, but it will suffice to notice one or two.

There is a natural tendency on the part of man to rely for guidance upon the communications of those who have

passed through the change known as death, arising from the impression that their knowledge of mundane and supermundane matters greatly exceeds that of those on earth. If this impression were correct, the danger of this intercourse to man would be greatly lessened, but even then it would be subject to this objection—that it draws the attention of man away from God and concentrates it upon a mere creature, leading to a dependence upon this creature's guidance, and thus to a neglect of God. When, however, it is remembered that even the advocates of spiritism admit the inability of these disembodied spirits to guide man rightly, and also that there are lying and wicked spirits, who take pleasure in leading men astray, and in inciting them to unlawful and infamous deeds, it will be seen that, when man's proneness to lean on these unseen beings is considered, the intercourse is full of danger. This thought will be fully illustrated by the testimonies presented further on under their appropriate headings.

In these pages, what is denominated the "physical phenomena" of spiritism will not be dealt with. The impositions which are being constantly perpetrated by so-called spirit-mediums, the great frauds—such as the "Katie King materializations," by the Holmes mediums, in New York, and which, when exposed, spread such consternation among all ranks of spiritists—are so well known that it is not needful to give a lengthy notice of them here. While, doubtless, some of the so-called phenomena may be, and doubtless are, the product of unseen beings, the vast proportion may be set down as frauds, thus rendering the entire series of phenomena utterly unreliable.

The following statements, the first of which is by A. J. Davis, one of the great leaders among spiritists, may be taken as fairly showing how little reliance can be placed upon the physical phenomena, and as containing all that need be here said upon the matter. On page 134 of "The Present Age" he says:—

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



On page 197, speaking of the causes to which the phenomena may be attributed, he says:—

“Six per cent. is caused by *voluntary deception*; five per cent. is due to neurological causes; ten per cent. to vital electricity; fifteen per cent. to nervo-psychology; sixteen per cent. to cerebro-sympathy; eight per cent. to clairvoyance; and forty per cent. to spirits.”

Thus, even Mr. Davis, the most able and voluminous of the spiritist writers, admits that three-fifths of the so-called phenomena is not due to spirits at all; that two-fifths only can be attributed to spirit agency. Dr. Randolph, for many years a noted medium and lecturer, as quoted by Mr. Errett, says:—

“Experience has taught me that *sixty-five* per cent. of the medical clairvoyants are arrant knaves, humbugs, and catch-penny impostors; thirty per cent. are refined, sympathetic, nerval persons, who arrive at approximately true diagnoses by sympathy; such are not clairvoyants, of course. And *five per cent.* of the whole are really what they claim to be, in various degrees of perfection. . . . I am personally acquainted with three hundred and forty-one professed clairvoyants, and of these there are *seven* actual seers who will stand a testing; and of these only one is in America. . . . The result of my observation is, that if one half dozen sounds out of every *five thousand* that pass for spiritual be genuine—that is, not made by the medium’s foot against the leg of a table or chair, or some other jugglery,—it is a large per-centage. When invisible musicians play pianos in dark rooms, if the hands of the medium be mittened and held by others, and the music still goes on, the inference is that they do not produce it. Writing upside down is an art readily obtained after a few weeks’ private practice. Matches, or lumps of phosphorus, make very good imitations of spirit lights. When spirits in a dark room blow horns and talk through trumpets, if, unknown to the medium, a little printer’s ink be rubbed on the mouth of the instrument, a beautiful black circle will, when lights are introduced, generally be found adorning the medium’s labial appendage. . . . Dark circles are the king humbugs of spiritualism generally.”—“Spiritualism Condemned,” page 15.

The following, taken from a late number of the New York *Observer*, as to “How to be a Spiritualist,” will be of interest:—

“Many persons are inquiring for some explanations of the wonderful spiritual phenomena which they have witnessed, and of which we have heard so much during the last few years. The following item may assist them a little in this work:—A contribution to the literature of spiritualism is made this week in a

published letter from Mr. Faulkner, philosophical instrument maker, No. 40, Endell Street, London. Mr. Faulkner writes that, for many years he has had a large sale for spirit-rapping magnets and batteries expressly made for concealment under the floor, in cupboards, under tables, and even for the interior of the centre support of large round tables and boxes; that he has supplied to the same parties quantities of prepared wire to be placed under the carpets and oilcloth, or under the wainscot and gilt beading around ceilings and rooms; in fact, for every conceivable place; that all these were obviously used for spirit-rapping, and the connection to each rapper and battery was to be made by means of a small button, like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under carpets of particular patterns known to the Spiritualists. He describes these rappers as calculated to mislead the most wary, and adds that there are spirit-rapping magnets and batteries constructed expressly for the pocket, which will rap at any part of the room. He has also made drums and bells which will beat and ring at command; but these two latter are not so frequently used as the magnets are, because they are too easily detected."—Ibid pp. 15, 16.

Much more might be added, but the foregoing is sufficient to show that not the slightest reliance can be placed upon any of the so-called physical manifestations of spiritism.

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SPIRITISM IS ADMITTED BY ITS ADVOCATES TO BE USELESS,  
EITHER AS A GUIDE FOR MEN, OR THE REVEALER  
OF NEW TRUTH.

In a work entitled "The Spirits' Book," compiled by Mr. Allan Kardec of France, are communications purporting to come from spirits of the most exalted station, such as St. John the Apostle, "The Spirit of Truth," "Fénélon," "St. Augustine," and others. On page 205, in reply to the question as to why, when spirits are protecting persons, such protection is not apparent, the following answer is given by a spirit:—

*"If you counted on their support you would not act of yourselves, and your spirit would not progress. In order to advance, each man needs to acquire experience, and often at his own expense. He needs to exercise his powers, otherwise he would be like a child, who is not allowed to walk alone."*

It is here admitted that man needs to rely upon his own powers, and would not progress did he rely upon the aid of spirits. The above extract, while professing to come from



a spirit, proves the utter uselessness of seeking spirit guidance and protection, as interfering with man's freedom of action. In a work by A. Putnam, "Flashes of Light from the Spirit Land," the following question and answer occurs on pp. 199, 200.

Ques.—"A spirit comes and tells me it is my duty to take a certain step . . . influencing for good or evil myself, my family, and my future prospects. There is nothing in the message itself that seems unreasonable. Would it be right to trust the spirit and follow its direction? To make the case clearer, suppose the spirit to say, 'you shall leave your present sphere of labour; the climate is prejudicial to your health, and by going to another place you will do a large amount of good.' Now, I am unable to say if the climate is injurious, or whether, by removing, I should do more good; but, if certain of these facts, I should, of course, at once follow the spirit's advice. What would be my duty under the circumstances?"

Ans.—"From the experience I have gathered in such matters during my life as a disembodied spirit, *I can give you only one answer, and that is, it would be absolutely wrong for you to be led in any direction by any spirit or spirits, however high, at the expense of the yielding up of your own reason. If you cannot see that it would be right for you to make any such move, it would be absolutely wrong to make it.*"

Here, then, is a spirit, not only admitting, but affirming, the uselessness of any spirit's guidance, however high that spirit may be. In the former quotation, the uselessness of seeking spirit protection was affirmed; and to make the proof of our proposition complete, it only requires now to show that spiritism is useless as the revealer of any new truth. In a work by Hudson Tuttle, "The Arcana of Spiritualism," a standard spiritualistic volume, occurs the following:—

"The opponents of spiritualism loudly demand, 'Has it presented a single new truth? Show it; show what it has accomplished.' *As it would be impossible for it to do so, no such claim is made.*"

The admission is thus made that it would be impossible for spiritualism to reveal any new truth, and that, consequently, it puts forth no such claim.

As evidencing the utter folly of trusting to spirit communications and following their directions, the following are worthy of notice. Moses Hull, an editor, debater, and lecturer among the Spiritualists, in the August number of the *Rostrum*, for 1868 says:—

"We once risked almost our all upon circles. We have waded through mud and water, travelled through rain, snow, and cold, and sat for two hours at a time for spiritual manifestations—have hardly ever failed to get *manifestations*, oftener coming from spirits *in* than *out* of mortal bodies. We have, however, at circles received many good tests of spirit existence and power. We have received very fine communications on such occasions, yet if our readers could imagine the great amount of chaff we have winnowed for the few grains of important truth acquired, they would hardly bestow the amount of labour and pains, for the benefit received. . . . . We believe it (circle holding) is a positive injury to spirits. . . . . Hence they *oftener* than *otherwise* misrepresent themselves. . . . . It is in many instances a positive injury to the medium. . . . In many instances, we notice that the sitter, by excessive communications with spirits, gives up his manhood, and is thrown off his balance. Look at our good old Bro. Marble, of 'Dungeon Rock' notoriety, digging and blasting in the granite rock for *ten long years*, in *obedience to spirit power*. Had he trusted his *own* judgment, instead of following the *ipse dixit* of disembodied wags, thousands of dollars in money and a ten years' 'chase' after an *ignis fatuus*, might have been saved."—"Spiritualism Condemned," p. 8.

A case, very similar in some respects to the one above, occurred to an acquaintance of my own in the Colony of Victoria, and which I obtained from his own lips:—

A mine, called the "Pyg-malion," at Castlemaine, was owned by a company who had got into difficulties, and my friend was applied to for money to extricate them from this difficulty caused through failure in obtaining gold. To prevent the lease of the mine from being forfeited as an unused claim it was necessary to have at least one man constantly at work. My friend had this man driving in a certain direction in the hope of finding gold. A number of spiritists formed part of the company in the mine. As my friend did not wish to keep the mine, and had bought it merely on account of a legal difficulty and to save himself from loss, he was in negotiation with the company with a view to again handing it over to them, on the payment of his interest in it. On a certain evening, he received a letter from his manager requesting his authority to stop the man from working in the place where he then was, as he was approaching a reef of only two inches in thickness, and without a single evidence of gold being in it. My friend did not know what to do. He judged that if the company, who were negotiating for its repurchase, were aware of the information he had received, they would immediately relinquish their intention and thus involve him in considerable loss. It happened that on the evening of the receipt of this letter, a *seance* was being held by some members of the mining company. They asked the communicating spirit to go down this mine and thoroughly inspect it and



report. The spirit *professedly* having done so, reported through the medium "*that eight feet beyond where that man was driving there was a large quantity of gold, which would pay them abundantly for all their trouble.*" They were in high glee, and sent a messenger next morning, begging my friend to stop the man from working where he was; and as this request coincided with the advice of the manager, the order was given with great readiness. The company immediately concluded the repurchase of the mine, and set the miners to work. They drove the *eight feet, but no gold*; they drove *forty feet, still no gold*, and though they continued for a long time their pursuit after gold, *up to the present time they have been unable to find it.* By the means of the spirits my friend had a narrow escape from heavy loss, and in telling me of the matter he very *naively* remarked, "I have no need to speak badly of the spirits, for they did me a *very good service.*"

Having then the admission, upon the authority of the great French Spiritualist, Allan Kardec, that it is useless to *seek* spirit protection; also the authority of A. Putnam, a leading American Spiritualist, that spirit guidance in earthly matters is useless, supported as it is by the examples given; and further, the concession of Hudson Tuttle, who is one of the present great lights of American Spiritualism, that Spiritualism has revealed no new truth in science or morals; our proposition seems clearly established "That Spiritism is admitted by its advocates to be useless either as a guide for man or the revealer of new truth."

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THAT THE SPIRITS ARE DECEIVERS, THEIR COMMUNICATIONS  
UTTERLY UNRELIABLE AND CONTRADICTORY, AND TEND-  
ING BACKWARDS TO THE HEATHENISM OF A BY-GONE AGE.

As showing the deceiving character of the spirits, the first witness called is Baron Swedenborg, who may be regarded as the first and great leader of modern spirit communications. The following is his testimony:—

"When spirits begin to speak with man, *he must beware that he believe nothing that they say*; for nearly everything that they say is fabricated by them, *and they lie*; for, if they are permitted to narrate anything, as to what heaven is, and how things in the heavens are to be understood, *they would tell so many lies that a man would be astonished.*"—"Flashes of Light," p. 244.

A spirit calling himself John H. Fairchild, on p. 244 of "Flashes of Light," says:—

"To say that spirits return always telling what is absolutely true to all, would be uttering what is untrue. But to say that they return always bearing falsehood, would be equally untrue. If death finds a man a liar, it does not change him. He enters the spirit world the same liar. He carries with him all that belongs to his spiritual nature. He leaves nothing behind."

It must be evident, therefore, that communications from such beings as these must be lying messages, and utterly unworthy of credence. In "Arcana of Spiritualism," p. 309, Hudson Tuttle says:—

"The spirit world is the extension of earthly life. When spirits from such earthly conditions gain access to a medium, they present their personality; and *nothing less than intentional falsehood and deception, or error through ignorance, can be expected.*"

In a work by H. J. Browne, "Holy Truth," pp. 101, 160, 331, he represents the spirits as saying:—

"As there are truthful men on this earth, and men who are untruthful, so there are in spirit life truthful and untruthful spirits—or lying spirits, as they are termed in the old book." "Spirits parted from the earth form are wise or foolish, truthful or untruthful, just the same as are spirits in the body, and vary in their opinions, especially in mundane matters, the same as they did when in the flesh." "If it (the spirit) is deceiving here, it is deceiving there (spirit land); if frivolous here, frivolous there."

From an evil tree good fruit cannot be expected? A. J. Davis, Mr. Woodman, Dr. Potter, and other leading Spiritualists affirm that as spirits increase in knowledge and virtue, they are correspondingly elevated in the heavens, and gradually find it more and more difficult to communicate with those on earth; that no spirit above the second sphere can possibly communicate, and thus it will be seen that, as all these lying, and frivolous, and otherwise debased spirits are in the sphere next our earth, and are the ones said to be most capable of, and most anxious to communicate, and as they are habitual liars, no dependence whatever could possibly be placed in the communications made.

The following testimonies from leading Spiritualists will illustrate the unreliability of so-called spirit communications. A. J. Davis says:—

"I am impressed to declare the fact that there is a certain class of unadvanced spirits who, under peculiar circumstances, will say *precisely what the questioning minds of the circle may ardently, and*



*therefore positively desire ; and this is one reason why palpable contradictions are sometimes spelled out through the electrical vibrations.*"—"Philosophy of Spiritual Intercourse," pp. 91, 92.

He further says :—

"Thus it has been shown that there are three active causes of contradictions in these spiritual communications, namely : 1st. The ignorance of many of the spirits concerning the science of producing vibrations. 2nd. Our frequent misapprehension of the precise thoughts the spirits design to convey through the sounds. 3rd. The presence of affectionate spirits who unconsciously glide into sympathy with the feelings and desires of the interrogator."—*Ibid*, p. 96.

Judge J. W. Edmonds, lately deceased, and up to his death one of the most prominent American Spiritualists, says :—

"There must of necessity be in the spirit-world those who are in every condition of development, and who occupy every imaginable position on the ascending plane of progression. . . . Of necessity, the communication from each of these must be affected, as all human intercourse is, by the peculiar characteristics of each individual."

After citing several causes of unreliability in the spirit communications, he says :—

"I do not mean here to say that I have enumerated all the impeaching evidence that may be found in this matter. I am, on the contrary, aware that I have not, nor can I well do so in the limits allotted to this paper. For, as no two mediums are alike in their manifestations, and there are now thousands of them ; as no two communications through the same mediums are ever exactly alike, because ever liable to be affected by the existing conditions of both mind and body ; as the spirits who commune are no two of them alike, and are now numbered by tens of thousands ; and as the variety in the source, as well as in the instrumentality of the communication is as vast as that which is to be found in the human character everywhere, so there must of necessity be many other causes to warn the well regulated mind to beware of credulity and fanaticism, and to weigh all things carefully and well, before yielding belief."—"Spiritualism," vol. ii. pp. 43, 48.

Hudson Tuttle, whose work, from which I quote, is endorsed by all the American Spiritualists, says :—

"A circle is formed. Its members are all of a strongly positive character. There are spirits who wish to communicate. The members of the circle are not unfolded, and hence a spirit of narrow development is attracted. The circle ask questions on various topics, and at length touch on doctrinal themes. If the circle be

*of Universalists, the spirit will appear to be a Universalist, and will declare that there is no hell or devil, and that God is a being of love and benevolence. If the circle be of Presbyterians, the spirit will appear to adopt that creed, and declare there is a hell, a triune God, etc. If the circle be of Atheists, and ask if there be a God, the spirit will answer in accordance with their minds. If of Unitarians, then God will be a unity, and the spirit will agree with the circle. And, let the circle be composed of what sect or society it may, the spirit will appear to be of corresponding belief.*"—"Arcana of Spiritualism," p. 311. Again—"A spirit, when controlling a medium, is governed by the same laws as the mortal magnetiser. It is for this reason that the resulting phenomena become difficult to distinguish, in partially developed mediums, from the magnetism of the circle, and that of the spirit attempting control. *The utmost caution is requisite to prevent self deception. If the medium is in the peculiar susceptible condition usual to the early stage of development, he will simply reflect the mind of the circle, and what purports to be a spiritual communication, will be only an echo of their own minds.*" *Ibid.* 194.

Allan Kardec, a leader and writer among the French Spiritualists, says :—

"Spirits differing very widely from one another as regards their knowledge and morality, it is evident that *the same question may receive from them very different answers*, according to the rank at which they have arrived; exactly as would be the case if it were propounded alternately to a man of science, an ignoramus, and a mischievous wag. . . . But it will be argued, how is it that spirits who are admittedly of superior degree, are not all of the same opinion? We reply, in the first place, that there are, independently of the cause of diversity just pointed out, other causes that may exercise an influence on the nature of the replies, irrespective of the quality of the spirits themselves. . . . Years of study are needed to make even a third-rate physician; three-quarters of a life time to make a man of learning; and people fancy that a few hours will suffice to acquire the science of the infinite. Let there be no mistake in regard to this matter. The subject of spiritism is immense."—"The Spirits' Book," Introduction pp. 33, 34.

H. J. Browne, one of the leading Spiritualists of Victoria, cautions investigators not to be led astray by communications from spirits upon worldly matters. He says :—

"Although they may in some instances give correct information, *they are in most cases apt to be erroneous.* First, from our spirit guide's sympathy with our wishes; next, from passing through a mundane organisation, by which the messages are tainted; the various influences of the circle sitting also affect; and, lastly, from the spirits themselves not being infallible, and sometimes *not in*



*such a good position as regards knowledge as is the investigator himself."*  
—"Holy Truth, p. 100.

"Spirits who are best able to communicate thus (by physical manifestations) are little developed, unable to give you true and reliable information, *tricky frequently, and on a low plane of intelligence, even where graver charges may not be brought against them.*"—*Ibid.* p. 139.

Mrs. Emma Hardinge Britten, the talented and eloquent writer and lecturer, who is well known for her advocacy of spiritism both in England, America, and the colonies, says:—

"There are many causes in our midst, and all on the human side, why Spiritualism has been measurably a failure. *One of these is the imperfection of spirit communication.* In the early days there were no attempts at self-deception. *There were no dark circles then;* and all spiritualists were sceptics. Now a vast amount of literature has been presented to us in the name of the spirit, and in the name of the spirit we have been asked to accept many new and strange doctrines. Is it not then obvious that we should take some means of ascertaining *whether honoured names can be held responsible for these teachings which common sense tells us that they would never countenance?* Is it true that the mighty dead have indeed retrograded, and from the other world come back to us with poor poetry, bad grammar, and false doctrines? We should be slow to accept these as coming from their purported source."—*Victorian Harbinger of Light*, Oct. 1873, p. 509.

The foregoing quotations, which might be indefinitely multiplied, are amply sufficient to demonstrate the utter unreliability of spiritism. A. J. Davis says that there are numbers of affectionate spirits who will affirm whatever those in the circle may earnestly desire. Judge Edmonds states that as the spirits are in every conceivable stage of development, no two of them being alike; and the causes of disarrangement in the communications are so multitudinous, rendering them thus unreliable, it is necessary to be very guarded in receiving any of these communications as true. Hudson Tuttle declares that, with many spirits, whatever the views of the persons seeking intercourse may be, the spirits will support them in those views; hence, if the persons composing the circle be Trinitarian or Unitarian, advocates of a limited or of a universal salvation, whether they are Atheists or Theists, the spirits communicating will declare each and every conflicting view to be right, and those opposed, to be wrong. Allan Kardec

freely admits that the spirits differ widely from each other in knowledge and morality, and that the spirits occupying the same plane of intelligence hold opposite views and will consequently contradict each other; and he attempts to apologise for this by the statement that as years of study are needed to make even a third-rate physician, and three-fourths of a lifetime to make a learned man, it is only reasonable that an immense length of time should be required to harmonize and understand such an infinite subject as spiritism. Comforting reflection! The system which was to solve all doubts, and give certainty to every inquirer, is now admitted to require more than a lifetime to understand!! H. J. Browne, and Mrs. E. H. Britten, both admit that the spirits are impostors; that when they pretend to give advice as to mundane matters they are not to be believed, and when, in the names of Shakespeare, Byron, Brougham, Parker, &c., &c., they give utterance to doggerel poetry and mutilated English, they are to be at once discarded as impudent liars in assuming the names of these great men. Surely the request that we should leave the pure stream of Christian truth, and resort to these things, can hardly be made in earnest? Nothing but a blind and perverse hatred of the pure and elevating teachings of Christ and his Apostles, could lead any to advise persons to seek intercourse with these beings in the face of the damning evidence given above, and which might be largely increased.

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## ITS CONTRADICTIONS.

The contradictions to be found in the communications of spirits and spiritist writers, are as numerous as the evidences of their unreliability already noticed. In "Flashes from the Spirit-land," by A. Putnam, occurs the following, professedly coming from a spirit taking the name of Theodore Parker. To the question as to whether spiritual beings from our planet have the power to visit any of the other planets of our Solar System, and *vice versa*, the spirit answers—

"Yes; there are certain far reaching minds that could no more be content to exist with the simple amount of knowledge that could be gathered from one planet, than they could be content to



exist, if it were possible, within the confines of a nutshell. They desire to know all that it is possible for them to know, and finding that they have unlimited freedom in the spirit-world, they exercise it—they make use of it."

Compare this with the statement of a spirit called "Abdal Hada," on page 83 of the same work. The question presented is, "Have any of the inhabitants of any other planet ever visited this earth and made themselves known?" The answer of the spirit is—

*"I think, if such a thing ever occurred, it certainly is something very rare. The inhabitants belonging to each separate planet, those who have passed beyond the material into the spiritual life, are, of necessity, more powerfully attracted to the planet of which they have been born than to any other. Indeed, it is almost impossible for the inhabitants of any other planet to visit the earth IN PROPRIA PERSONA or VICE VERSA."*

The contradiction between these two statements is very apparent. It may be further added, that A. J. Davis affirms that it is a common thing for spirits from Mars, Jupiter, and other planets, to come to our earth and communicate through human *media*. A second example of contradiction is the following. In A. J. Davis' work, the "Philosophy of Spiritual Intercourse," he says:—

"The higher angels do not themselves come into immediate electrical relation with any terrestrial association of minds, but mediately, by and through representative spirits"—P. 101.

In regard to some who claim to have had communications from the Apostle Paul, A. J. D. denies, on pp. 85, 86, of the same book, that such was the case, and affirms that the Apostles *do not come personally into relations with any earthly circle*. Mr. Woodman, in his reply to Dwight, makes the same statement on page 64; also Dr. Potter, in his work, "Spiritualism as it Is," on page 16, affirms the same. The contradiction will be apparent from the following question and answer, taken from p. 169 of "Flashes of Light." The answer purports to be from a "Bishop Fenwick":—

QUES.—"Are we to suppose that media who claim to be under the direct influence of Jesus Christ and other ancient spirits are correct? Can those ancients come and influence the media of the present day?"

ANS.—"Yes; you are at liberty to suppose whatever you

will. It is by no means an impossible thing for those ancient spirits to return, manifesting through modern media."

As further illustrating this contradiction I present the following, quoted from "Our Rest" of Dec., 1878, and which quotation, for daring impiety, is unparalleled:—

"We attended a seance this evening at Mr. Stewart's rooms in Pence Hall, and saw ten or twelve materialised spirit forms stand in the cabinet door—full-sized forms of men and women. *After these appearances came forth the materialised form of Jesus, and stood at the door a short time, dressed in a white robe and having a crown of thorns upon his head. He advanced from the cabinet and took the hands of Mrs. Lewis and Mrs. Cline before retiring.* On Friday morning," says the writer, "we had a private seance, at which eight persons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was entranced. After a little time, during which the spirit control talked as usual, the cabinet door reopened, and a *majestic form appeared, which filled us with awe, for there stood in the door in majestic grandeur Jesus of Nazareth! the Lord of Glory! the King of Kings! the pure and holy Christ of God!* He had come according to promise, and stood manifest before our eyes. He stood looking at us silently for several moments, and then said, '*You are faithful soldiers, and greater wonders than these shall you see.*' These words he spake in a low voice, yet distinct enough for all to hear. . . . He then beckoned each of us to Him, took us by the hand, blessed and kissed us before retiring to the cabinet. He had stood in the door and on the platform nearly half an hour. He had on a white robe, and a crown was upon his head, in the centre of which glistened a beautiful gem. A faint halo was visible, surrounding His sacred head. He left us awe stricken with His presence."

The horrid blasphemy, and sacrilegious impiety of the above, is only too apparent. The quotation illustrates the fact of the contradiction of spiritist teaching, and shows to what lengths of impiety the system leads. When lying spirits, whether embodied or disembodied, personate the "Lord of glory," it merits the severest denunciations of the christian world.

A further proof of the contradictions of spiritism is found in connection with the ancient Pagan theory of the transmigration of souls. This theory finds a prominent place in much spiritist literature, and shows that the result of the adoption of spirit teaching is, to enshroud the mind in the dark and debasing superstitions of the ancient heathen world. The following quotations are from "The Spirits' Book," compiled by Allan Kardec, the French



spiritualist, and purport to come from spirits bearing the names of Apostles and other illustrious personages. That the doctrine of transmigration or successive reincarnations is taught, is very apparent:—

“On quitting the body, the soul re-enters the world of spirits from which it came, and from which it will enter upon a new material existence, after a longer or shorter lapse of time.” “*Spirits having to pass through many incarnations*, it follows that we have all had many existences, and that we shall have others, more or less perfect, either upon this earth or in other worlds.”—Intro. p. 15. “Can spirits come to this world for the first time, after having been incarnated in other worlds? *Yes; just as you may go into other ones.*”—p. 73. “Might a man belonging to a civilized race be reincarnated, as an expiation, in a savage race? *Yes; but that would depend on the kind of expiation he had incurred. A master who had been cruel to his slaves might become a slave in his turn, and undergo the torments he had inflicted on others. He who has wielded authority may, in a new existence, be obliged to obey those who formerly bent to his will.*”—p. 127.

As illustrating the contradictions of this debasing system, I present the following from the Victorian “*Harbinger of Light*,” for October 1873, p. 509. It is from a lecture delivered in Boston, United States, by Mrs. E. Hardinge Britten.

“One of the worst features with which spiritualism is charged is *the dark, the baneful doctrine of reincarnation*, as taught by Allan Kardec, of France. It is a direct contradiction of the surety given us at Rochester, that there is progress in the spirit-land. This *wild, fantastic doctrine, which would break up kindred, ties and families, should be rejected.* It belongs, as has been said, to the imperfect nature of spirit communication.”

This is unmeasured condemnation of the view of Kardec's spirits, and not only illustrates the fact of the spirit contradictions, but also their utter unreliability. From the strong denunciation of this doctrine by Mrs. Britten as *dark, baneful, wild, and fantastic*, and the fact of her singling out Kardec as its advocate, it might be inferred that he was the only one in whose writings it is found. This, however, would not be a correct inference, as the following passages prove. They are taken from the American work, “*Flashes of Light*,” by Putnam, and appeared originally in the “*Banner of Light*,” the leading American spiritualist paper:—



QUES.—“Does the controlling spirit mean that spirits, after being separated from their earthly tenement, will again occupy a human body, as they did before the dissolution?”

ANS.—“*That the spirit will return to earth again and become reincarnated in a human body there is much evidence. Indeed all that we have been able to gain is largely in its favour.*”—p. 71.

QUES.—“Some people believe in the transmigration of souls. . . . Does the soul enter other bodies sometimes better and sometimes worse than its own?”

ANS.—“In one sense it does enter other bodies, and *acts through other bodies than the human.* . . . The ancients grappled with a very great truth in their theory of the transmigration of souls. They intuitively perceived the power of the soul over all matter, and perceiving its power, they very naturally were led to conclude that it would use the power, and therefore become incarnated in other forms than the human.”—pp. 78, 79.

Here we have the horrid doctrine of the ancients, that a human spirit may be reincarnated in an animal—a dog, a cat, swine, etc. This statement as to the reincarnation in animals, is denied by Kardec, on pp. 15 and 16 of the introduction to his “*The Spirits’ Book* ;” and thus we have another evidence of contradiction and unreliability. Quoting again from Putnam’s “*Flashes of Light* :”—

QUES.—“Do you mean to say that these spirits that now occupy forms, may at some future stage of life come back, and take another?”

ANS.—“Judging from the experience of others, predicating our faith upon their experience, *we are as sure of it as we are of our immortality.*”—p. 294.

From the above it is clear that American, as well as French spirits, teach the “*dark, baneful, wild, and fantastic*” doctrine of reincarnation. The same doctrine is also taught by some spirits in England. In “*Medium and Day-break*” for November 15th, 1872, p. 451, a spirit called “*Dr. Forbes*,” says :—

“*Reincarnation, while it is a phenomenal fact, is an economical absurdity.*”

Another spirit on same page, says :—

“The elevation of the spirit would have been better accomplished by its surrendering itself to the operation of the elevating forces of the spirit-spheres, and *thus, reincarnation, while a phenomenal fact, is an economical absurdity.*”

It is thus admitted that reincarnation is a fact, but that it is an absurdity in nature, for which there is no

adequate reason. On the same page as above, a Wm. R. Tomlinson, M.A., advocates reincarnation as a possible merciful alternative for debased and hopeless spirits. Further evidence of this doctrine being taught in England may be seen in the same paper for Nov. 22nd and 29th, pp. 463 and 472. The conclusion reasonably deducible from the foregoing quotations is, that the doctrine of the transmigration of souls is a prominent part of spiritist teaching, but is opposed by some, and especially by Mrs. E. H. Britten, as a dark, baneful, wild, and fantastic doctrine.

That the spirits are deceivers, their communications utterly unreliable and contradictory, and tending backwards towards the heathenism of a bygone age, is fully sustained by the quotations given. As these statements are, without exception, from spiritist writers, the system is fully condemned out of the mouths of its own advocates.

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THE IMPOSSIBILITY OF IDENTIFYING THE SPIRITS: THIS  
BRIGHTEST FEATURE OF SPIRITISM, IS A BROKEN REED  
TO LEAN UPON, AND SUPPLIES NO COMFORT TO THE  
FRIENDS OF THE DEPARTED.

What may be regarded as the most attractive and seducing portion of the spiritist system is, its profession that we can have intercourse with the spirits of our departed friends. If it were not for this claim, its influence over the multitude would have been slight indeed. There is a comfort in the thought that we can hold intercourse with our departed dear ones, that so carries away the minds of many, that without carefully considering whether it is really true that the departed can come back and communicate with us or not; or that if they could, it would be wise and desirable both for their good and ours; that they readily catch at the thought, join themselves to spiritist circles, and are speedily and hopelessly engulfed. My object will now be to show that there is no possible means of knowing that our friends do communicate, and that if they could, such communications, upon the admissions of spiritist writers, would not be for our comfort. Many persons suppose that if the spirit,



claiming to be that of their deceased friend, tells of things which are unknown to the medium, and were only known to the deceased person and themselves, that they have clear and indubitable evidence of identity. That such, however, is not the case, will appear from the following testimonies, and admissions, culled from the writings of Spiritualists. Mr. Joel Tiffany, a noted spiritualistic lecturer and debater, in his debate with President Mahan, says:—

“Persons have supposed that when they get *correct* answers they get *tests*. But when we come to understand that the spirit can come into *rapport* with the mind in the circle, we then discover that he can perceive his thoughts, and get the *answer* as well as the *question* from his mind, and then being in communication with the medium can answer all his questions, and *give him perfect answers*, as to identity, at the same time that he is a far different spirit from what he purports to be.”—p. 52.

It will be seen from the above that the spirits can read the enquirer's mind, and thus obtain the information required to prove identity. If a lying spirit *can give* the *same* evidence of identity that would be expected from the genuine spirit, by what possible means is detection effected, and how can any person know of a certainty that any communication is really from the spirit it purports to be? Dr. Hare, another leading American spiritist, in the New York Investigating Class, admits the danger of deception:—

“There was a difficulty, undoubtedly, in knowing precisely how it is, even upon 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. We must observe the same rules of evidence, apply the same tests, and have the same care in ascertaining their identity and veracity we do in like matters here.”—“Nat. and Ten. of Modern Spiritism,” p. 88.

How foolish to speak of applying the same tests to spirits that we do to persons here! If the spirits are not to be trusted, and possess the power of reading the mind, in what way can the tests be of service, seeing that even the giving of correct *answers*, etc., cannot be relied upon, as we have seen by the admission of Tiffany quoted above. In some of the quotations given under a previous heading,



the reader will have seen that some persons claim to have received communications from Jesus, and to have seen him in a materialized form. The following, from Mr. Woodman, will show the unreliability of those statements, and will further illustrate the impossibility of identification:—

“For our part, we do not believe that Jesus Christ has communicated through any medium *directly* during the present century, though we do not pretend to know. If he should come to communicate, *how would he be known?* No living person would know him by his form, his voice, or his writing. No person could be induced to recollect by the relation of unpublished facts in his life, or by any peculiar marks, or idiosyncracies of character, for all these are unknown. So far as we could see, there could be *nothing to identify* his person. If the communication should be in any respect impure or immoral in its tendency, it would stand self-condemned. If it should be found in perfect harmony with the divine law, still it might come from some other intervening spirit.”—Reply to Dwight, page 65.

These remarks will apply to any other person as well as to Jesus. Suppose the spirit professed to be one that had lived during the present century, and with whose form, voice, writing, and character we were well acquainted, the certainty of identification would be no greater. In the *Herald of Progress* for Feb. 1862, in answer to a question concerning the appearance of spirits, A. J. Davis says:—

“These appearances are intended merely as *reminders* and as *tests* of identity. All intelligent spirits are great artists. They can psychologise a medium to see them, and to describe them, in the style which would produce the greatest impression on the receiver. . . . They can easily represent themselves as old or young, as in worldly dress or in flowing robes, as is best suited to accomplish the ends of the visitation. They substitute pantomime and appearance for oral explanations.”

On the identification of spirits, the writer of an editorial in the *Spiritual Telegraph* of July 11th, 1857, says:—

“The question is continually being asked, especially by noviciates in spiritual investigations, ‘How shall we know that the spirits who communicate with us are really the ones whom they purport to be?’ and for want of a satisfactory answer many minds are thrown into perplexity, and even doubt, as to whether the so-called spiritual manifestations are really such. In giving the results 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 enquirer 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 enquirer for the purpose of proving identity; and that if *direct* tests are demanded at all, we would recommend that they be asked for the purpose of proving that the manifesting influence is that of a spirit, rather than to prove what particular spirit is the agent of its production."

The entire question is here conceded. "*Tests*," and "test mediums" are of no avail in proving identity, and this writer sagely advises all efforts to prove identity to be given up. Mrs. Emma Hardinge Britten, in a lecture delivered in the Princess Theatre, Dunedin, on June 1st, 1879, said, "*There is no more difficulty in recognising the identity of a spirit, than in recognising an earthly friend.*" The value to be placed on this statement can be judged of by the quotations above given. The statement of Mrs. Britten is most untrue and misleading. Upon the admission of numbers of leading spiritists, the difficulty of identifying spirits is very great; and upon the testimony of others, it is absolutely a hopeless effort. In the article before quoted, the following occurs:—

"From much experience and observation, however, we are satisfied that if, after having received in all good faith, such messages directly from the spirit friend whom it purports to be, we proceed to enquire of theological faith or speculative philosophy, or even about such practical concerns of human life as may involve the ambition, conceits or prejudices of other spirits than the one with whom up to that moment we have been talking, then *other spirits* who may be more nearly related to, or who may have more perfect control over the mediums, will most probably assume instantly the name and position of our friend, pushing the latter aside, and he will set forth his own theories, fancies, and probably falsities, *using the name of our friend, and all the confidence we may have gained in the latter's identity*, by way of enforcing what he would have us believe. And we receive the communication, perhaps with the utmost surprise that our friend, in passing into the spirit world, should have so soon changed his opinion on that particular subject."

A. J. Davis, Dr. Potter, Dr. Randolph, Mr. Tiffany, and many others make statements similar to the above. The confessions made above, as to the failure of all "test"



conditions, should shake the confidence of all truth seeking and impartial persons. The claims for the reliability of any *tests* of identity, are completely swept away. In "Flashes of Light," by A. Putnam, is the following question and answer, on pages 197, 198. The spirit answering calls himself Theodore Parker:—

Ques.—"I wish to ask with reference to testing spirits that come to us. We have sometimes been very sadly misled. When a spirit purports to be present, how can we know to a certainty that it is the spirit it professes to be? We have frequently tested them by asking them if they were willing to say Amen to the Lord's prayer. . . . Can you tell me of any test upon which we may always rely?"

Ans.—"My dear, good friend, by no possibility can you, under present circumstances, *ever be thoroughly sure of the identity of any returning spirit*, because the returning spirit is out of your sight, beyond the realm and sphere of your natural senses, and these senses alone are the powers by which you can weigh and measure all things with which you come in contact. Now, I may tell you I am the spirit of such an individual who lived at such a time, and I may tell you what is absolutely true. You may believe it, *but you cannot know it*. . . . Now, I care not how many prayers you may repeat, or how many "Amens" the spirit may add thereto; it will not make the slightest difference with regard to testing the identity of the spirits."

In the introduction to the "Spirits' Book," by Allan Kardec, the French spiritist, on p. 32, is the following:—

"Experience shows that spirits of the same degree, of the same character, and animated by the same sentiments, are united in groups and families; but the number of the spirits is incalculable, and we are so far from knowing them all that the names of the immense majority of them are necessarily unknown to us. A spirit of the same category as Fénelon may therefore come to us in his name, may even be sent by him as his representative; in which case he would naturally announce himself as Fénelon, because he is his equivalent and able to supply his place, and because we need a name in order to fix our ideas in regard to him. And, after all, *what does it matter whether a spirit be Fénelon or not*, if all that he says is excellent, and such as Fénelon himself would be likely to say? For, in that case, he must be a spirit of superior advancement, and the name under which he presents himself is of no importance, being often only a means of fixing our ideas." "It is certain, however, that the assumption of false names by spirits may give rise to *numerous mistakes*, may be a source of *error and deception*, and is in fact one of the most serious difficulties of practical spiritism."



In "Holy Truth," by H. J. Browne, a spirit is represented as saying :—

"These undeveloped spirits *can deceive you by personating other spirits* and relating to you facts, which they do by coming in strong rapport with you in sympathy. They do not read your brain, as often supposed, but they catch as it were a thread of your thoughts, and can so bring circumstances up at times which you have entirely forgotten."—Page 155.

Judge Edmonds imposes upon himself by the following specious reasoning :—

"If the spirit that comes is one that I have never known, how can I be certain that it is him? But if he comes as one whom I have known intimately on earth, whose form and features appear to me as of old, or are accurately described to me, who speaks of incidents known only to us, who displays his peculiarities of character, who gives correctly names, dates, ages, and places connected with his earth life, who evinces the emotions natural to him, and all this unknown to the instrument through whom it comes, *how can the sane mind resist the conclusion that it is a departed friend who is thus communing with me?*"—"Letters and Tracts," p. 188.

The Judge gives the most thorough refutation of his own reasoning that can possibly be conceived; and this, too, in the same pamphlet from which the above is quoted. On page 116 of "Letters and Tracts," he says :—

"One day while I was at Roxbury, there came to me, through Laura (his daughter) as the medium, the spirit of one with whom I had once been well acquainted, but from whom I had been separated for fifteen years. His was a very peculiar character—one unlike that of any other man whom I ever knew, *and so strongly marked that it was not easy to mistake his identity.*

"I had not seen him in 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 afterwards to learn that he was not. *He is yet living.*

"I cannot on this occasion go into all the particulars of an interview which lasted more than an hour. I was certain there was no delusion about it, and as certain that it was just as much a spirit manifestation as any I ever witnessed or heard of."

Thus the Judge confutes himself. Similar cases to the one just cited from Judge Edmonds have been stated to me by the persons concerned in them. A lady in Castlemaine, Victoria, who with her husband had adopted spiritist views, but afterwards saw her error, stated to me that on one

occasion her husband was possessed by a spirit claiming to be that of her deceased father, who resided in England and of whose death she had not previously heard. The identification given was of such a character as to fully convince her that it was really the spirit of her father that now communicated through her husband; and she wept tears of joy at this confirmation of her faith, and the privilege granted to her of holding intercourse with the spirit of her father. What, therefore, was her surprise when she continued to receive letters from her still living father mail after mail as the months passed round. At the time when this circumstance was related to me, a period of two years had elapsed and her father was still among the living. No wonder that her faith should be shaken in the reliability of spirit communications.

A near relative of my own had been separated from his wife for many years. A brother of this relative, being a believer in spirit intercourse, and having circles in his house, a spirit communicated professing to be the spirit of the deceased wife of my relative. Various tests were applied, form and features were accurately described, incidents spoken of which were known only to them and the supposed spirit; peculiarities of character were displayed, and names, dates, ages, and places connected with her earthly life were given correctly, and these things were all unknown to the medium through whom they were given. So clear was the evidence of identity, and so deep was the conviction produced, that the person, whose spirit it claimed to be, was really dead, that advice was given to the husband of the supposed deceased person which, had it been followed, would have led to inconvenient consequences. After a little time, and by instituting certain inquiries, the person was found to be living and in no apparent prospect of immediate death.

From the foregoing testimonies it must be evident, even to the dullest understanding, that no person can by any possibility know that they are in communication with their deceased friends, even when the evidence appears to be of the clearest kind. But another thought is worthy of being noticed here, and that is, that persons may be seeking intercourse with their deceased friends for years, and



yet not be able to obtain the slightest communication which even purports to come from them. A gentleman with whom I became acquainted in Melbourne, and who was an ardent believer in spiritism, admitted that for more than ten years he had been seeking for some communication from his deceased friends, but had not received any. Another person in the same city, a lady, lamented that she had been unable to obtain communications from her friends. She had, however, received communications from evil spirits, who had tried to incite her to certain wicked deeds and to make away with her life. A friend of mine in the city of Dunedin, having, in company with his wife, heard much of spirit intercourse, solemnly besought her upon her deathbed, that if there was any truth in the power of the human spirit to return to earth and appear to their friends, that she would return and appear to him. The promise was readily and solemnly given. After her decease, my friend spent hours, night after night, and for whole nights, waiting in his chamber and without light, yearning for some intimation from his departed wife. He walked alone through the solitary roads of the Town Belt at all hours of the night, seeking some sign or token from the departed one, but none ever came. A German friend informed me a few days ago, that in his earlier years, and while residing in Germany, where almost all are believers in ghosts, he found himself unable to credit the commonly received views on the matter. His aged grandmother, who was an undoubting believer in the fact of spirits revisiting the earth, being anxious to convince him of its truth, made a compact with him, that when she died, on the third day after her death, he was to take his flute at two in the afternoon, and play a certain tune under an oak tree which she pointed out to him, and she promised if it were possible that she would appear to him, he promising to be no longer incredulous if she appeared, but reserving his right to remain an unbeliever if she did not appear. Within three months she died, and on the third day and punctually at two o'clock, my friend seated himself beneath the oak tree, and commenced playing the tune selected. His playing continued until long past darkness, but the spirit of the deceased grandmother did not appear. The conclu-



sion to which we are inevitably led by these testimonies is, that it is utterly impossible to identify any spirit, and that no person can possibly be certain that any communication they receive is from a departed friend.

But supposing it possible to identify the spirits of departed friends, no comfort could possibly result to the survivor. This may appear to be a startling statement, but it is capable of demonstration upon the admission of spiritist writers. One of the statements frequently made by spiritualistic writers is that there is no forgiveness for sin, and that every sin committed by an individual must be atoned for by that individual. A further view held is, that the progression of individuals in the spirit world is hindered, and prevented, by reason of injuries they may have received from individuals in the earth life; and that, until the injurer undoes the wrong, and places the injured one in the same position favourable to progression that he would have been in had the injury not been done, such individual must remain in a low and unprogressive state. For example, a young man is murdered. Had his life been spared, the theory of spiritists is that this young man might have made such progress in the earth life that, at his death, his spirit would have commenced its progress at a proportionately high altitude. Now, this is not unreasonable; but the view is carried further, and it is asserted that unless the murderer comes to that young man in the spirit world and undoes the wrong he did to him by the murder, and assists him to attain to the position (which, it is said, he only can do) to which he would have attained in the earth life had he been spared, this young man, who suffered injury by being murdered, is compelled to suffer injury in the spirit world also, by being unable to make progress upwards until assisted by his murderer; and as it may be hundreds, or even thousands, of years before his murderer becomes willing to help him to a condition of progression, the young man is doomed, for no fault of his own, to remain in the company of low and unprogressed spirits, suffering the agony of such association, until the spirit of his murderer has been, by some method unexplained, led to see the evil he has done him, and is willing to undo the evil. Such a view is most horrid and revolting, and could

only be held by the existence of a just God, who will recompense the evil doer and remedy all the wrongs of earth life, being absolutely denied. But whence can the friends of a murdered, or otherwise injured man, obtain comfort from spiritism? Instead of giving comfort, it makes the survivor most wretched, under the conviction that the murdered or injured individual has been so affected in the spirit world by the injury received, that their condition must virtually be one of misery and woe, which may continue for thousands of years at the option of the wretch who committed the murder or other injury received. That this representation is not overdone, or unduly coloured, may be seen by the following, which I copy from the *Victorian Harbinger of Light* for February 1875, pages 774, 775. It purports to be part of the confession of a spirit called John King or Sir Henry de Morgan, a pirate who lived a few centuries ago. Speaking of the number of his victims, and the consequences, to him and to them, of his actions, he says:—

"Those victims numbered thousands. The orthodox world consign such persons as myself to a lake of fire and brimstone. *I was in a hell inconceivably worse than this*; the goadings of remorse that stung me as I looked *upon* one after another of these numerous victims and experienced *the agonies which THEY had suffered*, multiplied tenfold, can never be conceived of. My prayer is that no other soul may go down to such a depth, and be compelled to travel up through such hells."

It will here be seen that those whom he had *injured* were in the *same place and associations* as himself; for he speaks of looking "*upon*" them "*one after another*." Also, he speaks of "*the agonies which they had suffered*," as though the agonies in the spirit world had been suffered by them through the injury he had done to them. He continues:—

"The necessity was laid upon me *to go* to each one of these my victims, *and labor with them*, and it often required a great effort on my part to get them to be willing for me to come to them. When I succeeded, I was compelled to do everything I could to help them, *and make amends for the wrongs I had done*. It seems easy enough to speak of these things now, but I recall the stern conflict of a proud nature before I could submit to do it; but I have done it all, and each one of these is now a helper to me or to others who need their assistance. . . .



"I have told you that I was irresistibly impelled to arrange and classify all my life actions. The effects of these were all stamped upon me, as they always are upon every one. The causes, however, I was compelled to search out and have them set before me in all their painful realities. I will only detain you to illustrate the practical workings of a few instances. First, that of the little boy already referred to—one of the companions of my early days"—a weak, little playmate, whom he had beaten and abused and robbed of some little things, as a pocket knife, cake, &c., and from whom he extorted a promise not to tell, under the threat that he would kill him. "I saw clearly now that my unjust and cruel treatment had shortened his days in earth life, and at times I was filled with an intense desire to go to him and ask his forgiveness. I had no difficulty in seeing him, but I could not get to him. . . . At length, after long suffering and waiting, the time came when we were permitted to meet. . . . I found that I had been the means of keeping him in a greater degree of ignorance, and that it was necessary that I should show to him what wrong I had done to him, and how I had kept him back in his career. This was a very difficult and embarrassing task for me to accomplish, for there was a strong disposition on my part to let him remain just as he was when I found that he did not blame me. For a long time I was engaged helping him onward in his life's journey . . . so that he might go forward as nearly in the line he would have walked if I had not crossed his path, as it was possible."

Another spirit, in *Holy Truth*, by H. J. Browne, speaks thus:—

"I would say to all earth children, be careful how you injure a brother or sister, for by so doing you will forge a chain that will bind you to them until you have made full restitution to them, and enabled them to stand where they would if you had not thus injured them.

"I was in a hell inconceivably worse than the orthodox lake of fire and brimstone. The goadings of remorse that stung me as I looked upon one after another of my numerous victims and experienced the agonies which they had suffered, multiplied ten-fold, can never be described."—pages 158, 159.

From the testimony of these two spirits, it is clearly part of the theory of spiritism that the injured person does not progress, but sustains the injury until the injurer comes and aids his victim to a higher position. Now, there would be no injustice in the injurer being compelled to undo his wrong; but if there be a just governor of the world, how can we reconcile that fact with this theory that the injured person is, even in the spirit world, to be at the mercy of the injurer, and cannot progress until he is disposed to aid

him. This, surely, does not seem just. But the point we press is, *that in this theory of spiritism there is no comfort to the friends of the departed.* Whence can comfort be derived by the friends of injured persons from the above view? Another matter to be noticed is that spiritists often ridicule the teaching of the Scriptures as to a hell, and affirm "there is no hell!" Now here are two spirits, and what is very remarkable, in identically the same language, representing the hell they had suffered as "inconceivably worse than the orthodox hell!" However bad the "orthodox hell" may be, these spirits had found one "inconceivably worse!" How bad that must have been must be left to the reader to decide, as words would fail to represent it fairly. Those who can derive comfort from the above are certainly blessed with a degree of hopefulness not usually possessed by mortals.

I now present a few quotations from Judge Edmonds' second volume on spiritualism:—

"I next saw a tall, vicious looking woman of about fifty years of age. She was dressed in a spotted calico frock, very common and very dirty. Her hair was gray; her teeth were gone; her eyebrows were heavy, and under them glowed a snaky pair of eyes. She held by one hand a *child four or five years old*, who was squalid and ragged, but who seemed to be of a *simple, pleasant, and affectionate disposition.* The old woman was *dragging the child along roughly and beating it with a stick. Its legs, and arms, and breast were scarified.*"—page 186.

The reader will find it difficult to believe that the above is a scene which Judge Edmonds affirms *he saw* in the spirit world. Yet such is the fact. Apart from the representation of the whole matter, which is revolting, the reader is asked to notice that a child of *four or five years old* is there; that this child is described as "*simple, pleasant, and affectionate,*" and yet Judge Edmonds has the effrontery to represent that child in a *hell*, where it is associated with a vile and cruel woman, and who is permitted to *beat it with a stick until "its legs, and arms, and breast" are scarified.* We hurl such representations back upon spiritists as infamous lies, and as libels upon the government of a just and holy God. Good heavens! a child in hell! and that child described as "*simple, pleasant, and affectionate.*" Is there reason, is there justice in the universe? If so,



then how can this possibly be? A child, such as here described, and yet in a hell and bound to such an infamous woman! In a voice of thunder we say, No! it is not, and cannot be! And yet, gentle reader, this utterance, this vile and diabolical account, is given by an eminent spiritist as a representation of sober fact, from which you are expected to derive comfort! Let us take another example from the same volume:—

“I was in those *darker spheres* again. The object that now attracted my attention was a woman *and a young child*, sitting on a rude bench by the side of a hovel. They were all drawn up in a heap, sitting close to each other as if attracted by a mingled feeling of fear and love towards a man who was walking rapidly backward and forward at a little distance from them. . . . *They looked very wretched and unhappy*: and the man, as he walked back and forth, in front of them, had them constantly on his mind, *and was ever a witness of THEIR misery.*”

The man is said to have caused the death of the woman and child, from some evil motive; that the memory of his crime so haunted him that he gladly welcomed death—

“But the first sensation he had on waking to consciousness in the spirit-world, was their presence, more palpable, more near than ever before; and from the time of his entrance to that world, which *was long, long ago*, he had never for one moment been exempt from their presence.”

He is represented as doing everything possible to escape from the presence and society of the woman and child, but without avail.

“Thus, then, he lived, with no companions *but the victims of his evil passions*, and no employment for his mind, which on earth had been very active, and was now even more so, but the recollection of his crimes. . . . Once in a while he would look at his victims with a feeling of concentrated hatred *as if he would tear them to pieces*; but his power over them was gone. . . . I saw him chafing his hands . . . he beat his head with his hands, and threw his arms out . . . and looked for some means of escape. I saw him in utter despair seated on the ground, covering his face with his hands. . . . And as he thus sat, *his victims* rose and approached him. The woman laid her hand upon his shoulder, and the frightful agony with which he started to his feet at that touch, made one shudder. He resumed his walk more rapidly and wearily. The woman and child returned to their seat, and it seemed from his motions and gestures, that his sufferings and his despair were constantly on the increase.”—pp. 346-49.

Here a woman and a *young child* are the victims of a bad man and are murdered, and in the spirit-land these victims are represented as "very wretched and unhappy;" as in "misery," and compelled continually to be with this man of evil passions, although they are not said to have been guilty of any crime. They are represented as being in the "*darker spheres—in hell!*" Is this not a horrible system that represents a *young child* and its mother, as being in misery, because they were murdered! What comfort is possible from such a theory as this? Let the reader suppose the parents of a young and blooming maiden giving their daughter away in marriage. The man to whom they give her, they have thought to be upright and honorable; but after marriage, habits develop themselves, and a disposition manifests itself, which they did not expect to see, and which, had they for a moment thought possible, would have led them to rather prefer laying their daughter in a grave, than to give her in marriage. In course of time a little daughter is born; but instead of this leading to amendment of life, on the part of the man, from a sense of increased responsibility, it only makes the hapless mother—the erstwhile blooming maiden and bride—more dependent and the patient victim of ill-usage. The man continues his downward career, and, in a fit of passion, or cold-blooded scheming, he murders his wife and child. Suppose, now, that the parents of that murdered woman are believers in this horrible theory of spiritism, which leads to representations such as the above! they must then believe that their daughter and grandchild are in the darker spheres, "very wretched and unhappy," and in constant "misery;" and that when the unhappy cause of their premature entrance into the spirit-world also comes there, the above narrative gives a fair representation of what will take place, and of what will be the condition of their daughter and her *young child*. Could the hearts of any parents draw comfort from such a conviction? Yes, if comfort can be produced by a forlorn picture of "*wretchedness, unhappiness, and misery;*" but not otherwise. We say the claim of spiritism, that it gives comfort to the sorrowing friends of the departed, is a delusion and a snare: that instead of giving comfort, if



the theory be believed, its result must be to produce settled unhappiness and continual regret, as to the condition of the departed.

It has been previously remarked that spiritism teaches that *there is no forgiveness of sins*, neither in this world, nor in that towards which all are tending. In a lecture, delivered in the Princess Theatre, Dunedin, on Sunday, June 1st, Mrs. E. Hardinge Britten announced with the utmost emphasis that forgiveness was an impossibility—that in reality “there is no such thing as forgiveness of sins.” In the 2nd vol. of Judge Edmonds’ work, entitled, “Spiritualism,” this, from the language used, seems to be contradicted; as for example, on page 213, where it is said, “I told her (the spirit) that even for that there was *forgiveness* ;” but that spiritists teach generally that there is no forgiveness, seems to be clear. The following, from “Flashes of Light,” by A. Putnam, will put the matter in a fair light. It is in the form of question and answer, the spirit answering being represented as that of William E. Channing :—

QUEST.—“I understand from the controlling spirit that there is *no forgiveness* for sin; that an inevitable penalty follows every transgression of any law of our being?”

ANS.—“Returning spirits always inform you—such as have been informed themselves upon this point—that there is no forgiveness of sins. Every sin begets its own judge, and the Judge begets the punishment therefor.”—P. 91.

QUEST.—“I understand that the controlling spirit has stated that sometimes people can be cleansed from immoralities in a somewhat corresponding manner as diseases are cured. How can such things be without forgiveness?”

ANS.—“Forgiveness is a term which your correspondent seems to have defined according to his own understanding. To us, forgiveness is a something which avails without suffering. . . . You will learn, every one of you, sooner or later, that there is *no forgiveness* of sin, *either in this world or the next*. . . . If you sin against the law of your own reason there is no forgiveness therefor till you have paid the uttermost farthing for your wrongdoing.”—Page 93.

Many other quotations might be given to the same effect, but the above are sufficient for our purpose, which is to present the fact that spiritism denies forgiveness, and then illustrate the legitimate results of such a theory. This

theory of "no forgiveness" may be regarded as a necessary and logical result of another part of the theory of spiritism, which will be treated of further on, viz., "There is no God"—that the only God there is, is "man," or a "vast ocean of magnetism," or "the principle which permeates all nature," and which is called the "soul" of the universe, or the "Father God," of which "nature" is the body or "mother God." If there be no intelligent, personal mind presiding over the affairs of the universe, but only blind force operating through inviolable laws, then we can understand how there can be no forgiveness, but this view will make the language which some spiritualists are so fond of using to be simply nonsense. If the only God be blind force, then how can such a power be addressed as "our kind, loving, merciful, and compassionate Father and God?" Such language necessarily requires that there should be a personal, conscious, and intelligent deity, who may be regarded as in some way susceptible to emotions of love, &c., analogous to those which human beings are affected by; but if God be but a "force," then such language is altogether out of place and is unmeaning. How can there be mercy, and yet no forgiveness? Surely words get strangely confused in the mouth of a spiritist! If, however, the deity be a personal, conscious, and all-pervading mind whose offspring we are, reasoning from the analogies of human life—and which is legitimate—just as the father forgives his child upon repentance and confession, so God, our great Father, may be expected to forgive His offspring. There is of course a disparity between the heavenly and the earthly parent. The earthly parent is himself frail and needs forgiveness, and that fact of need demands that he himself should forgive if he hope to be forgiven. The heavenly Father is of purer eyes than to behold iniquity. He is the infinitely holy and just God, and is the Governor of the universe. In pardoning sin it was needful that the requirements of justice should be met, and in the Gospel all this has been done. The only point sought to be made and enforced is, that if there be a God of mercy and love who governs, then forgiveness must not only be a possibility but an actual fact.

But we take the affirmation of spirits and spiritualists



that there is no forgiveness of sin. Let us now look abroad at society as at present constituted. Is there one person who lives without sin? Is there one person who may not have injured others, either intentionally or unintentionally? The statement of the spirit above given was, that for every sin the utmost of the penalty, even to the "uttermost farthing," must be paid. Now, if there is no person who has not sinned, and if the penalty *must be paid by each*, and if that penalty begins, as is affirmed, immediately upon the spirit's entrance into spirit life, it follows as a logical necessity, from which there is no possible escape, that every conscious human being, on passing into the spirit-world, passes into a condition of misery and suffering; and that if they were able to come back and inform their friends of their state, if the account given were truthful, it would be of great anguish and suffering. Where, then, is the comfort which could arise to the friends of the departed from this system? And, it must be remembered, that in the supposition of character above given, we have taken the very best portion of society whose offences will, for the most part, have been of an unintentional kind.

But, now, take the class of society lower in the scale; consider their condition. Just conceive of the untruths told, the acts of theft and dishonesty in trade and otherwise, the unkind and hurtful things both said and done of individuals and character, the legalised frauds, butcheries—called wars, &c., the oppressions of tyrants, murders, seductions, &c., &c. On the principle of there being "no forgiveness," what must be the condition of the persons who have inflicted these wrongs? Who can describe the fearful, the excruciating agonies, and mental torments which, on the principle of spiritism, these persons must be undergoing? But, as we have shown above, it is not only the injurer who suffers, but his victim also, and that suffering and non-progression must continue until the injurer is so minded as to aid them to rise. It is, then, the fact, that on the principle of spiritism, the unseen world must be one universal scene of suffering, mental and physical, from which there is no escape, and which is endured, in large part at least, by the injured as well as the injurer.

Whence, now, can any persons whose friends have died, derive comfort from spiritism? Instead of giving comfort it robs of all comfort, and brings certain misery instead. That the reader may see that this matter has been fairly presented, I now proceed to give a few quotations, indicating a condition in the spirit-world, such as might be legitimately expected to exist from the principles noted as being held by spiritists. The details I now present are so horrible, that I must crave the reader's indulgence for presenting them, being constrained to do so, simply that a fair conception of the rottenness of the claims of this system to impart comfort may be seen. In order to understand the quotations, it is necessary to remark that spiritists believe that spirits seek to do each other harm in the spirit-world, and exult in vileness and infamy such as they indulged in on earth. In Judge Edmonds' 2nd vol. on "Spiritualism," he declares that his body and spirit were separated, and that his spirit really visited the abodes of the departed. The following are a few specimens of the scenes enacted:—

"In front of the houses I saw two men fighting. Out of its window a man was looking and laughing at the affray. It was a dirty-looking hovel, and all around it was foul, neglected, and in confusion. How cruel that fight was! They were a large and a small man who were engaged. The larger held the smaller one fast and beat him in the face with his fists, long after he ceased to resist. Some of the passers-by regarded the scene with indifference, while some enjoyed it, and applauded and encouraged the larger one to keep on."—Page 181.

Again he says—

"At the door of one of the hovels that stood a little back from the road, I saw a female who seemed to be about twenty-six years old. She was round and full in appearance—was a dark brunette with painted cheeks. Her whole appearance, garb, and manner were meretricious, and she had taken up her position there to entice some one to enter the dwelling.

"At length a man in passing turned aside, under the influence of passions which had marked his earthly career, and with her entered her house. I saw they were both influenced by the same passions, but were incapable of gratifying them. The woman became furious. She raved wildly, and in her insensate rage she dashed the things around her to pieces. The man enjoyed her anger, and she raged at him for laughing at her. She seized a chair and aimed a blow at him. He evaded it, and with his fist



knocked her down. He struck her in the neck just below the chin, and when she fell, he gnashed his teeth in rage, and stamped with his foot on her breast. He kicked her in the side several times, and rushed from the house."—*Ibid*, page 182.

"After awhile she arose from the floor and seated herself on the side of a bed. As she sat moaning, she deeply felt her misery. What awful torment she suffered while thus alone she brooded o'er her wrongs! Worse by far she felt than the hell she had heard of while on earth, and she was persuaded there was no end to it. Ask her and she would say that hell was eternal."—*Ibid*. p. 183.

"Eternal!" Ah, yes! "Ask her, and she would say that hell was eternal." But spiritists profess to know better than the *spirits*, and affirm it is not eternal. Which is most capable of judging the reader must decide. Again he says—

"Soon I came to a small collection of people who were acting the scene of hanging a man on the gallows. There was the scaffold, which had fallen, and a man was hanging by the neck in the death struggle. His eyes protruded; his tongue was thrust out of his mouth, his face was flushed; he struggled and writhed, but he could not die. No welcome death could come to put an end to his misery. No voice of pity nor murmur of compassion arose to greet his ear, but only shouts and laughter, rendered louder and more furious, the more severely he struggled and suffered, and accompanied by the beating of a drum—for they had made quite a military parade of it—and the gallows was surrounded by many in grotesque military uniforms, and armed with sticks and broom-handles. . . .

"Next I saw a party who were burning a man at the stake. He was fastened to the stake by cords so tight that he could not move a limb, and thus they roasted him by a slow fire.

"Then I saw enacted a scene with which the history of the Inquisition has rendered us familiar. A man was undergoing the torture. There were only two or three persons around him, as if there was some exclusiveness in this enjoyment. His leg was in an iron ease, and wedges were driven in to crush the bone and flesh together. How well they did enjoy it! how expert they were! and how they gloated over his yells of agony! It was to them a repetition of an earthly pleasure."—*Ibid*. pages 185, 186.

All these scenes are represented as taking place in spirit-land! Here is another representation of a scene in that dark abode:—

"I now approached one of those black spots, and there, in a miserable hovel, was a human being. He was ghastly thin, haggard, almost a skeleton. He knew no means of escape from that dark habitation, where he was all alone. The most violent of

human passions were raging in him, and he was ever walking back and forth, like a chained tiger chafing in his cage.

"If you could have seen the agony that was painted on his face, the despair and hatred that spoke in every lineament, the desperate passion that swelled every muscle, and the horrible fear that stole over him of what further or worse might ensue from his daring defiance of his God, you would have shuddered and recoiled from the sight; and what aggravated all this suffering was his ignorance that there was any redemption for him, and the belief that it was forever!

Let us listen again to the representations of that place:—

"They have taken me to the darker spheres. There I see countless numbers of spirits, of various hues of blackness, amid that dark and murky atmosphere, so dark and thick that it would seem almost palpable to my senses.

"There is a restlessness about those inhabitants that is terrible to behold, for it speaks of the worm that never dies, it tells in language not to be mistaken, that its gnawings are incessant, that its torments never cease. That worm is memory, and with all who people that immense desert, it is ever busy in discharging its duty as a minister of the Most High God, ever active in the performance of its terrible task of retribution. Like a hissing serpent, it is ever following the heels of those whose past was evil.

"It needs the aid of no material flame to infuse suffering into the heart. It needs no chains of earthly iron to bind the fallen soul to the dark soil in which it grovels. It needs no galling fetters to have its iron enter that soul; but, alone, unconquerable, unceasing, ever active, *from its blasting embrace there is no escape, from its devastating breath there is no refuge.*"—pp. 424, 425.

A spirit from that world gives a portion of his experience:—

"At fifty years of age I was launched into eternity, and the first that met my gaze were friends I had left on earth whom I had hoped never to meet again. I was taken with despair and remorse of conscience. I was amazed. I looked upon myself—enough! for the serpent was stinging me. I was clothed in the human form. What! was I not dead? Had not I gone? Was I in a frenzy? Was it imagination? I know not how long I thus mused, when I was conducted to the earth. I looked and saw a form clothed with rags and vermin. I looked and saw I was living, and seemed to have a body still, and in anguish I cried, 'Oh, is there no death or grave?' I am, then, with my kind again; but I see no plain to retire to from all around me,' for I was surrounded by adders in human form, and oh, what a hell! Your imaginations could not picture such a hell."—p. 443.



The reader will see from the foregoing quotations that this matter has not been overdrawn: that it has simply been represented in the language suggested by spiritualist writers themselves. We are again led to ask, Where is the comfort which this system gives? We have seen that there can be no possible certainty as to the identification of spirits, even upon the admission of spiritist writers themselves: that spirits are deceivers and liars, and can, and do, personate the friends of the departed, and so read the mind, as to be able to give such resemblance to genuine identification, as to deceive even the most wary; and that even could friends be identified, the theory of "no forgiveness," taught by spirits and spiritists, is fraught with such terrible consequences, that even were identification possible and certain, must take away all comforting assurance, as the condition of the spirit must be one of unhappiness. We therefore pass this claim as unworthy of the slightest confidence.

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ITS TEACHINGS ARE ABSURD, IRRATIONAL, AND  
IRRELIGIOUS.

The evidence that might be presented under this head, is almost without limit. When reading it, the thoughtful mind is led to wonder how rational human beings can waste time in such puerilities. In a letter in *Medium and Daybreak*, Nov. 1872, p. 429, and signed by R. A. Salmon, the following occurs:—

"On Monday, the manifestations were, we are informed by the most credible eye and ear witnesses, exceedingly pleasing. Musical instruments were played as they were borne aloft in the air; persons in the circle had their faces touched, or their hair stroked, as if by invisible hands; and one gentleman's hair was drawn over his forehead. A voice was once or twice heard; and 'Good night.' We have done our best to convince you. God bless you all! John King."

From the same paper for December 6, 1872, the following specimen is culled:—

"The embodiments were not this evening, I think, so perfect as 'Katey's' was on the former occasion. The light, it is true, was different; but this was an improvement: it was more vivid; but 'Katey' *mère*, as I first saw her, would have borne any amount of illumination. She, too, was paler, less life-like, *vous verrez*. As

soon as this apparition had faded away, 'Peter's' voice was heard:—  
 'I's useful, I am. I come when 'Katey' is collecting the power, just to give you a little of my psychic force. They didn't want me at first; 'John King' used to send me off; but I's useful now. I like to do some good, you know. Fitz-Gerald, how are ye? Flipper's rather hard for psychic force, ain't it? I used to take pence out of people's pockets, and other things. Want 'em over ere? Oh, dear no! Some on your side wanted 'em, though. I gave them the pence—dropped them at their feet; didn't they wonder! Mrs. Desmond, how are you? Lady Fitz, how are ye? Emily, how are ye? What's this I's got here? Fitz-Gerald, is it loaded?' (He had taken down a carbine that hung near the ceiling.) 'Cock it, and snap it? Of course I can; I's clever enough for that. Don't break the circle, mind—fear I drop it. Now. Stand at ease! but don't freeze, and don't sneeze! Don't be alarmed, I won't hurt you. Fitz-Gerald, what's this thing with a handle to turn? Electrical! Well, I can't manage it.' (He had unscrewed the handle of the machine by turning it the wrong way.) 'Shake hands? Of course I will, I's quite one of you now. I say, Fitz-Gerald, when people feels hands like these' (gripping me firmly by both shoulders), 'they say it's the medium. You see, what are they to think? I say it's psychic force! I's off now to the major's. Oh, yes, I'll come back.' A slight crash on the window shutter, and 'Peter' was gone."

The following dialogue with the spirit of Theodore Parker is from "Flashes of Light," p.p. 274, 275:—

QUES.—"Is it true that the superior races of humanity have developed from the gorilla tribe?"

ANS.—"It is true, an absolute fact, well attested in nature. We are apt to turn a cold shoulder on our inferior relatives as we rise in the scale of human life. It is not at all unnatural thus to assume a superiority which does not belong to us."

QUES.—"Will individuals of the gorilla tribe, now on the earth, develope in the spirit world?"

ANS.—"They will develope through natural and spiritual processes. Spirit and matter are inseparable. Spirit always rises through matter, or develope, as you understand it, through matter, and at the same time develope matter. Spirit is always dependent upon matter for expression, and the kind of expression depends upon the kind of organic matter through which the spirit expresses. The gorilla, as such, cannot be the finely developed Anglo-Saxon, yet the same spirit runs through both."

It is therefore a scientific fact, settled decisively by the spirit of Theodore Parker, that the gorilla is man's ancestor, even though he is ashamed to own his kinsman! As it is affirmed that this is well-attested in nature, the *savans* may



regard this as an authoritative statement, and cease searching for further evidence.

The following choice piece is from the *Spiritual Magazine*, November 1877, page 515. The actors are Mr. Samuel Guppy and Mr. Ira Davenport. The scene and event are thus described:—

“A smallish room, feather bed, with very high top to the bedstead, washstand, with under shelf one side, my trunk open on a long stool in one corner, a table before the bright fire, with *two wax candles burning*, and the tea on the table, and we on each side—you see it all.

“The ball or entertainment opened by a volume of ‘Mary Jane’ jumping from my trunk to the window seat; I got up to pick it up, and while so doing, my dress coat and waistcoat came flying out of the trunk at me; I took them up, remarking to my invisible friend that I did not ask him to unpack my trunk. I stowed all in the trunk, shut it up, and resumed my chair at the table; but trunk and stool on which it was marched off themselves up alongside the table. A second after, a nameless something, which was on the ledge under the washhand basin and was not empty, was emptied on the floor and rolled under the bed. ‘Arn’t you ashamed of yourself,’ said I, ‘to make such a mess in a gentleman’s room?’ The reply that I, or rather we, got was that a tumbler, half full of water, which was standing on the washhand stand, was (the water) pitched at us. ‘Ira,’ said I, ‘we had better get our tea, for it is getting rather lively.’ We sat to the table, but the table began moving about. ‘Hold the table fast,’ said I. We did, but then the tea tray began moving about on the table. ‘We had better get our tea over,’ said I; ‘else we shall get those things broken.’ So we hurried, much as people do aboard ship in a storm, and sent the things away. ‘Now,’ said I, ‘for our cigar box,’ and we put paper and pencil in it, and put it under the table (two candles and bright fire), in an instant a crash came like a heavy sledge hammer—the cigar box was smashed into little bits—at the same time a very loud rapping was heard. ‘It wants to say something,’ said Ira, and he added, ‘What is your name?’ It spelt out, D-e-v-i-l. ‘Nice company we are got into, Ira,’ said I. ‘What do you want?’ said Ira. It spelt out, W-h-i-s-k-e-y. ‘Do you mean to say,’ said I, ‘that if I order up a glass of whiskey you will drink it?’ ‘Y-e-s.’ I ordered up two glasses of whiskey with water. I tasted the one, and putting very little water in the other I said, ‘Shall we put it under the table?’ ‘N-o.’ ‘Shall Ira hold it?’ ‘Y-e-s.’ With one hand on the table, he held the glass of whiskey and water under the table, and in a few seconds cried, ‘By heaven, it is drinking!’ He brought up the glass; it was as dry inside as if it had been wiped out with a hot towel. We took a candle and examined the carpet, but there was not a trace of moisture.”

In *Gridley's Astounding Facts*, page 26, occurs the following:—

"Is it possible that a man who loves rum in this world carries that love with him to 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 through the staves of a hogshead of rum and inhale its fumes till he is intoxicated and literally insane, like a man in delirium tremens."

Judge Edmonds thus describes a scene in the spiritual heaven:—

"The trees were so majestic! One I observed in particular was immense; it drooped like the willow, with a leaf like the oak, and shaped like the elm; its foliage was very dense, and it cast a shade large enough to cover the whole of one of our parks.

"Under its shade, nestling snugly beneath its wide-spreading branches, was a log-hut, like those I have seen among the backwoodsmen on our frontiers. The man who built it had chosen that spot and all its surroundings because it brought back to his recollection his earthly life. An Indian lived with him; how they loved one another! he was an old man, and the Indian was younger.

"I saw, much to my surprise, they had their dogs and guns with them. The old man was sitting on a bench, made of a slab, with four legs thrust rudely into holes bored at each end. Scattered around the ground were the rude implements common in a frontier lodge."—"Spiritualism," pages 98, 99.

On page 126 of the same work he says:—

"I turned from this sight to join my companions, and I observed three persons on horseback approaching, two females and a male. All seemed young, and were superbly mounted. The horses were beautifully formed, like coursers of the purest Arabian blood. One was white, one a chestnut, and the other a light bay. The females wore long, graceful riding-dresses of purple velvet; the male a short jacket and cap of crimson velvet, trimmed with gold cord. They had two dogs with them; one was a shaggy poodle dog, and the other a small, delicate greyhound, black, with a few white spots, and fawn-colored breast and legs. The whole appearance of the cavalcade was very beautiful.

He now describes a farm with its crops, outhouses, etc., and says.—

"I had noticed as I passed that the out-houses which I saw were for the mules which were used on the farm, but thus far I had seen no animals nor man. But now I noticed, beyond the orchard, a dense forest of enormous trees, and in it there was a waterfall and a saw-mill, and now I saw the man whose place I was on. He



was at work at the saw-mill with four or five assistants. He was dressed in shirt and trowsers, and his sleeves were rolled up. He and his companions seemed very cheerful and happy at their work. It seemed as if they were toiling for the pleasure of it, and were evidently enjoying it. They were singing and laughing, telling stories and cracking jokes upon each other.

"The saw-mill was at work with four saws agoing; but I did not see around it any of the litter which I have been accustomed to here: no loose piles of slab, no heaps of sawdust, no decaying logs, but everything was neat and orderly. The logs were piled up in heaps, and so arranged as to look very handsome. They were arranged in piles. I counted the base. It consisted of eight logs, then above that layer seven, and then six, and so on up to a point.

"All their rubbish and dirt, I observed, were carried off by a sewer dug under ground, and terminating at the precipice which I have already mentioned. By means of a waste-weir all the rubbish was carried off that way, and the water passed clear and pure down through the farm. When I approached, they were sawing a large log with the whole four saws. It was a singular kind of wood, something like the bird's-eye maple, but the spots were larger, and the wood susceptible of a higher polish.

"Each board, as it came from the saw, was finely polished and smooth, and I examined to see how that was done. The back of each saw was as thick as its front edge, and so constructed that it smoothed off and polished, as it went along, the roughness which the teeth made."—pp. 138, 139.

Let the reader just ponder this description, and its gross absurdity will then fully appear. A dense forest in heaven, with men in shirts and trousers, sawing logs! Further on he says:—

"I inquired of the daughter if she had never been married? She answered she supposed I would call it marriage. There was one to whom she was much attached, and they loved each other's society, and they were a good deal together. He was now at work at the saw-mill. And she said he would come in from the saw-mill not at all tired with his work, and would kick up his heels and go to dancing. 'Yes,' added her mother, 'and you join him in doing so.' She showed me a guitar and a flute, and said they played and sang together. She said her father sang, but her mother never found time to sing.

"We turned to take our leave, for it was time for me to go. The matron invited me to call on her again, and she would, she said, give me a drink of buttermilk."—pages 140-144.

"On the opposite side of the way, I observed what seemed to be a full-grown boy had caught a dog, had split open his tail and put a stick in it, merely to enjoy the sport of seeing his suffering. He then turned the dog loose, and stood enjoying the scene. The

attention of the owner of the dog was drawn to his cries, and, discovering the cause, he beat the boy, who, being as cowardly as he was cruel, fled, but was pursued, and beaten and kicked far up the road."—page 182.

Such is at least a part of Judge Edmonds' heaven. Can the reader help smiling at the absurdity of the representation given; or wondering at the childish simplicity of a man like Judge Edmonds thus imposing upon himself and expecting the credence of others? From the following it will be seen that there are not only saw-mills, cows, and buttermilk, but also carriages and horses, &c.

"While I was looking at these things, a carriage and four horses drove up; they immediately attracted my attention, for one of my youthful follies had been a great penchant for driving tandem and four-in-hand; and she, whose girlhood had been accustomed to the quiet, sober driving of her Quaker father, had soon learned to dash 'fast and furiously' through the country with me. It was a beautiful turn-out. The carriage was light and tasty, with a high seat for the driver, and one seat behind for two persons. It was painted yellow, and on its panels was my seal! The harness was light and airy, and the horses were superb animals, of the true Arabian breed, with long, sleek bodies, clean limbs, and a springing motion to every step. They were well-groomed, high-spirited, and well broke, and of different colors, being matched rather for quality than looks."—"Spiritualism" vol. 2, page 163.

The following is a specimen of spirit satire, and is said to be the utterance of the spirit of Galen:—

"All rapping media have that extraordinary affection, known by the profession as *cephalomatous*—being, in common phraseology, an elastic obtuseness of the superior hemispheres of the cerebellus. Whenever such patients (vulgarly termed 'mediums') their *manui* (hands) or cerebellous functions and protuberances in *corpus* juxtaposition with a table or other substance, the *movings* occur as a matter of compulsory necessity, to wit: by an *ejaculation* of volatile invisible effervential gases (*flatulentus cerebelli*), generated by the decomposition of *ascaris lumbricoides*; which, being regular descendants of the *gymnotus electricus*, perambulate miscellaneously through the duodenum and the abdominal viscera generally. The vulgar theories and anti-professional hypotheses of *spiritual spasmodic* action of the muscular system, or of *electrical aura*, in spontaneous dislodgment and preternatural infiltration, we pronounce delusive, gentlemen, and unhesitatingly reject them, *in toto*, as unhealthy excretions and galvanic evolutions of diseased and contused cerebellous glands, called, by the uneducated, phrenological organs or faculties."



The following is part of a record of creation professedly given by an exalted spirit under the imposing head of "Disclosures from the interior":—

"1. In the beginning God, the life in God, the Lord in God, the Holy Procedure inhabited the dome, which, burning in magnificence primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit: in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

"5. And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation separated is encompassed space.

"9. And God said, Let there be movement of moving Energy! and life descended, interanimate, comprehending Creation, and there was movement spherical from the heaven of disclosure.

"10. And God said, Let there be centre given! and from the Divine Procedure descended the arm of strength unto the right and the arm of strength unto the left; and from the arm of strength at the right proceeded vital electro-motion and communicated polarity; and from the arm of strength at the left proceeded re-attractive electro-magnetic force, and created the horizontal; and the horizontal became the axis, and the points thereof the poles.

"11. And God made two great lights to rule the Zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vorticle suns, suns of vortices, solariums, vorticle planetariums, planets, floral universes, universal paradises, paradisaical heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beatification unto eternal life."—"Nature and Tendency of Modern Spiritualism."—Pages 37, 38.

A more absurd effusion, or one more in contrast with the beautiful and unique record in *Genesis*, it would be difficult to conceive. Words are here strung together—without meaning or connection—in a manner unparalleled outside of spiritualism, and this is regarded as an improvement on the Biblical narrative.

Spiritualists sometimes offer prayer to some supposed deity. The following is a specimen from the *Banner of Light*, March 1, 1862:—

"O thou Prince of Darkness and King of Light, God and Devil,

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

Many may regard this as a burlesque on spiritualism; but it must be remembered that it is a sober address to Satan, delivered in presence of a Boston audience, and is published by a leading spiritualist journal without one word of censure.

The irreligion of spiritism, and its intense opposition to Christianity, stands out prominently in all its literature. A. J. Davis, in his "Penetralia," lauds spiritualism to the skies, while declaring that Christianity has not only never suggested a single scientific fact, but has placed its entire weight against every new development, and has slandered and denounced as infidel those who have tried to correct abuses. The entire spirit of Mr. Davis' writing is one of the bitterest opposition to Christianity. In a work called "Holy Truth," by H. J. Brown, it is said:—"In the whole heathen mythology there is not a grosser fable than the supposed birth of the Saviour of mankind. Far from Christ being God, he was not even a perfect man." p. 123. The same writer says:—"Better to believe in no God at all than in the God of so-called Christianity; such conceptions cramp our reason and our energies."—p. 124. On page 151 of the same work is the following:—"Jesus was a great reformer, beautiful in his day, but no more. You to-day are stronger in knowledge, greater in intellect, far more than Jesus taught in the time in which he lived; yes, and you require more." In "Arcana of Spiritualism," p. 400, the writer says:—"The doctrine of salvation through the blood of Christ is a *sham*, an *imposition*, a *libel* on reason and common sense;" and on page 425 the same writer declares that "Christianity is dying." Such are a sample of the statements which show the tendency of spiritism towards Christianity. It is a well-known fact that the adoption of spiritism inevitably leads, in the end,



to the rejection of Christianity ; and as, while destroying faith in Christ, it exalts human reason as the only God and Judge, and human conscience as supplying the only law, it proves itself to be utterly irreligious and opposed to the best interests of man.

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IT IS OPPOSED TO ALL LAW ; IS DESTRUCTIVE OF THE DISTINCTION BETWEEN RIGHT AND WRONG ; AND, AS A CONSEQUENCE, DESTROYS MORAL CHARACTER.

This charge may seem severe ; but the evidence to be presented will prove it to be just. Hudson Tuttle, in "Arcana of Spiritualism," says that spiritualism "can have no creed ; every individual must be a law unto himself and draft his own creed, and grant to all others the same liberty." Every individual being the law to himself, sets man above all law, human and divine, and introduces the reign of anarchy. A writer in the "Healing of the Nations" says :—

"Thus thy body needs no laws, having been in its creation supplied with all that could be necessary for its government. Thy spirit is above all laws and above all essences which flow therein. God created thy spirit from within his own, and surely the Creator of law is above it ; the Creator of essences must be above all essence created. And if thou hast what may be, or might be termed laws, they are always subservient unto thy spirit."—p. 163.

"Good men need no law, and laws will do bad or ignorant men no good."

"If a man be above the law, he should never be governed by it. If he be below, what good can dead, dry words do him."

"True knowledge removeth all laws from power by placing the spirit of man above it."—p. 164.

It is here clearly stated that man is above all law, and thus an opening is made for the most unbridled license. The statement that "good men need no laws" may be true enough in itself, and while laws may do bad or ignorant men no good, in the sense of implanting moral principle where it is absent, the law, and the power to make it respected, will prevent bad and ignorant men from doing that which would be to the injury of the good. Once recognise the right of men to do what seems good in their own eyes, and the very basis of civilised society is

destroyed. In "Flashes of Light," page 151, a spirit, calling himself "Lorenzo Dow," says:—

"I believe that the judge of every intelligent being is within themselves, and I believe they are accountable *only* to that judge."

In answer to the question, "Is there any standard of right and wrong in the spirit-life?" a spirit, calling himself the Rev. Joseph Lowenthall, says:—

"No, none whatever, save those standards that are erected in every human soul. Each one has a standard for themselves, and no one can borrow of another."

"In "Holy Truth," by Browne, on page 129, a spirit says:—

"Our conscience is the *only judge*, and to it alone are we responsible; that moment that conscience pronounces sentence, the moment of judgment is passed."

In these quotations the statement is again boldly made, that the only judge to whom man is responsible is himself; that there is no standard of right or law, but that which man makes for himself; and that there is no day of judgment, at which time man will need to give account of his deeds. The full consequences of principles such as these are enough to appal the stoutest heart. A man who loves gold, the law to himself, and accountable to none higher than himself! then what is to hinder him from stealing, or murdering if needs be, to get gold, or from resorting to all kinds of business frauds, in order to gain his ends? If a man delights in blood, and has a fiendish pleasure in taking human life, what is there in such principles to restrain him from the most diabolical deeds, and like the Thugs of India, who have systematised murder and made it a part of their service to their goddess, hurrying hundreds of their fellows to premature deaths? There is no crime that is conceivable to the mind, however diabolical or dastardly it may be, but may be justified by such principles; and were they generally accepted, a scene would be re-enacted, before which the bloody deeds of the French Revolution would pale their horrors. May God preserve the world from the spread of so great a pestilence.

That the reader may see that the foregoing are not isolated utterances, but are merely samples of hundreds of similar which might be quoted, I append a few more.



From the *American Banner of Light* the following is taken :—

“ Within the bosom of every man and woman there is a judgment seat, a Throne of God ; and before that, *and that alone*, should men bow down and worship. *By that alone they are to be guided*. He is to be judged by himself as a spirit, he is to come before no other tribunal. If by the law of self he is condemned, he must suffer according to the condemnation ; if acquitted by self, he is indeed acquitted.”—Quoted from “ *Spiritualism Unveiled*,” p. 45.

In a book called “ *The Educator*,” of some 680 octavo pages, are communications coming professedly from spirits bearing the names of some of the most noted men who have lived on earth,—such as Daniel Webster, John Quincy Adams, Robert Rantoul, Aristotle, Luther, Socrates, Roger Williams, &c. One of these spirits says :—

“ When man became a living soul he became a god. All living souls are gods. They die not. So, living soul, rejoice in thy wisdom . . . be a king, a Jehovah. You are all gods every one of you. Look within yourself and behold yourself a god, responsible for every act. Read the inscription there, and thou shalt learn that thou art a god in thyself, *and thine own judge*.”

In the *Age of Freedom*, a paper published by the spiritualists at Berlin Heights, Ohio, occurs the following :—

“ What a horrible phantom, what a soul crushing superstition is this idea of an overruling, omnipresent, all-powerful God. . . . Belief in a God is degrading, whatever the character ascribed to him. Where is your God ? I can stand up and look him in the face, and affirm that I have a right to ‘ life, and liberty, and happiness,’ whether it is his pleasure that I shall enjoy them or not. It is perfectly plain, then, that his Godhead or my manhood must succumb ! If I can beat him even at one point, he is no God. But, if I can make a case once, I can a thousand times, in the case of every single right ; and if I maintain my manhood in spite of Him, so may every other human being, and so the God is nowhere—utterly routed.”

A. J. Davis, in a work called “ *Truth versus Fiction*,” on pages 245, 246, utters the following in reference to the revolting murder of Dr. Parkman by Professor Webster :—

“ Society held Prof. Webster responsible for his delinquency, or murderous deed. Is this exact justice ? I hear a protesting voice,—‘ Prof. Webster should have more properly instituted a suit for individual damages against society. Because the crime in this case was the *legitimate* effect of a social relation between debtor and creditor ; of which antagonistic relations the distinguished indivi-

duals were the most unfortunate victims. The precise thought here intended can be much easier *misunderstood* than apprehended. It is quite a manifest departure from the popular definitions of justice; and like a traveller in a strange country, the reader may unintentionally wander astray. You exclaim, 'Oh! it is all a plea for vice—relieving the individual of moral responsibility, and encouraging transgression by charging *all* upon society!' Error could not be more remote from truth than this conclusion from the author's meaning. Every individual is surely doing a blamable wrong when he acts *inconsistently* with the *indwelling law of right*. But who shall say what that law is? Who shall sit in judgment against his brother?"

Thus, murder is here openly shielded on the ground that the murderer had acted in harmony with the indwelling *law of right*, set up by and for himself, and that no other person had a right to sit in judgment upon him. On the same principle, every crime is justifiable, whether fratricide, matricide, regicide, suicide, pillage, fraud, oppression, seduction, adultery, and the whole long and horrible list of crimes that have stained the history of the race in the past.

The following citations will show that spiritist teachings destroy all distinction between right and wrong, virtue and vice, good and evil: that, in a word, they destroy the word "sin," and all distinction between human actions, regarding the most infamous of actions as not deserving of blame, and the most worthy deeds as undeserving of praise. A. J. Davis, on pages 88, 89, 91 of the "Phil. of Spirit. Intercourse," says:—

"As has been shown in other portions of this volume, there are no elements in the soul which can be proved to be intrinsically evil—no affections which entertain any real sympathy for unrighteous things! This position I know to be invulnerable. Hence all the evil and corruption in this world are referable to a misdirection and a wrong application of intrinsically *good* and *divine* elements or impulses which reside in the human spiritual constitution. I am consequently constrained to assert, that man is a temple of the Holy Ghost, and the Holy Ghost is in man. Moreover, it is positively unrighteous to term misdirection "evil"—because, the latter word is immersed in unphilosophical and erroneous associations.

"Since it is incontestably demonstrated that there are no intrinsically evil or fiendish principles, passions, or impulses in man's interior nature, we are constrained to conclude that it is impossible



that there should be evil spirits existing in any of the great realms of the spiritual universe.

"Thus, sentence might be added to sentence in amplifying the philosophy that *all evil is but imperfection* tending to its ultimate perfection."

*Evil*, is here, simply "misdirection;" "evil" or "fiendish" principles have no existence; evil is simply imperfection tending towards perfection. On pages 181, 182 of "Flashes of Light," the question is asked—"Is it ever right to exercise revenge?" and the spirit of Theodore Parker answers—

"Yes, it is right to those who exercise it, but to those who see the dark, deformed side of revenge, it is not right. It surely is not the better way. The soul that exercises revenge does so because it is ignorant of the better way always."

Thus, revenge is right, if the one taking it think it right. Human ignorance, passion, or perversity is allowed to be its own law. In A. J. Davis' "Penetralia," there is a heavenly Council, and on page 251 is a resolution of this Council, thus:—

"Resolved—That 'evil,' so-called, is not a transgression of any law, either physical or moral; but that evil (and sin) arise from internal conditions and from external circumstances over which individuals have no absolute control."

Again—

"The spirit of condemnation—this practice of giving one man credit as 'good,' and denouncing another as 'evil'—condemning the 'warrior' and praising the 'peaceman'—condemning the soul of the 'Spanish Inquisitor,' and holding up the beautiful character of 'William Penn'—will vanish when men come to apprehend and comprehend that the human spirit is compelled to act out its character. It is beautiful to contemplate the character of the peaceful William Penn; but the inmost spirit of the Spanish Inquisitor is just as peace-loving and beautiful!"

What horrid doctrine is this? the wicked Neros and Caligulas are just as good and beautiful in character as our gracious and exemplary queen! The cruel and blood-thirsty inquisitor, who would stretch his hapless victim—be it hoary-headed grandsire, matronly woman, blooming maiden, strong man, or young boy or girl—upon the torturing rack, or roast them over a slow fire, or lead them to the *auto da fe*, is just as worthy of our esteem and love as Howard the philanthropist, whose heart bled for the prisoner, and who

devoted his life to ameliorating his condition ! According to this dictum, all national, municipal, and family government is a huge mistake and blunder ; the incarceration of the prisoners in the gaols, a grave crime ; correction by a parent of his child an unwarrantable and unjustifiable act. Verily the world has been in great error in making laws, and arrangements, such as now exist ! But, we will pardon it, and will say—Go on old world ; make and continue to observe your laws ; for we would much rather submit to your great error, than be *cursed* by the spiritualists' right. Roll on, old world, and may thy law-abiders long remain as a mighty bulwark against the wicked devices of the lovers of the spirits that love "to peep and mutter." In a lecture on the "Philosophy of Reform" given in New York, Mr. Davis again says :

"Reformers need to understand that war is as natural to one stage of human development as peace is natural to another. My brother has the spirit of revenge. Shall I call him a demon ? Is not his spirit natural to his condition ? War is *not* evil or repulsive except to a man of peace. Who made the warrior ? Who made the non-resistant ? Polygamy is as natural to one stage of development as oranges are natural to the South. Shall I grow indignant, and because I am a monogamist, condemn my kinsman of yore ? Who made him ? Who made me ? We both came up under the confluence of social and political circumstances ; and we both represent our conditions and our teachers. *The doctrine of blame and praise is natural only to an unphilosophical condition of mind.* The spirit of complaint—of attributing 'evil' to this and that plane of society—is natural ; but is natural *only* to undeveloped minds. *It is a profanation—a sort of atheism of which I would not be guilty.* And all our religions, all our schemes of reformation, operating on this superficial plane, need the very elements which are necessary to reform."

Thus revenge, war, polygamy, and every violation of the principles of morality are not to be blamed. In the opinion of spiritists, it is impossible to do wrong. To call crime by its true name is a sort of "atheism," a "profanation" of which this great light of the spiritual philosophy will not be guilty.

A. P. Coombes, a spiritualist, in a tract entitled "Whatever is, is Right, Vindicated," says:—

"I will not contend about how Pope or anybody else viewed the axiom, or into what departments of God's universe they give it



entrance ; I believe that ' Whatever is, is Right,' in its fullest and broadest sense, covering every act in the past, present, or future."

In "Banner of Light" for November, 1861, the spirits are represented as saying :—

"We say, as we have said a thousand times before, there is no such thing as sin, no such thing as evil. . . . Now, then, if there is sin anywhere, God made that sin—he is the author of it. The foundation of your religion is fast fading away. Soon we shall find you shaking hands with these new things. This must be so. . . . Jesus of Nazareth, if he were here to-day, would tell you as we tell you."

Another says—

"Spiritually and divinely considered, *there is no sin*. Full well we know the book you call the Bible teaches of sin ; full well we know the whole Christian world recognises such a condition ; but, to us, there is no sin."

The following is taken from Dr. Carpenter's work on Spiritualism, pages 33, 35 :—

"At the Rhode Island State Spiritualists' Convention, held at 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.*'"

"At the same Convention, Mr. Perry said—'*As a Spiritualist, I have yet to learn that we hold anything as sacred.*'"

"The above extracts are quoted from 'C. Standard,' for October 20th, 1866, and speak for themselves. They were uttered by prominent Spiritualists, in a State Convention, and, so far as I know, have never been repudiated by any of the leading journalists or lecturers of the fraternity, though they have often been quoted by their opposers.

'As quoted by McDonald, Dr. Hare, a distinguished Spiritualist, says—'*The prodigious diversity between virtue and vice is the consequence of contingencies which are no more under the control of the individual affected than the colour of his hair or the number of cubits in his stature.*' Again, '*There is no evil that can be avoided.*'"

"The plain meaning of all this is, that the drunkard, prostitute, murderer, etc., is no more blamable for his crimes than for the colour of his hair. This sentiment accords with the following prayer, found in the 'Banner of Light' for December 3rd, 1862—'*We thank thee for all conditions of men, for drunkards, for prostitutes, for the dissolute of every description.*' In the same paper for February 8, 1862, a writer says—'*I cannot think that liber-*

tinism injures the immortal soul.' In the same paper, October 19, 1850, in a reported discussion in convention, Dr. Child says—'In Fenelon there is no merit; in Herod there is no demerit.' Mr. Newton, in the same discussion, endorses the above sentiment; so does Mr. Gardner; so does Mr. Wilson, of N.Y., in these words—'Moral distinction, I cannot recognise as an essential quality of the soul.' Miss Lizzie Doten endorsed the former speakers. In short, the above sentiment is in accordance with the general tenor of Spiritualists' arguments, and is the legitimate conclusion from their pantheistic premises.

"A. J. Davis, in 'Nat. Div. Rev.,' p. 393, says—'Man is not accountable, in the manner in which this supposition would imply, for the original or present imperfection; for these sprang 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.'

"'The Healing of the Nations,' p. 169, says—'Unto God there is no error; all is comparative good.'

"A. J. Davis, 'Nat. Div. Rev.,' p. 521, says—'Sin, in the common acceptation of that term, does not really exist.'

"The 'Banner of Light,' for January 30, 1860, says—'There are greater uses in sin than in holiness.'

"The 'Banner of Light,' for September 19, 1869, says—'I do not believe in the possibility of loving our enemies.' Again in the same issue—'This having the "blues" because you are not as good as somebody else, I don't believe in.'

"Same paper for September 26, 1867, says—'Do men ever deteriorate in the next world? I do not believe they ever do, neither here nor there. Then we are to infer that men may do whatever they please? Yes; I believe that all wrongs, all the lesser rights, will finally become the highest and best good. . . . Then no deed, no life that creates the deed, can be evil, except to the individual who judges both. . . . The soul loses nothing of its high estate, its pure life by descending into the valley.' (of sin.)

"The 'Present Age,' for October 10, 1868, says—'We soon learn that evil has only an indefinite signification.'

"Dr. Potter summarises numerous quotations from Spiritualists thus—'We are taught that those who act the worst will progress the fastest; that 'we must go through hell to reach Heaven;' that a certain drunken woman of ill fame, 'will become more noble than she otherwise could,' that 'sin is a lesser degree of righteousness,' that 'there is no high, no low, no good or bad,' that 'murder is right, lying is right, adultery is right,' that '*whatever is, is right*,' that 'it is wrong to blame anybody, that '*none should be punished*.'"

That these principles should utterly destroy all morality is only to be expected. If we sow to the wind, we must



reap the whirlwind. We cannot sow darnel and expect to reap wheat. Neither can we expect moral and upright lives from sowing immoral principles. That intercourse with spirits will injure, is clear from the character of the spirits given in preceding pages. I add a few more testimonies. In "The Spirits' Book," by Kardec, in Intro. pages 16 and 19, is the following:—

"Spirits are incessantly in relation with men. The good try to lead us into the right road . . . the bad ones tempt us to evil; it is a pleasure for them to see us fall, and to make us like themselves."

"Why do inferior spirits take pleasure in inducing us to do wrong? From jealousy. Not having earned a place among the good, their desire is to prevent, as far as in them lies, other spirits, as yet inexperienced, from attaining to the happiness from which they are excluded. They desire to make others suffer what they suffer themselves."—*Ibid.* 129, 130.

In "Flashes of Light," page 218:—

"Can spirits in the other world exercise their power to make people do wrong? They certainly can, and do exercise that power very largely."

"Many people erroneously imagine that directly the spirit departs from the body it leaves its old characteristics behind it, but it does not; it takes them with it. . . . Take, for illustration, a man who is going to be hanged for murder. Instantly the life or spirit is jerked out of him the world laughs, because they have sent him out of the world. Ay, fools! that spirit can come back and be in their midst, and no one knows how many more he prompts to do the same deed."—"Holy Truth," pages 160, 161.

It must be patent to all, that a voluntary association with beings such as these, and the yielding oneself to their influence must destroy morality. That such is the result the following testimonies will amply prove. Hudson Tuttle, in the *Ohio Spiritualist* for Aug. 15, 1868, says:—

"I sicken at the black list of abuses which have weighed to earth 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.*"

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 organised 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."

Dr. Randolph, who was for eight years a medium and a lecturer, gives his opinion of it in the following:—

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made three thousand speeches, and travelled over several different countries, proclaiming the new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well-nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium.

"A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. *Fine of my friends destroyed themselves, and I attempted it, by direct spiritual influences.* Every crime in the calendar has been committed by mortals moved by viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! *I charge all these to this scientific spiritualism.* It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."—"Nature and Tendency of Modern Spiritualism," pages 77, 78.

J. F. Whitney, editor of the N. Y. "Pathfinder," gives his opinion. The following extracts show his opportunities and his ability to judge of its character and its tendency:—

"Now, after a long and constant watchfulness, seeing for months and for years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to



speaking our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish, individual acts, and indorse theories and principles which, when carried out, *debase and make men little better than the brute*. These are among the fruits of Modern Spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been since they made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Saviour to redeem the world from its departing from Christ's warnings.

"We desire to send forth our warning voice, and if our humble position as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and the fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction should pause ere it be too late, and save themselves from the blasting influence which those manifestations are causing."—"Nature and Tendency of Modern Spiritualism," pages 78, 79.

Dr. Potter, whose words have been previously quoted, in his work, "Spiritualism as it is," gives a faithful picture of this terrible system. The writer being himself a spiritualist, and seeking to lead spiritualists into better practices and principles, his words are weighty. He says:—

"Fifteen years of critical study of spiritual literature, an extensive acquaintance with the leading spiritualists, and a patient, systematic, and thorough investigation of the manifestations, for many years, enable us 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 lead to the most unbridled licentiousness*."

"We are told that 'we must have charity,' that it is wrong to blame any one, that we must not expose iniquity, as 'it will harden the guilty,' that 'none should be punished,' that 'man is a machine and not to blame for his conduct,' that 'there is no high, no low, no good, no bad,' that 'sin is a lesser degree of righteousness,' that 'nothing we can do can injure the soul or retard its progress,' that 'those who act the worst will progress the fastest,' that 'lying is right, slavery is right, murder is right, adultery is right,' that whatever is is right.

"Hardly can you find a spiritualist book, paper, lecture, or communication, that does not contain some of these pernicious doctrines; in disguise, if not openly. Hundreds of families have been broken up, and many affectionate wives deserted by '*affinity-seeking*' husbands. Many once devoted wives have been seduced, and left their husbands *and tender, helpless children*, to follow some '*higher attraction*.' Many well-disposed but simple-minded girls have been deluded by '*affinity*' notions, and led off by '*affinity-hunters*,' to be deserted in a few months, with blasted reputations, or led to deeds still more *dark and criminal* to hide their shame."—"*Nature and Tendency of Modern Spiritualism*," pages 83, 84.

These testimonies truly stamp the system as one to be reprobated by all who have the welfare of their kind at heart. They might be largely increased, and the testimony comes from every quarter. Even Mrs. Hardinge-Britten admits that the "*vicious, the licentious, and the unstable*" use it to cover a multitude of sins, "*and by its lack of creedal restraint find in it a fresh excuse for their licentious proclivities.*" The uniformity of the testimony, the fact that it all comes from those who have had years of experience in its terrible workings, and now speak from knowledge and experience, show how dangerous is the system, and how necessary that a warning voice should be raised, and the unwary and unsuspecting be saved. I cannot do better than close this chapter with the solemn words of Dr. Talmage in his sermon on "*The Religion of Ghosts.*" He says:—

"I bring against this delusion a more fearful indictment: *it ruins the soul immortal.* First, it makes a man a quarter of an infidel; then it makes him half an infidel; then it makes him whole infidel. The whole system, as I conceive it, is founded on the insufficiency of the Word of God as a revelation. God says the Bible is enough for you to know about the future world. You say it is not enough, and there is where you and the Lord differ. You clear the table, you shove aside the Bible, you put your hand on the table and say:—'*Now let spirits of the future world come and tell me something the Bible has not told me.*' And although the Scriptures say: '*Add thou not unto His words, lest He reprove thee, and thou be found a liar,*' you risk it, and say: '*Come back, spirit of my departed father; come back, spirit of my departed mother, of my companions, of my little child, and tell me some things I don't know about you and about the unseen world.*' If God is ever slapped square in the face, it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which



is none of your business? You cannot keep the Bible in one hand and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it. *Spiritualism is adverse to the Bible* in the fact that it has, in these last days, called from the future world Christian men to testify against Christianity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolaters. Spiritualism calls back Tom Paine, and he testifies that he is stopping at the same house in heaven with John Bunyan. They call back John Wesley, and he testifies against the Christian religion which he all his life gloriously preached. Andrew Jackson Davis, the greatest of all the spiritualists, comes to the front and declares that the New Testament is but 'the dismal echo of a barbaric age,' and the Bible only 'one of the pen and ink relics of Christianity.' They attempt to substitute the writings of Swedenborg and Andrew Jackson Davis, and other religious balderdash, in the place of this old Bible. I have in my house a book which was used in this very city in the public service of spiritualists. It is well worn with much service. I open that book and it says:—'What is our baptism? Answer: Frequent ablutions of water. What is our inspiration? Plenty of fresh air and sunlight. What is our prayer? Abundant physical exercise. What is our love-feast? A clear conscience and sound sleep.' And I find from the same book that the chief item in their public worship is gymnastic exercise, and that whenever they want to rouse up their souls to a very high pitch of devotion they sing page sixty-five:—'The night has gathered up her moonlit fringes;' or page sixteen:—Come to the woods, heigho! You say you are not such a fool as that; but you will be if you keep on in the track you have started.'—'Talmage's Sermons,' pp. 238, 239.

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THE DANGERS OF SPIRIT-MEDIUMSHIP: IT DESTROYS INDIVIDUALITY AND POWER OF SELF-CONTROL, AND IS AN INCENTIVE TO CRIME.

The dangers of spirit-mediumship are so many, and so great, that did persons properly understand and estimate them, few indeed would be found to lend themselves as the instruments of these evil and debased beings. It will always be the case that there will be persons who, notwithstanding the dangers and evils resulting from this intercourse, will yet be found indulging therein. There are many, however, who are entirely unsuspecting of these dangers, and who, if warned in time, and the nature of the evils clearly pointed out, may be saved ere they are fully drawn into the net. It is with the hope of influencing such, that these testimonies are presented. Would that

the warning voice now raised, may be heard, and the unwary saved. Some may, perhaps, say that the danger is magnified, and that it is really not so great as described. If the reader is in such a frame of mind, let me earnestly plead for a careful consideration of the following testimonies, and to assure him, that they may not only be relied upon, but might be largely increased in number.

When these unseen beings obtain an entrance into the mind, if the person seeking the intercourse be of a moral character, whom open manifestations of immorality would repel, there is a great expression of a benevolent desire for their welfare; and a profession that they are performing the divine will in thus coming and seeking to benefit them. They also, by the expression of this same desire, seek to lead them to pledge themselves to seek intercourse with them at stated and regular periods; and under no pretence whatever, unless absolute inability from sickness, to stay away. So far do these spirits go in this, that they seek a written pledge to this effect. This statement is made upon the testimony of one from whom it was sought by the spirits, and who, on being led to see the evil of the system, informed the writer.

They seek, also, entire passivity on the part of those seeking intercourse with them. The mind must be passive, and the statements of the spirits are to be received in a reverent and believing state of mind; or, it is affirmed, the spirits will be unable to impart the benefit they desire.

The following is from Judge Edmonds' work on "Spiritualism:"—

"It is sometimes, when all the spirits are assembled here for the purpose of carrying out a certain plan, almost impossible to arrange the magnetic current so as to communicate freely, and it ought to be understood that when the higher spirits come to your circle, really to do good, the absence of any member positively interferes with the whole order of manifestation. Certainly, therefore, it is of importance that each member should be present, unless detained by sickness, and that no ordinary excuse should be given or received unless a high and noble duty prevents attendance."

"On Sunday last the teaching was entirely different from that intended; the higher spirits wished to communicate, but the medium was not in condition, and another spirit took possession.



Another thing, when some of you have staid a certain time you are impatient to go, and it is the case, that when the full circulation of the magnetism is perfectly established that the higher teaching can be given—thus it may be in the latter part of the evening that the most important teachings can come.”

“For all or for nothing; for everything or for naught, should be your motto. You cannot love God and the world, and in this cause you profess to love God and to carry out the truth as it is revealed by his instruments.”—pp. 245-6-7-8.

Thus no ordinary excuse is to be received for absence from the circle; the plea for this is that the current is interfered with, and the spirits are not so well able to communicate; and the dictum is laid down “for all or for nothing:” in other words, either give yourselves up to us wholly in this respect, or decide to keep away from seeking intercourse with us. The latter is not only the prudent, but the only wise course. In the same work, on page 277, the spirits say—

“But *woe* to them who are instruments selected, if, indeed, *they listen not to what we have said*—who, in spite of all the means of progress, choose rather the evil than the good! Human mind never pictured to itself the degradation which will ensue here on earth, and the infinite misery hereafter.”

Ah! *woe* indeed! rather *woe* if they do listen. A threat of human degradation such as was never witnessed before is pronounced if they are not heeded. The entireness of the control they seek is here apparent. This is the continuous cry of the spirits—“be passive,” “give your minds up entirely to us,” “if you are not purely passive we cannot communicate, and thus you lose the benefit we seek to impart to you.”

“In “*Flashes from the Spirit-World*,” a question is asked as to some of the conditions necessary to be observed by those asking the spirit to control them. In answer to this, a spirit replies thus:—

“One of the conditions requisite is a *passive* state of mind on the part of the questioner. Be willing to receive whatever the spirit is able to give. . . . Again, it is necessary that you lay down all prejudice. Put your preconceived notions under your feet, and be willing to receive whatever is true for its own sake. Persons who seek to investigate this phenomenon should remember that it is *the voice of God* talking to his children. And remembering this, you will come in humility, asking the Great Father Spirit to bestow upon you what you most need.”—P. 385.

Here, entire passivity is required ; an emptying out of all previous ideas ; a sitting in a teachable spirit at the feet of these spirits, and regarding their communications as the voice of God to His children. What subjection could be more entire ? In "Philosophy of Spiritual Inter-course," A. J. Davis says :—

"Again and again we are told that *perfect passiveness*—a subjugation of our prejudices and anxious feelings—is necessary that we may obtain truthful and reliable communications ; and, when these conditions are not fulfilled, a disappointed experience reminds us that we have violated and deranged the prescribed laws of these communions. In truth, when we are *anxious* or impatient, we become intellectually *positive*, and then we *exhale* a magnetic atomosphere, while we *inhale* the necessary electrical emanations which rapidly exhausts the presiding medium, and the communications are thereby deranged,—becoming, as many persons have frequently observed, contradictory and confused, and, perhaps, for the time being, altogether arrested."

The spirit of Thomas Paine says :—

"Such is the physical and mental condition of minds that we intend to make a great change in them before we write what will be necessary. The writing will not be the commencement of our work, but will follow other manifestations as soon as will be expedient. . . . The writing will be executed with great rapidity, *when mediums shall become wholly passive.*"—"Pilgrimage of Thomas Paine," p. 250

It is thus seen that entire passivity—the giving up of *individuality*, is what these beings are seeking. Nothing can be of God which requires the giving up of our manhood ; nothing can be good which requires the suspension of will and judgment, and makes of the man an automaton. God does not violate his own laws, nor will he destroy the sense of personal responsibility which he has given to man. If the influence to which we are asked to give ourselves up were a good one, the evil would be less ; but it would still be an evil, if it took away our power of individual action. But when the influence may be, and certainly often is, an evil one, the danger and the wrong are seen to be immense. That the magnitude of the evil may be grasped, the following is presented as to the character of the beings at whose feet we are invited to sit, and to whose guidance we are asked to yield ourselves. A question is asked—

"Do the appetites, and passions, and propensities—in a word,



the character, in earth life, of the individual, adhere to him when ushered into the spirit realm ? ”

The spirit of Thos. Paine replies—

“ Precisely as death leaves you, so life in the spirit-world finds you. You are spiritually no different after death. You have only passed through a chemical change which has affected the body, and the spirit’s relationship to the body, while the spirit itself remains precisely the same. The thief is still the thief, the liar is still the liar, the murderer is still the murderer, the drunkard is still the drunkard.”—“ *Flashes of Light*,” pp. 109, 110.

In the same work the question is asked—

“ Then spirits do, at times, assist in deception ? ”

And a spirit replies—

“ Why should they not ? There are spirits disembodied who are on the same plane with himself, and from them you should expect similar mental conditions. They would do what he would do. They stand no higher, no lower. They are ready to assist him in all that is possible.”—p. 204.

Again—

“ Is there as much evil existing in the spirit-world as there is here ? ”

“ There is evil existing in the spirit, you may be sure of that. . . . For instance, the drunkard enters the spirit-world as a drunkard. Death does not change him, it only takes away his external shell. It leaves the man precisely the same ; and so it is with regard to all the evils or mistakes of life.”—*Ibid.* p. 231.

Now how can intercourse with such beings be for improvement ? And it must be remembered, that it is just this class of spirits which are said to be most anxious to communicate through human bodies ; that the more elevated a spirit becomes the more difficult it is for it to communicate. If what has been established, as to the character of the spirits, under a previous heading, is borne in mind, along with the citations just given, the conclusion will necessarily arise in the mind that intercourse with such beings must be evil in its results.

In “ *Flashes of Light*,” by A. Putnam, previously quoted from, is the following question and answer ; the spirit answering takes the name of Theo. Parker :—

Ques.—“ Why do mediums suffer so much in allowing spirits out of the form to manifest ? *In some cases they become living martyrs.*”

Ans.—“All that which transcends the usual order of human life must of necessity produce suffering. Those persons who are called mediums, are possessed of an extremely sensitive organism. It must be so, because they are sensitive to things beyond human senses, and this exaltation of the nervous system produces, under the slightest inharmonious conditions, pain and distress.”—p. 235.

The question, it may be observed, is represented as being put to the spirit at a spiritualistic séance, and therefore, may be safely regarded as a testimony from a spiritist of the fact, that in holding intercourse with spirits, the mediums suffer greatly; even to the extent of becoming “living martyrs.” On page 291 of the same work, is the following question and answer:—

Ques.—“Do disembodied spirits ever cause mortals to commit suicide? Is the act justified under any circumstances?”

Ans.—“Disembodied spirits *do influence* mortals in this direction, as in all others. Every act is justified by its parents—by those propelling powers that force it into objective life. This is no exception.”

Thus, spirits *do* incite persons to commit suicide; and it is here stated that the parents of this crime—who are the spirits—justify it as they do every other to which they incite their willing victims. The writer was acquainted with a lady in Victoria, who had been brought, by her own act, under the influence of the spirits. She stated that she frequently heard a voice, as distinctly as though a person stood by and was addressing her, and this voice continually suggested that she should take away her life. I tried to persuade her that it was merely imagination, and that she was perhaps unwell, and thus her mind acted a little out of its usual manner; but she calmly assured me that there was no mistake, that she heard the voice as clearly and as distinctly as she did my own when I spoke to her; and from what I have subsequently learned of these phenomena, I now believe that she did hear this voice. Her friends were greatly concerned respecting her, as she made several attempts to take away her life, and they were compelled, even though with much reluctance, to place her several times in the Asylum for the insane, at Kew, near Melbourne. On the last occasion of being there, after being out for a little time, and her friends, hoping that she had successfully overcome her



weakness, relaxing their watchfulness, she succeeded in putting a termination to her life by drowning. In the quotation given, it is stated by this writer, that spirits *do* incite to the committal of the crime of self-murder; and in the personal reminiscence just given, is an evidence of their having done so. Another instance of the same kind came under my notice, but thus far happily, without the fatal termination. A lady in the same city, who was a believer in this terrible superstition, anxious to obtain communications from departed friends, allowed herself to be developed as a medium. When questioned as to the matter, she made the melancholy confession to a friend, that although she earnestly sought communication from her departed dear ones, and from good spirits, the only spirits from whom she received communications were wicked ones, who tried to lead her to do most abominable things, and often told her to go and hang herself, or take away her life, by throwing herself into the river, as they wished her to join their company in the spirit-world. The result of these communications was, that they had produced a settled melancholy, which probably may have a similar fatal termination as in the previous case. Results such as these should certainly act as a warning.

The following quotation, from the "Arcana of Spiritualism," by Hudson Turtle, shows the consequences likely to accrue, in the event of the wicked and debased portion of society adopting this system:—

"A circle is formed of low and vile characters, who commence by swearing, and intend nothing but sport. As they do not desire purifying and elevating instruction, they repel the pure, and *attract spirits like themselves*, such as love to lie, to cheat, to steal, who disregard all right, who answer all questions by lies, except so far as they may secure to themselves the confidence of their questioners. Test questions they may answer correctly. Meantime, they will send those persons who repose confidence in what they say in a vain and wild chase after wealth. . . . There are also spirits who *delight in torture*. If these can find a medium suitable for their purpose, they will do with him as they choose, making him act and speak in a most reprehensible manner."—p. 312, 313.

Just imagine a dozen men of lying, thieving, and murderous proclivities, seeking intercourse with these beings, and being incited by them to similar deeds. Under the

influence of these unseen prompters, they would regard themselves as justified in the perpetration of every imaginable diabolical deed; for, as we saw by a previous quotation, these spirits demand that their utterances should be regarded as the voice of God, of the "Great Father Spirit addressing his children." If, then, these men could obtain the idea, that in their wicked acts, they were acting under the sanction of the deity, to what horrible lengths might they not go? The Thugs of India, who made a trade of murder and robbery, and who believed, that the more persons they murdered and robbed, the more acceptable were they to their bloody deity, are the true counterparts of what such persons would be. And could we conceive of the bulk of mankind adopting these principles of spirit intercourse, and acting upon them, neither life nor property, neither virtue nor character, would be safe; earth would be a very pandemonium of evil, and the end of civilization would have dawned.

At page 195 of the same work, an explanation is given as to the liability of the mediums to become victims of evil influences. The writer says:—

"The sensitive condition, the cause of mediumship and its necessary accompaniment, renders the medium easily affected by surrounding circumstances. Hence *the waywardness of character they often exhibit*, and for which they are unqualifiedly censured. The broadest charity should be bestowed, for the vital force of mediums is heavily drawn upon, and they are *often left* in a state so negative as to become the *prey* of untoward influences."

The following testimonies will amply illustrate the truthfulness of the above as to the liability of mediums to degenerate in character, until they have lost the special characteristics of honourable manhood. I first introduce Dr. B. F. Hatch, formerly husband of the trance-speaking medium, Mrs. Cora V. Hatch, but now Mrs. Daniels. The doctor travelled with his wife while she was giving her lectures, and had an intimate acquaintance with spiritualism. He says:—

"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 of all around, but who, *on becoming mediums, and giving up their individu-*



*ality, also gave up every sense of honour and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent spiritualists who will agree with me, that it is no slander in saying, that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritual theories."*—"Spiritualism Unveiled," p. 27.

Dr. Randolph, who for eight years was a medium and lecturer, says :—

"As a trance-speaker, I became widely known; and now aver, that during the entire eight years of my mediumship, I firmly believe that *I had not the control of my own mind, as I now have, one twentieth of the time*; and before man and high Heaven most solemnly declare, that I do not now believe that during the whole eight years, I was *sane* for thirty-six consecutive hours, in consequence of the trance and susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit, *I am now persuaded that it was nothing but an evil spirit, an infernal demon*, who in that guise gained my soul's confidence, and led me to the brink of ruin. We read in Scripture of demoniac possession as well as of normal spirit action. Both facts exist provable to-day; I am positive the former does. . . . *Five of my friends destroyed themselves, and I attempted it by direct spirit influences.* Every crime in the calendar has been committed by mortals moved by viewless beings."—"Nature and Tendency of Modern Spiritualism," p. 78.

The editor of the *New York Pathfinder*, J. F. Whitney, gives his opinion of the results of mediumship, thus :—

"Seing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality and immorality*, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to approve and endorse each individual act and character, however *good* or *bad* these acts may be."—*Ibid.* p. 79.

The French spiritualist, Allan Kardec, in his "Spirits' Book," answers the question, "Why does God permit spirits to incite us to evil?" The answer is carefully worded, but admits a possibility of results, which, when fairly looked at, are startling. His words are :—

"Imperfect spirits are used by Providence as instruments for trying men's faith and constancy in well doing. You, being a spirit, must advance in the knowledge of the infinite. . . . When you are acted upon by evil influences, it is because you attract evil

spirits to you by your evil desires, *for evil spirits always come to aid you in doing the evil you desire to do; they can only help you to do wrong when you give way to evil desires. If you are inclined to murder you will have about you a swarm of spirits who will keep this inclination alive in you.*"

A swarm of evil spirits, attending a man who is fond of taking away human life, and keeping that inclination alive in him, can only produce the most fearful results. To encourage men of such tendencies to indulge in intercourse with these beings would be a crime. Judge Edmonds gives similar testimony to the above. In his book "Spiritualism," he says:—

"We are taught that there are spirits in the next state of existence whose propensities are evil. Not that they are a distinct race of beings, known in the old theology as Devils, and represented as a creation distinct from, and independent of, the human family, but men and women who have lived on earth, perverted and distorted morally, and have passed away from this primary existence with those perversions and distortions unchanged and aggravated by the desolation and misery, apparently to them without end and without hope, in which they find themselves existing. Selfish, intolerant, cruel, malicious, and delighting in human suffering upon earth, they continue the same, for a while at least, in their spirit home. And having, in common with others, the power of reaching mankind through this newly-developed instrumentality, they use it for the gratification of their predominant propensities, with even less regard than they had on earth for the suffering which they may inflict on others.

"It cannot be difficult to discover in such a state of things the material, not only for much positive mischief, but the cause of many of the crudities and contradictions which so often disturb the superficial observer, and sometimes mislead the credulous and confiding.

"This influence displays itself in various forms, but scarcely ever without tending to impair confidence in the manifestations. Sometimes it is with a clearly marked purpose of evil, avowed with a hardihood which smacks of the vilest condition of mortal society. Sometimes its fell purposes are most adroitly veiled under the cover of good intentions. Sometimes it is restless and uneasy—'to one thing constant never.' At other times it is calm, considerate, and persevering. Now it contents itself with finding amusement in the harmless perplexities to which it subjects us, and anon it is satisfied only *when it can goad on its victim to crime, and rejoice in the agony it produces.*"—"Spiritualism," pp. 41, 42.

We are here told of spirits who are selfish, intolerant, cruel, and malicious, and who delight in human suffering;



that they take pleasure in goading their victims on to crime and rejoice in the agony they thus cause. In the following quotation, which is taken from Dr. Gridley's work, we have an illustration of the work of the spirits. It is an account of an aged medium of sixty years living near the Doctor (in Southampton, Mass.) whose sufferings "in two months at the hands of evil spirits would fill a volume of 500 pages." Very little of this ever becomes known outside of the "circles." The following extract will give some idea of the case:—

"They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as their avowed object was to torment him as much and as long as possible. They swore by everything sacred and profane that they would knock his damned brains out, always accompanying their threat with blows on the forehead or temples, like that of a mallet in the hands of a powerful man, with this difference, however, the latter would have made him unconscious, while in full consciousness he now endured the indescribable agony of those heavy and oft-repeated blows; they declared they would skin him alive; that he must go to New York and be dissected by inches,—all of which he fully believed. They declared they would bore holes in his brain, when he instantly felt the action suited to the word, as though a dozen augers were being turned at once into his very skull; this done, they would fill his brain with bugs and worms to eat it out, when their gnawing would instantly commence. . . . These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme, and use the most obscene language that mortal can conceive; they would declare that they were Christ in one breath and devils in the next; they would tie him head to foot for a long time together, in a most excruciating posture; declare they would wring his damned neck off because he doubted them or refused obedience."—"Nature and Tendency of Modern Spiritualism," page 124.

The following is culled from a letter in "Medium and Daybreak," Nov. 15, 1878, and speaks for itself:—

"Sometime ago I received into my service a young person, who, knowing nothing whatever of spiritualism, shortly gave evidences of mediumship; it was, however, soon plain that the controlling influences were of a dark nature. It would fill the pages of your paper to relate *all* the strange details of this case; at a future day, for the instruction of others, I intend giving them to the public, at present I only wish to comfort the lady who applies to you in the case of the little boy who "falls down, becomes rigid," &c.

"All these features were present in the case of my domestic ;

she fell from the top of the stairs as many as four times a day, and generally remained stretched rigidly head downwards, half way between the top and the bottom. I find no one, not even a climbing boy, able for a moment to maintain the position in which I have found this girl lying on the stairs, many, many times. Sometimes, however, she would be thrown quite to the bottom; she was always found rigid. For weeks an effort was made to prevent her from taking any food. At every meal to which she sat down she was placed in a trance, almost death-like, sitting in her chair; in this position she would talk on being questioned, and evidences of strong clairvoyant power were given at these times. Sometimes on being thrown down, the writhing and struggling of the poor girl were pitiful, and her cries and groans have been heard by the neighbours."—page 726.

On page 192 of Judge Edmonds' "Spiritualism," there is an account of a Mrs. F., a delicate lady medium, being possessed by an evil spirit. The following is a portion of the Judge's statement respecting it:—

"It was evident that the influence was an unhappy one, and that self-control and self-consciousness had left her. It was some time before the spirit said much, but the gesticulation was violent. He frequently looked in my face with a concentrated expression of spite. His face was very much flushed. The eyes were open and protruded, and the cheeks swollen. Around the whole of the upper part of the neck, just below the chin and ears, was a white streak, as if there was no blood there, while below that the neck was so flushed that it was fairly purple.

"The right hand was doubled into a fist, and he over and over again raised it to strike me. It seemed to tremble with passion and was very rigid and hard. I said to him several times, 'Strike, if you want to.' His eyes were generally fixed rigidly at some object on the table, and when I would say this he would turn and look at me, as if to see with what emotions I said it. Several times he raised his fist, and, shaking it at me, said, 'Do you see that?' I said 'Yes,' but I was not uneasy at anything he could do, for God was over all, and in him I trusted."

On page 513 is an account of a similar spirit possessing Dr. Dexter. He says:—

"It was altogether a very extraordinary manifestation. It was conducted throughout with unusual and indeed unknown violence. He took entire possession of the Doctor, not merely of his arm, as others did, and the Doctor said he felt an almost uncontrollable inclination to strike me, and to commit acts of violence."

These cases might be largely added to; indeed, the instances of personal violence used by the spirits, and the



destruction of will power in their victims, are almost innumerable.

A Mr. D., an old resident of Dunedin, was taken possession of by a spirit professing to be that of his grandfather, which so threw him about the room, and with such great violence, that the effects were felt for a considerable period afterwards. The spirits appear to have taken full control of him, and threatened that if he ever forsook spiritualism, they would either make him a raving maniac, or incite some one to take away his life. On one occasion a spirit took possession of him and deprived him of power of speech, and compelled him to stand at the door of his residence making horrid grimaces at the people as they were passing on their way from the different places of worship. Two medical men were among the number who passed, and being struck with the man's peculiar conduct, after satisfying themselves that he was not intoxicated, which was their first impression, and judging from his continuing the grimaces when they addressed him, that he must be out of his mind, they took charge of him and escorted him, until they could give him into the safe custody of a constable, and he was subsequently committed to the lunatic asylum for safe keeping. My informant, who received the account from the man's own lips, stated, that he averred he was not insane, that he understood all that was going on, and fully realised the gravity of his position when the doctors took him in charge; but that the spirit had taken away his power of speech, and compelled him to make the horrid grimaces which led to his being placed in the asylum. The man subsequently left town for the country, and was found murdered, which his friends supposed to have been the fulfilment of the threat made to him.

A Mr. Y., another resident of Dunedin, when at a *seance*, was taken possession of by a spirit, doubled up like an india-rubber ball, and thrown with great violence about the room, displacing everything in the room, and at last leaving him on the floor foaming at the mouth, and vomiting. A Mrs. T. of South Dunedin, a trance-medium, was, on one occasion, taken in a similar manner, and was so bruised by being violently thrown about, that she had to remain in her chamber for several days. Violent convulsions and distortions are usual at *seances*, persons beating themselves, or throwing themselves about in such a manner, as to lead those present to suppose they were intending to destroy themselves.

A writer in the *Spiritual Telegraph*, No. 187, says:—"I have seen mediums rolling on the floor, uttering grunts like swine, giving vent to the most hideous yells, and at times beating their bodies, and tearing their hair like lunatics."

The Superintendent of the Indiana Lunatic Asylum, in 1853, said: "A new cause of insanity has been developed. During the year, eighteen have been added to our number from the so-called spiritual rappings."

In the report of the Ohio Lunatic Asylum for 1853 is the following:—"Nothing is more worthy of notice than the large and rapidly increasing number of cases caused by the popular delusion, 'spirit rappings.'" Only during the past few weeks, two melancholy cases of insanity from this cause have occurred in the vicinity of Dunedin. Do such bitter waters flow from a sweet fountain? That these are the *legitimate* fruits of the system, the foregoing testimonies conclusively prove.

A few weeks ago I was waited upon by a young gentleman occupying a position of responsibility and trust in one of our mercantile offices, and with whom I had become acquainted on a return voyage from London to Melbourne in the year 1877. He told me that he had been induced, from curiosity and scepticism as to the phenomena of spiritualism, to join himself to a "circle," in which were several developed mediums. Being of a highly sensitive temperament, although he was sceptical as to the interference of spirits in the matter, he was soon brought under the influence. In a short time he found himself experiencing knocks while in the office attending to his duties, and was so thrown about that he had often to retire to another room to hide the matter from his fellow-clerks. While casting up his accounts, he was stopped, and compelled to write words and sentences which appeared to be wholly unmeaning, so that he found himself unable to attend to his duties. After this had gone on for some time, he became alarmed for himself, and saw that the consequences to him were likely to be serious. His confidence in the goodness of the *influence* exerted over him was shaken, by finding that the "spirits told such atrocious lies," and as he had had a Christian training, he knew such could not be from God. The spirits sought to obtain from him a *written promise* that he would allow nothing of any ordinary character to keep him away from the circle on the evening on which it regularly met. This request, and its being repeatedly insisted upon, alarmed him. He concluded that, as he had found the spirits to be liars, as they were destroying his *power of individual action*, compelling him to go to places, and do things, against his own will and inclination; and as he saw that they now wished, by obtaining the written promise, to secure entire control over him, that the influence must be a Satanic one, he was resolved, if possible, to rid himself from it. The night prior to his visit to me was the one on which the circle usually met, and the first one after his newly made resolve at which he was determined not to be present. As he sat in his room and the usual time of meeting arrived, he felt some powerful influence at work with him and trying to compel him to go. The chair on which he sat (so he averred) moved right away from the table, while the table moved in an opposite direction; and in terror lest his resolution should fail, he fell upon his knees and earnestly besought God to deliver him from the power of these unseen beings. He success-



fully resisted the prompting to attend the seance, and on the next morning waited upon me and communicated the above facts.

After conversing with him for some time, I suggested that we should unite together in prayer. We knelt down, and while praying, I was disturbed by hearing a struggle, and upon looking at the young man I saw him raised from his knees, and his body twisted as though he was struggling with some one; and after about a minute thus spent, he was thrown violently on the floor. I felt altogether perplexed. I asked myself what possible object the young man could have in coming and imposing upon me. I saw that he was most serious and I questioned him as to the apparent struggle and his fall, when he assured me that he was taken hold of by a power he seemed unable to resist and thus thrown down. Had he been an entire stranger to me, I should have given no credence to his words, but my acquaintance with him on our voyage having led me to form a high estimate of his character and truthfulness, I could not thus dismiss the matter. After a little while, he begged that I would pray with him again, and the same scene was enacted, and he was again thrown with even greater violence upon the floor. I was altogether in a maze. I keenly questioned him as to the influence, with the same result as before. In a little time, he again requested me to pray, and with increased violence he struggled, and was thrown upon the floor. Having some engagements to attend to, and wishing for time to think over what had occurred, I excused myself, and he returned to his home.

Early on the following morning he again called, and informed me that he felt better; but after sitting and conversing for a little, he again asked me to pray with him, as he felt the influence again coming on. We knelt, and nothing occurred to disturb. In a few minutes he said, "I feel very peculiarly. The spirits seem to enter me by the brain, and produce a terrible numbing feeling." After a pause he said, "Would you mind putting both your hands upon my head and praying as you did before? I think if you were to do that I should get rid of the influence." I did as requested; but as I prayed, his struggles were so great, and he was thrown so up and down the floor—his arms and legs being thrown about with the greatest violence, that it was only with difficulty my hands were kept upon his head. What struck me as most remarkable was, that when I used the name of Jesus, and prayed that the young man might even just then be delivered from the evil influence, his struggles were most fearful, his face being distorted, his arms and legs thrown about, his body twisted and raised from the floor, and then thrown violently down. There was brought forcibly to my mind, by what I thus saw, the Scripture account of demoniacal possessions, and especially the one case where a father brought his son, and where, before coming out, the spirit tare him, and caused him to foam at the mouth, and left him as dead. I was astounded at what I saw, and full of pity for the young man, who appeared

very unhappy. Having assisted him to a seat, and after some little conversation, he again asked if I would pray, placing my hands on his head as before, as he believed that he was thus assisted to struggle against the influence, and would ultimately conquer. I did so. The struggling again went on, but with greater violence than at any previous time. He gnashed his teeth, as though in agony; his eyes glared, and his face was greatly distorted. While thus struggling, he violently spat out and foamed at the mouth, and then lay on the floor utterly prostrate, and as though bereft of all strength. It was a very considerable time before he was sufficiently recovered to go to his home; but after resting and taking some food, he was able to do so.

This is an unvarnished account of what actually occurred. I can offer no explanation of it, other than what might be suggested to the reader by a perusal of it. I had never seen anything like it before, and I hope not to do so again. The young man believed himself to be possessed by evil spirits; I can offer no other explanation. He was in good bodily health, and was apparently as sane as he had ever been. Its harmony with the cases cited in the preceding pages, would lead to the conclusion that if they were the result of spirit possession, then, undoubtedly, this case was so likewise. I believe it was; and I place it on record as a warning to others, lest they, from the same feeling of curiosity, or other motive, should be led into an intercourse which is unlawful and unholy, and against which God has pronounced his severe displeasure. The young man is still affected by the influence, and has had to give up his situation and leave Dunedin, with the intention of returning to England, thus hoping to be entirely free from the evil influences under which he had allowed himself to be brought.

As further testimony to the character and doings of these beings, the following is cited. It is from Dr. Randolph's "Dealings with the Dead":—

"Those ill-meaning ones who live just beyond the threshold, often obtain their ends by subtly infusing a semi-sense of volitional power into the minds of their intended victims; so that at last they come to believe themselves to be self-acting, when in fact they are the merest shuttlecocks, banded about between the battledores of knavish devils on one side, and devilish knaves upon the other; and, between the two, the poor wretches are nearly heart-reft and destroyed."—pp. 108, 9.



I have before quoted from Hudson Tuttle, the author of the "Arcana of Spiritualism," and other spiritualistic works. He says:—

"Reader, have you ever entered the respectable saloon? Have you ever watched the stupid stare of the inebriate when the eye grew less and less lustrous, slowly closing, the muscles relaxing, and the victim of appetite sinking over on the floor in beastly drunkenness? Oh, how dense the fumes of mingled tobacco and alcohol! Oh, what misery confined in those walls! If you have witnessed such scenes, then we need describe no further. If you have not, then you had not better hear the tale of woe. Imagine to yourselves a bar room with all its sots, and their number multiplied indefinitely, while conscience-seared and bloated fiends stand behind the bar, from whence they deal out death and damnation; and the picture is complete! *One has just arrived from earth.* He is yet uninitiated in the mysteries and miseries of those which, like hungry lions, await him. He died while intoxicated—was frozen while lying in the gutter, and consequently is attracted toward this society. He possessed a good intellect, but it was *shattered beyond repair* by his debauches.

"'Ye ar' a fresh one, ain't ye?' coarsely queried a sot, just then particularly communicative.

"'Why, yes, I have just died, as they call it, and 'taint so bad a change after all; only I suppose there'll be dry times here for want of something stimulant.'

"'Not so dry; lots of that all the time, and jolly times too.'

"'Drink! can you drink, then?'

"Yes, we just can, and feel as nice as we please. But all can't, not unless they find one on earth just like 'em. You go to earth, and mix with your chums, and when you find one whose thoughts you can read, he's your man. Form a connection with him, and when he gets to feeling *good*, you'll feel so too.—There, do you understand me? I always tell all fresh ones the glorious news, for how they would suffer if it wasn't for this blessed thing.'

"'I'll try it, no mistake.'

"'Here's a covey,' spoke an ulcerous-looking being; 'he's of our stripe. Tim, did you hear what an infernal scrape I got into last night? No, you didn't. Well, I went to our friend Fred's; he didn't want to drink when I found him, his dimes looked so extremely large. Well, *I destroyed that feeling, and made him think he was dry.* He drank, and drank, more than I wanted him to, until I was so drunk that I could not break my connection with him, or control his mind. He undertook to go home; fell into the snow, and came near freezing to death. I suffered awfully, ten times as much as when I died.' . . . Reader, we draw the curtain over scenes like these, *such as are daily occurring in this society.*" —"Life in the Spheres," pp. 35, 37.

Thus the poor deluded mediums are *made to believe* they want to drink, and their natural aversion to *crime and lewdness* is destroyed by the beings whose presence and influence are courted by thousands. This is spiritualism ! that grand panacea for all human ills ; that universal reformer of all abuses ; that pure and elevating system, which, it is said, will raise and ennoble the race ! May God save the race from its fell and destroying power. It is in itself a moral ulcer, full of rottenness, disease, and death.

Dr. Randolph says again :—

“The bodies and souls of mediums may be, and are attacked, *the remnant of will destroyed or lulled, the moral sense stupefied*, and the entire being subjugated by spectral harpies, and human ghouls, who wander on either bank of existence.”—“Dealings with the Dead,” pp. 107-8.

Dr. Gridley, in his “Astounding Facts,” represents himself as receiving from his spirit friend Bryant, the following revelation. The Joshua spoken of was a strong, but brutish man, whom he had known in life, but who was now in the spirit-land :—

“On one occasion, while Joshua was possessing the medium, it appeared evident that the love of rum in the former was by no means impaired by his transfer to the world of spirits. To test this, I asked him if he would have a glass of brandy. The inviting, even bewitching manner with which he reached forth and waved his hand invitingly towards me, with the sweet-loving motion of his lips, surprised me beyond measure ; and I replied, perhaps rudely, that if he came here for brandy, he would get nothing but water. His countenance instantly exhibited the most fierce and terrible anger. He grated his teeth furiously, doubled his fist, and made a most desperate blow at the pit of my stomach, and exclaimed, ‘Damn you !’ I now inquired, ‘Friend Bryant, 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.’ ‘But there can be nothing there by which to gratify it,’ I said, inquiringly. ‘No, not in ours ; but you must not forget that our world, especially with low, wicked spirits, is not far from yours.’ ‘But you do not mean to say that such an appetite in a disembodied spirit can be gratified ?’ ‘Spirits who have left the rudimental body can gratify a drunken appetite ten times as easy as those in that body.’ ‘But how can that be ?’ I asked in wonder. ‘Joshua can enter the body of any drunken brute in human form, and partake of the exhilarating influence of his cups with the greatest ease imaginable.’ He stated too that spirits were guilty of licentious acts,



and that quarrelling and licentiousness were as inseparable in their world as in ours."—"Astounding Facts," pp. 26-27.

T. L. Harris, once a Swedenborgian minister, and afterwards one of the most eminent, popular, and learned advocates of spiritualism, gives his testimony upon this matter. In a sermon on "Spiritualism," delivered in London, in the year 1868, after speaking of the various views held and taught by spirits and spiritualists, and pointing out their contradictions and absurdities, he passes on to its social characteristics, and charges, that it tramples under foot the most sacred obligations necessary to the well-being of society. He then further continues :—

"Now, as a man of honour, I pledge myself, and stand committed to the assertion, that, through mediumistic channels, all these things are taught as emanating from the spirits; and worse is taught, if possible, to those who penetrate the inner circles of the gloomy mysteries, where the old magic is born again. If I strip the veil from this horror, I have a right, as a Christian teacher, to do so. I but reiterate matters which the best informed of spiritualists are as fully acquainted with, as that media speak or tables move."—"Spiritualism Self-Condemed," pp. 29, 30.

Again he says—

"Murder, adultery, suicide, and the most revolting blasphemies, may be traced directly to the communications and puttings forth of impure spirits, both in ancient and modern times."—*Ibid.* p. 32.

He further says :—

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

"As with a voice from the secret chambers, where the fair, the young, the virtuous, the unsuspecting, from the mere habit of attending the *seance*, have felt the foul contact of the larvæ from perdition, I cry to all, 'Shun the *seance*, where the unregenerate, or giddy, or worldly, or volatile or careless medium, officiates as the middle stander and opener of the door between the natural and unseen worlds. If you do not wish to become yourselves demoniacs, shun the place and shun the occasion.' To the pure, I can hint

such reasons as, if uttered, would make every ear tingle. From what heathen spiritualism, before Christ, was, we may infer what modern spiritual intercourse, pursued in an irreverent or curious or worldly spirit, is likely to become."—*Ibid.* pages 32-3.

This testimony and warning, coming as it does from one who has had such opportunities of knowing what spiritism is, and who at the time he uttered these words was still a Spiritualist, is of great weight. It is not intended to be affirmed in these pages that all spiritualists are infidel and immoral persons. This could not be affirmed of any system, even the most immoral in the world. There are many most excellent persons who are Spiritualists, but they were good before they became acquainted with this system, and if they remain so, it is in spite of its natural and inevitable tendency. What we can affirm, without fear of successful contradiction, is, that the genius and character of Spiritualism have attracted to it a mass of low, immoral, debased, and irreligious persons, whom it fails to elevate, and to whom it gives a greater license to sin.

When the dangers of mediumship are fairly considered, in the light of the facts presented in the preceding pages, it becomes a matter of astonishment how any should be so infatuated as to seek to be developed as mediums. The facts given prove that, in mediumship, individuality—the power of individual and independent action—is relinquished, and a spirit other than the medium's own takes possession of him and does with him as he pleases. That spirit mediumship leads to the commission of crime cannot be denied by any who are at all acquainted with the nature and fruits of the system: it is the most prolific incentive to crime that the mind can conceive. If, then, these things are so,—and I hold they have been clearly proved,—then spiritism, as a practice, deserves to be reprobated by all; and the judgment of God pronounced on those seeking this intercourse is seen to be just.

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**SPIRITISM IS ATHEISTICAL AND DESTRUCTIVE OF MORAL RESPONSIBILITY.**

That the tendency, and practical outcome of spiritualism, is to lead its votaries to Atheism, no person who will read the spiritist literature of the day can for a



moment doubt. The fruit which the system is bearing in this respect is already so abundant that it obtrudes itself upon the attention of the observant on every hand. It may be objected that all spiritists are not Atheists, nor are all spiritist books written in defence of such a position: and we readily admit this. It is, nevertheless, true, that the general tone of spirit communications and the literature published by spiritists, is really of the character named, and that there is generally that denial of man's responsibility which naturally arises from such a position. The quotations to be presented under this heading will fully sustain this position, and were it not for limited space, the quotations given might be largely added to.

One of the most prominent lecturers and publishers among spiritualists, Mr. Joel Tiffany, gives his opinion upon this matter. Coming as it does from the spiritualist ranks, and being a statement of the observed tendency in those who have adopted this system, it is of great weight. He says:—

"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, &c., 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.*"

The writer of a leading article in *Medium and Day-break*, for Nov. 15, 1872, published in England, presents the following question as having been asked of him:—

"How do you spiritualists explain yourselves as getting rid of theology when you retain the ideas of God and immortality?" to which he gives answer that "By 'God' we mean cause, and by 'immortality' we mean 'purpose.'" A little further on in the same article the writer says, the spiritualist, "being conscious of his ignorance, he patiently observes; and having gathered a few facts, reasons upon them and forms a basis entirely independent of the

dogmatic conclusions of negationists on the one hand, or religionists on the other; forming by degrees, as the light shines upon him, relatively imperfect though they may be, definite ideas of Cause, Life, and Destiny—God, Man, and Immortality.”

Thus, ‘God’ is simply ‘cause,’ ‘man’ is ‘life,’ and ‘immortality’ is ‘destiny.’ In the same paper, for August 30th, 1872, a spirit, speaking through a Mr. J. L. Morse, and stating the “religion of the spirits,” says:—

“It rests on one fundamental conception and profound conviction, viz., that of the reality of God. Yet we would substitute the term *Nature* for *God*, inasmuch as the latter is popularly designative of the personal deities of creedal theologies. God is personal and therefore limited; Nature is impersonal and infinite. This fact then—the reality of Nature,—is the foundation of our religion. It is the one grand fact that comprehends all others. It is **THE CAUSE**, unbounded by space or time, existing everywhere—in the tiniest dewdrop and the largest sun.”

In the “Educator,” a book of 680 octavo pages, the communications in which are said to come from the spirits of some of the most noted personages who have ever lived—such as John Quincy Adams, Robert Rantoul, Noah Webster, Luther, Socrates, Aristotle, &c., the following are found:—

“God is man, and man is God. . . . Tell us of God. . . they might as well say, tell us of ourselves. The being called God exists, organically, in the form of the being called man.” Another spirit says:—“Every one of you are Gods manifest in the flesh. *The divine existence is one grand universal man. Man is God’s embodiment—his highest, divinest, outer elaboration. God, then, is man, and man is God.*”—p. 526.

In the quotations from *Medium and Daybreak*, God was defined as “Cause,” and “Nature;” but in those just given, God is defined to be “universal man.” This certainly, utterly annihilates—in theory—a Deity; it saps at the very foundation of human and moral responsibility; because, if man is God and God is man, man is responsible only to himself—is in reality, *irresponsible*; hence, as already affirmed, spiritualism destroys the idea of a deity, and is, consequently, *Atheism*; and at the same time, and by the same process, overturns all possibility of moral responsibility. The following, from another spirit, bears out this conclusion:—



"When man became a living soul, he became a God. All living souls are Gods. They die not. So, living soul, rejoice in thy wisdom. . . . be a King, a God, a Jehovah. You are all Gods, every one of you. Look within yourself, and *behold yourself a God, responsible for every act.* Read the inscription there, and thou shalt learn that thou art a God in thyself; and THINE OWN JUDGE."

A spirit taking the name of Wm. H. Miller, says:—

"God is a spirit; man is a spirit; then the two are one. All men who shall outlive all grossness—who shall have passed beyond all that is mundane and material—go to make up the Godhead, the superior portion of the intellectual world; and the many millions who inhabit the wisdom spheres, *may be recognised as the one God.*" Another says:—"There is no God anywhere to forgive sin. There is no such thing as forgiveness of sin"—Quoted from "Spiritism Unveiled," pp. 49, 50.

The following has been quoted before, but as it bears so directly upon the present point, it is again given. It is quoted from the "Age of Freedom," published in Ohio:—

"What a horrible phantom, what a soul crushing superstition is this idea of an overruling, omnipresent, all powerful God. . . . Belief in a God is degrading, whatever the character ascribed to him. Where is your God? I can stand up and look him in the face, and affirm, that I have a right to 'life, liberty, and happiness,' *whether it is his pleasure that I shall enjoy them or not.* It is perfectly plain, then, that his Godhead, or my manhood must succumb! If I can beat him even at one point, he is no God. But, if I can 'make a case' once, I can a thousand times, in the case of every single right; and if I maintain my manhood in spite of him, so may every other human being; and so the God is NOWHERE—is *utterly routed.*"

The *Spiritual Telegraph* gives a report of a "Spiritual Convention," held for the purpose of enquiring into "The Cause and Cure of Evil." Dr. R. T. Hallock, when speaking of the sentiments of another, is reported to have said:—

"Now we may cheerfully sympathise with his mirthful explosion of the popular Divinity; no merciful man will object even to his expunging from his vocabulary the *three hateful little letters* (G-o-d) which express it."—"Spiritualism Unveiled," p. 51.

Thus, their intense hatred of the idea of God, and moral responsibility, is turned upon the very letters which compose His name. A spirit calling himself Thomas Rice, when speaking of some friends, says:—

"I want to tell those friends that there is no God. I know there is no such gentleman."—*Ibid.*

In the "Spiritual Telegraph" for January 24, 1857, a spirit calling himself Orlando Jenks says:—

"If I was coming back to preach, I should say, '*Don't believe in God.*' The idea of a God of illimitable capacity is so incomprehensible that, in our judgment, it borders on the absurd. God, in the abstract, is a nonentity, an ideality of man's brain."

These quotations have all the virtue of plainness; there can be no difficulty as to the meaning intended to be conveyed—God is but an *ideality* of the human brain. Surely this is atheism, pure and simple!

Another spirit, speaking in the "Educator," says:—

"We must regard him (God) as a central *principle*, but *not* as a *being*. . . . A principle existing in matter, in all conditions, and in all relations, a part of everything. . . . The Divine is, of necessity . . . a vast ocean of magnetism."—page 526.

God is defined as "cause," then as "man." Here he is defined as a "principle," "an ocean of magnetism." I leave to the admirers of this so-called philosophy the task of harmonising these various definitions. That the definition of the Deity as an "Ocean of Magnetism" is held by more than the spirit above quoted may be gathered from the title of one of Mrs. Hardinge-Britten's lectures—"Magnetism, the Soul of the Universe." If "magnetism" is the "soul" of the universe, it is easy to be seen that the intention is to affirm that magnetism is the DEITY of the universe; and thus the judgment of Mrs. Britten is accordant with that of this spirit—"That the Divine . . . is a vast ocean of magnetism." That the above is Mrs. Britten's teaching may easily be seen by consulting page 331 of her book, "American Modern Spiritualism." On the opposite page she has given a representation of the spheres, said to have been drawn by a spirit; and in describing them she makes use of the following among other statements:—

"The region called the Star of Light and Beauty is typically described as 'beneath the throne of God.' It signifies the vast celestial realms of unknown and perhaps illimitable extent, filled with the *subtler fluid*, 'the impenetrable,' the inconceivable, the source, fountain, and centre of all light, heat, life, force, gravitation and attraction; in a word, the central sun of being, the profound mystery, WHICH IS SUMMED UP IN THE GRAND SOLVENT NAME OF GOD."



Thus, then, Mrs. Britten's Deity is a "SUBTLER FLUID"; we can easily understand how this can be expanded into "a vast ocean of magnetism," and thus, by one step, we reach an explanation of the meaning of the title of her lecture, which, with a slight legitimate change, would read, "MAGNETISM—A SUBTLE FLUID—THE DEITY OF THE UNIVERSE"!!

But that this denial of a Deity, personal and intelligent, is the prevailing characteristic of spiritism may be further illustrated. In the work by Putnam, compiled from the leading American spiritualistic paper, "The Banner of Light," are communications purporting to come from spirits bearing the most illustrious names, such as the following:—Rev. Hosea Ballou, Rabbi Joshual Beri, Rev. Dr. W. E. Channing, Cardinal Cheverus, Sir Humphrey Davy, Rev. Lorenzo Dow, Bishop Fenwick, Bishop Fitzpatrick, Prof. Robert Hare, Rabbi Joseph Lowenthal, Rev. Theodore Parker, &c., &c. A spirit, taking the name of Dr. Channing, says:—

"We do not believe in a God outside and apart from Nature. We believe in a God that is in humanity. We believe in a God that makes all things divine. We believe in a God that hallows the flowers as he hallows our souls."—p. 58. Again—"I have no belief in a personal God, except as I believe in God as being personified through every conceivable form. I believe God is a power permeating all mind and all matter, and for ever and for ever changing all according to his own divine life."—p. 112.

"Human laws pre-suppose the existence of a law maker, *but it is not so with divine laws.* To my mind, the law of life is the God of life. . . . Wherever you see it, under whatever conditions it manifests, it is God. The law operating in soils, in minerals, in the atmosphere, in the water, in the skies, everywhere, is God. *There is no power outside of this law that we can recognise as God.*"—page 145.

"What is God essentially? *Everything. Essentially you are God, I am God*—the flowers, the grass, the pebbles, the stars, the moon, the sun, *everything is God.* . . . I cannot understand God as existing outside of Nature."—pp. 160, 161. "Do you recognise him (God) as distinct and separate from human beings? *No, certainly not. I recognise him as one with them.*"—p. 172. "I do not believe in a God apart from his works. Such a God would be so far beyond my comprehension that I could not worship him."—p. 189.

"I do not believe in a God apart from his works. I do not believe in a *God outside of Nature* ; but I believe in one that is in and around us, and in all with which we come in contact. To me this is God. You may call it Jehovah, or Brahma, or by any name you please, but it is the great, living spirit that permeates all things and controls all."—p. 220.

"*All spiritualists*, I believe, consider God to be an *infinite principle*, pervading all forms, occupying all space. I believe this. I have seen nothing during my life in the spirit-world to cause me to believe otherwise. . . . I can come to no other conclusion than that *God is a principle* pervading all forms, and occupying all space."—p. 256.

"Is there any self-conscious intelligence in the universe except the organised self-conscious intelligence of the human spirit? *No, I know of none* ; consequently it is right for me to answer as I do."—p. 395.

In these quotations, which are culled out of one of the standard works of spiritualism, "*Flashes from the Spirit-Land*," we have pure pantheism—"Nature is the only God"—"God is a principle permeating all forms, and manifesting itself through them all." And what is pantheism, but atheism under another name? Atheism, is really, the denial of a personal, self-conscious, and intelligent, all-pervading spirit, by whom all things have been called into being. The spirits, whose words are quoted above, do deny this ; hence, we say their doctrine is atheism. They utterly deny the existence of any personal, self-conscious being except man, and those intelligences whom they affirm were once in human form. Again, we see the position presented, that as there is no self-conscious deity but man, man is only accountable to himself ; hence, spiritism is again, not only shown to be atheism, but that it does clearly nullify all moral responsibility to a superior power.

Another witness whom I now call to testify on this matter is Judge Edmonds, who, up to the period of his death, was one of the most prominent and laborious advocates of spiritism. In his book, "*Spiritualism*," a spirit is represented as communicating the following through Dr. Dexter :—

"We have taught you that *God is a principle* ; that He (the principle !) has established laws for the government of his creatures ; that man, under these laws, becomes either good or evil in



this as well as the other world."—p. 275. Again:—"You have been taught that *God is a principle*—that He [the principle] is the source of all goodness, love, and truth, and that in Him [the principle] are the attributes which, properly directed by His [the principle's] wisdom, impel man to progress toward the goodness, and truth, and love which He [the principle] exhibits through His works."—p. 343.

I have inserted the word "principle" in brackets, so that the reader may see the utter absurdity of calling God "a principle," and then applying to Him language which can only apply to a self-existent, self-conscious, and all-pervading intelligence, who rules over all. The folly of those who deny the existence of an omnipotent, omnipresent, omniscient being, seems to pass all bounds; inasmuch as it binds them to the fact of their own gross inconsistency in using language of a "principle," a "subtler fluid," or an "ocean of magnetism," which can *only* apply to a being such as the Bible represents to men.

A. J. Davis' writings contain many intimations of a similar character to those given above. On page 27 of "Penetralia," he speaks of "Father-God and Mother-Nature,"—the Father-God being defined as "all persons that were ever developed on any star in the firmament or on the earth beneath." On page 31, he says:—"Human souls are detached individualised personifications of the Deific Nature and Essence; and the imperfection or destruction of a single detachment would, like the loss of a wheel from a perfect watch, impair the goodness and derange the infinite precision of the universal mechanism." This is but a round about way of saying that God is "universal man," and that if one man could be lost, then the perfection of the divine existence would be impaired. What absurdity! What egotistical worship of self! Again:—

"Do you mean to teach that God is distinct from Nature? No; Mother-Nature is not essentially different from Father-God. . . . There is not one thing which is body and another which is spirit; *neither is there one thing which is Nature, and another which is God.* . . . Nature is the Wife of the Divine Principle, and the Divine Principle is the Husband of Nature."—"Penetralia." pp. 254-255.

"There is nothing *outside of, or superior to,* that stupendous organisation of matter and mind which I am impressed to term Nature."—"Philosophy of Spiritual Intercourse," p. 39.

The above are full and abundant, as showing that Spiritism is Atheistical, and destructive of moral responsibility. The following will more fully bring out the fact of the denial of moral responsibility. Moses Hull, a distinguished lecturer, writer, and editor, says:—

"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.*"—"Universe," of July 2, 1869.

In the "Spiritual Rostrum," Mr. Jamieson says:—

"After all, every man MAKES HIS OWN GOD AND IN HIS OWN IMAGE. GOD NEVER MADE ANYBODY. Brother Brown, obey the God within your own soul, and all will be well."—p. 144.

Henry C. Wright, in his book "Errors of the Bible," says:—

"Truly every man must give an account to God for all his deeds; but how? *Solely by giving an account to his own nature—to himself.*"—p. 24.

"I have no God besides doing right. God attains to consciousness *only in man.*"—"Banner of Light," Sept. 19, 1868.

"Heed not the teachers who tell thee to deny thyself. *Thou art thy own law, thy own Bible, thy own model.*"—"Be Thyself," by Wm. Denton, p. 32.

How truly do these citations, coupled with those given under the head of "Spiritism destructive of all law, human and divine," show the repudiation of all responsibility to any higher power than man's own perverse heart. What a door of evil, and corruption, and crime, do these principles open for the wicked and lawless of earth! How fearful would be the condition of society were such principles to have full sway for only one brief year. How can men be so blind as not to see that, did their principles universally prevail, all honor would be banished from the world, all safety for society would be at an end, and man would become like the untamed beasts, continually preying upon himself. The quotations given clearly establish our affirmation—That spiritism is atheistical and utterly destructive of the sense of moral responsibility.



IT IS THE ENEMY OF MARRIAGE ; AND OF SOCIAL AND  
DOMESTIC HAPPINESS.

A recent writer says :—

“ There is no one particular wherein spiritualism is proving itself a curse to the age and to the race more than in this. ‘ Free love ’ is a common phrase with a certain class of ‘ Reformers,’ who wish to abolish not only the Bible, but all its institutions. Some spiritists deny being Free Lovers ; but this denial cannot screen the system from the charge of upholding the abomination ; for (1.) We have never known a Free Lover who was not a Spiritualist, and if Spiritualism and Free Lovism are not identical, they at least have a wonderful ‘ affinity ’ for each other ! (2.) It is well known that a large proportion of spiritualists are Free Lovers, both theoretically and practically ; and they go, not only unrebuked, but endorsed as spiritualist laborers in lecturing and writing. It avails nothing for an individual to deny the charge as applying to himself, as long as he associates and fraternises with, and upholds, those who are openly committed to it. He gives it all the aid of his influence and association, which is sometimes much stronger than that of practice.”—“ Nature and tendency of Modern Spiritualism,” p. 137.

The writer of the foregoing is an American ; he has had abundant opportunities of seeing and learning of the effects of this terrible system in its social aspects. In England and her colonies, the true fruits of spiritism have not yet fully developed themselves. I freely confess that there are many advocates of spiritism who, I believe, would start back with horror at the bare idea that they would ever adopt the views now under consideration. They are like Hazael, who, when told by the weeping prophet of the horrible things he would do to the Israelites when he became king of Syria, said, “ But what ! is thy servant a dog, that he should do this great thing ? ” and yet, when he became king, he did the very things which previously he considered would bring him to the very level of a dog. In like manner, judging by the voluminous testimony upon the matter as to the effects of this system upon its mediums, there is no person who indulges in this intercourse who is free from this terrible danger of retrogression. Dr. Talmage, living in the midst of its votaries and having abundant opportunity of seeing its terrible effects, says :—

"I indict spiritualism also, because *it is a social and marital curse*. The worst deeds of licentiousness, and the worst orgies of obscenity, have been enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue nor your ears with the recital. Sometimes the civil law has been evoked to stop the outrage. *Families innumerable* have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about 'elective affinities,' and 'affinital relation,' and 'spiritual matches,' and adopts the whole vocabulary of free-lovism. In one of its public journals, it declares '*marriage is the monster curse of civilization*.' 'It is a source of debauchery and intemperance' If spiritualism could have its full swing it would turn this world into a pandemonium of carnality. It is an unclean, adulterous, damnable religion, and the sooner it drops into the hell from which it rose, the better both for earth and heaven. For the sake of man's honour and woman's purity I say let the last vestige of it perish for ever. I wish I could gather up all the raps it has ever heard from spirits blest or damned, and gather them all on its own head in one thundering rap of annihilation."—Sermon, "The Religion of Ghosts."

This language, though strong, is not one whit too forcible to describe the fruits of this system, where they have had time to develope. As a system, I believe it to be begotten of hell; to be the devil's grand, and probably, final effort, to overturn the God-given, and purifying, but self-denying religion of Jesus. Spiritism deifies man, overturns human law as well as Divine, makes man his own sole judge in regard to the varied actions of his life, denying any accountability to any higher power, and thus opens the doors to the gratification of all the lower propensities of his nature. That what has been said is in harmony with the facts in the case, the following testimonies will fully prove. The following statement is from Dr. Potter, an earnest advocate of spiritism, but one who sought to correct its abuses, not seeing that they were its natural outgrowth. He 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 honoured 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, wherever we go, we find this tendency in spiritualism."*—"Spiritualism as it is," pp. 10, 11.

*"After years of careful investigation, we are compelled, much against our inclinations, to admit that more than one half of our travelling media, speakers, and prominent spiritualists, are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right thinking people."*—*Ibid.* p. 20.

Mrs. Emma Hardinge-Britten, in a lecture delivered by her in Boston, in 1873, and reported in the Melbourne "*Harbinger of Light*," for October of that year, said:—

*"I wish now to speak of that popular doctrine which is identifying itself with spiritualism over the length and breadth of the land, which proposes to reform all the evils of our social system by the abrogation of the marriage tie. It has been too publicly bruited, too universally admitted that the spiritualists are the only sect, and the only class of persons who largely and openly maintain this doctrine, for us to shrink or evade the responsibility of speaking of it. . . . I have nothing to say against those who say that the social evils can be eradicated by the abrogation of the marriage tie; but what I have asked of them, what I have pleaded for, and that for which I protested against them to high Heaven is, that they should not affirm that spiritualism, and their doctrine, are one and the same thing. . . . I cannot consent to have my holy religion identified with this wild and insane attempt at reform, which I consider to be the darkest blot that has ever rested upon the hemisphere of social life. I cannot; I will not."*

This protest against the effort to destroy the marriage tie, does Mrs. Britten credit; but it is nevertheless a most damning admission against spiritualism. She calls this effort against marriage "the darkest blot that has ever rested upon the hemisphere of social life;" she admits that it is a "popular doctrine" among spiritualists, and that in America, it had identified itself with spiritualism "over the length and breadth of the land." But not only

so ; she affirms, what is doubtless true, " that the spiritualists are the only sect, and the only class of persons *who largely and openly* maintain this doctrine." If this statement had been made by an opponent of spiritualism, it would have been denounced as a gross misrepresentation, but as it comes from a talented and most indefatigable advocate of the cause, its absolute truth may be relied upon.

As agreeing with the above testimony of Mrs. Britten, I here present the following address from Wm. B. Potter, M.D., a medium, and an active, ardent spiritualist of nineteen years experience, and previously quoted from. It shows, in conjunction with the above testimony from Mrs. Britten, that though there are a few spiritualists who do not fully endorse the wickedness of the system so widely practised, yet they are powerless to influence the majority, and the leaders of the party.

"To the Spiritualists of America in National Convention Assembled, at Cleveland, Sept. 3 to 6th, 1867. Again we appeal to the *orderly and virtuous* portion of your body, in the name of God and humanity, those *dear ones* gone before, and the cause we so dearly love, to do something to purify and elevate Spiritualism. How long, oh ! how long will you allow hypocrites, libertines, and *free-lovers* to hold leading and honourable positions as mediums, speakers, writers, and officers, to the deadly injury and burning shame of pure and 'Orderly Spiritualism.' Why will you accord *full* fellowship and honourable position to notorious and persistent libertines? Will you quietly hold your peace, while artful *free-lovers* perambulate the country, using their own psychological powers and every possible device which their ingenuity, stimulated by hellish passions, and aided by '*low spirits*,' can invent to break up families, seduce the young and innocent, and drag them down to the lowest forms of animalism? . . . While abortionists abound in your ranks ; while virtuous women are constantly liable to be insulted by spiritualists ; while thousands of good mediums are ashamed to go to circles, meetings, and conventions ; while multitudes of believers stand aloof, refusing to be identified with the folly and fraud, looseness and licentiousness, so common in spiritualism, can you, will you, *dare* you, in the sight of heaven, and in spite of the tears and sighs of deserted wives, seduced maidens, and worse than orphan children, keep silent and allow hypocritical imposters, libertines, and *free-lovers* to stifle all discussion of these monstrous evils ; even refusing to have read in your conventions, or published in your papers, a proposition to dis-fellowship the persistently immoral and licentious ?



"Are you *cowards* or *hypocrites*, that in spite of your constant boasting of free speech and a free press, canting, fair-spoken, but corrupt, and licentious spiritualists are allowed to rule your conventions and the spiritual press, so as to exclude every word in favor of a rule to disfellowship the persistently vicious; and this, too, when a large proportion, if not a majority of believers, are in favor of such a rule."—"Spiritualism Condemned," pp. 30, 31.

The *Religio-Philosophical Journal* for Feb. 20, 1869, says:—"IN LICENTIOUSNESS WE FIND AN OUTCROPPING OF THE GOD-ELEMENT IN MAN." Deity is thus changed into a libertine.

In "Holy Truth," by H. J. Browne, we have the following statements:—

"Untold numbers there are, victims of that ceremonial law designated marriage, which pompously unites man and wife 'until death doth part them,' who have lifted their voices against that principle which binds flesh to flesh, but which never could bind mind to mind, which never could cement soul to soul, which could never weld the chain of *affinity* and true love, whose links none can sever."—p. 171.

"Let us examine how we can *alter this state of things*, or, at any rate, our ideas of altering it. When once you have thoroughly realised a knowledge of the laws which govern your being, when you become capable of controlling those manifold passions which are too apt to agitate you—when these can be restrained by the inherent force of the mind—then *they need no law, you need no ritual* to bind two hearts in one, for an all powerful *attraction* will suffice to draw them together, and indelibly cement that union which harmony is destined to perpetuate beyond the shades of death."—p. 172.

"Can they not conceive a time arriving in the history of the world, when conjugal felicity will obtain thereon *regardless of the futile trammels of a ceremonious ritual*, without being bound by any fixed rules, other than those of affinity and love?"—pp. 173, 174.

"The sooner you cultivate and respect these laws of affinity and love, and *repeal the absurd customs of your day*, the better will it be for the world in which you are sojourning."—p. 175.

The writer, who sends forth these sentiments, I know personally, and believe him to be an upright and honorable man; but the principles here enunciated, and it is these we have just now to do with, would destroy the very foundations of social life and happiness. To repeal what are called our "absurd customs" as to marriage, and leave every one to do just as they pleased, being guided simply by what is here called "affinity and love," would be to reduce

man to the level of the beast of the field ; for if the language means anything at all, it means that when the "affinity and love" have passed away—in other words, when a greater attraction presents itself, there shall be perfect liberty to lay aside the first and follow the second, and so on *ad libitum*. That this is not an exaggeration the following quotation, from a paper called the *Kingdom of Heaven*, will clearly show. In the number for June, 1865, in a platform of principles adopted at Huntsville, Madison Co., Indiana, is a resolution which was passed, declaring it to be a fundamental principle that each man and woman had a perfect right to do just whatever they pleased, and were bound by no law but their own will. What the object of the resolution was, the following remark by the editor of the paper will show :—

"We are neither a Shaker nor a Mormon ; nor are we to be bound by the popular marriage laws and customs of society as are now organised ; *but we would that man and woman should mate only by nature's law of attraction, with as little outward law and ceremony as the little birds in the groves.*"

The filthy and demoralising tendency of spirit teachings is here fully apparent. Human beings "should mate with as little law and ceremony as do the little birds in the groves !" The editor of the *World's Crisis*, copying this, makes the following very truthful comment :—

"Persons holding *such principles* are the ones who claim that a religion based on the Bible is '*demoralising*.' This is very much like a drunkard and rum-seller, who should speak of the demoralising effects of temperance societies, because he had less company and patronage ; or a seducer, who should call virtue demoralising because it deprived him of his victims."

In a work called "Light from the Spirit-World," p. 186, a writer, in speaking of marriages which are not "soul genial," says :—

"They are without the union which constitutes real marriage in the sight of God [let the reader remember that this 'God' is simply man], 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*."

In his work, "Love and Marriage," p. 11, Moses Hull says :—"Where the spirits are truly united there is mar-



riage—nowhere else.” The probabilities in favour of obtaining this “union of spirits,” “soul-union,” &c., which alone is worthy of being designated by the term marriage, may be gathered from the following, which is from the pen of W. F. Jamieson, editor of the *Spiritual Rostrum*. In the October number of Vol. I., he says:—

“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 smouldering 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 million* is the soul’s true mate. *Approximation to marriage does not constitute marriage.*”

Thus, the chances of a true soul-marriage are as *one in a hundred thousand millions*, and without this there is no marriage! As spiritualists declare that, where there is no soul-marriage, no rites, ceremonies, or laws can be binding, the inference as to the condition of things sought to be established can easily be drawn.

Mr. T. L. Harris, an intelligent Swedenborgian minister, who became a spiritualist and lectured in London, said, as reported in the “*London Advertiser*”:—

“The marriage vow imposes no obligations, in the view of Spiritualists. Husbands, who had for years been so devotedly attached to their wives that they have said that nothing in the world but death itself could part them, have abandoned their wives and formed criminal connections with other females, *because the spirits have told them that there was a greater spiritual affinity* between these husbands and certain other women than between them and

their lawful wives. Wives, too, the most devoted and loving and true to their husbands that had ever contracted the marriage obligation had left their husbands and children and lived in open immorality with other men, *because the spirits had told them that they ought to do so, on the ground of there being a greater spiritual sympathy between them and these men than between them and their husbands.*"—Quoted from "Spiritualism Unveiled," p. 30.

At a "Spiritualist Convention" in Rutland, Vermont, held 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."

Love is here represented as equivalent to marriage. When persons love each other they are married—"naturally married," and, as a matter of course, when they cease to love, the marriage relation ceases—they become at once divorced. As carrying out this idea, at a convention held in Ravenna, Ohio, July 4th and 5th, 1858, a Mrs. Lewis said:—

"To confine her love to one man was an abridgement 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 are? I have a right to say who shall be the father of my offspring."

Of a similar character is the statement of Mrs. Julia Branch, of New York, as reported in the "Banner of Light." In defending the resolution previously quoted as proposed in the convention at Rutland, she used the following words:—

"I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any one 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.*"

In the "Universe" for July 3, 1869, Francis Barry 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 ambiguous language this. War against marriage, eternal war, is declared! T. S. Harris says, in the "New York Tribune":—

"The marriage vow imposes no obligation in the view of the spiritualists. . . Many of them go so far as to claim this licentiousness for the spirit world." Again he 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."—"Spiritualism condemned," p. 29.

In his debate with Isaac Irrett, Joel Tiffany, on page 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."

At a lecture delivered in Utica, New York, John M. Spear delivered himself of the following anathema:—

"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."

Yes, what matters it to those lustful libertines that there are broken hearts, and ruined families, and rivers of burning tears, if these stand in the way of the gratification of the hellish passions of these vile reptiles!

In a small work on "Spiritualism Unveiled," by Miles Grant, is the following:—

"The *Detroit Free Press* gives an account of a young married lady of that city, who, through the influence of a female relative, acting under the inspiration of the 'harmonial philosophy,' was induced to abandon her husband and go with her to the free love community, Berlin Heights, Ohio. Her husband did not ascertain for several weeks whither she had fled. When he learned where she had gone, he was greatly distressed; but went at once for her and found her perfectly willing to go home. She had seen quite enough of free love.

"When there, she found the marvellous 'love cure' but another name for all that is degrading and loathsome to a virtuous and high-minded woman. Low-bred familiarities with vulgar, fanatical men; companionship with women who deemed themselves elevated above humanity in becoming the victims of their own and their companions' lusts; and a close familiarity with a brutish, criminal enjoyment, which was the highest sphere aimed at in this delectable community, were what she was obliged to submit to."

Mrs. Annie Hunter, whose husband founded the institution at Berlin Heights, writes from Jefferson, Ashtabula County, Ohio, June 5, 1858, as follows:—

"Mr. Editor,—I saw an article in the *Ashtabula Telegraph*, a few days since, taken from your paper, giving an account of the rescue of a young and lovely woman by her husband from the den of infamy at Berlin. I do not know the name of this lady or her husband; but my earnest prayer to God is, that she may never be led into such a temptation again, or be brought to know the depths of sorrow and degradation which that same infamous creed has brought upon me. Let her thank a kind Providence that she is restored to the arms of a loving and kind-hearted husband, and is not this moment, as I am, a deserted and heart-stricken wife and mother, dependent upon my daily labor for the pittance which supports my little ones, and keeps starvation from our door.

"My husband was the founder of the Berlin Free-love Institution. He has been a believer in that free-love doctrine for about three years. A year ago, or more, he left home, ostensibly upon business; but he only roamed around in search of free-love companions; having found a small number of which, he took them to Berlin and founded the infamous den of lust which now exists there. He left me with three little children to provide for, and nothing to do it with but my hands. I have stood for four days in the week over the wash-tub, laboring until my strength has given way entirely, for the sake of a little money with which to feed my children."



A lecture was delivered in the Clinton Hall, New York, by Mrs. Cora Scott (late the wife of Dr. Hatch) under spirit influence. At the close of her lecture a discussion arose, and while an elderly man was speaking a young man interrupted him. The latter part of the scene was thus given in a Boston paper. The young man said:—

"I have come here to shame that old man. He is my father. He left his wife and children, and is now living with Cora Hatch, in East Broadway.

"*A Voice.*—'Well, go home, and do not come here to settle your private troubles.'

"*Young Man.*—'You may think I am doing wrong; but if you knew all the facts of the case you would think I am doing right.'

"*Several Voices.*—'Go on. Let us hear the story. Take the stand,' &c.

"*Young Man.*—'I have done everything to get that man to do right by his family, but I have not been able to do so. I am his son, and am here to shame him in public. His name is William McKinley, and he keeps a store at the corner of Chatham and Pearl streets. He has beaten my mother and treated her most shamefully, and he has abandoned her to live with Cora Hatch.'—  
"Nature and Tendency of Modern Spiritualism," p. 142.

Such facts are not regarded as at all interfering with her position as an acceptable medium and trance-lecturer, and her "*Angelic Ministrations*," as they have been called, are just as acceptable as ever.

In a work by Dr. Gridley, called "*Astounding Facts from the Spirit World*," are some of the most "*astounding*," as well as the most *disgusting* statements upon this matter, and as to the habits of spirits, that it is possible to conceive. The recording of any of them in these pages would be to be guilty of pollution, as they are unfit to be read by the modest and virtuous.

In a book by Dr. A. B. Child, who is one of the most popular spiritualist authors, occurs the following:—

"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."—"Christ and the People," p. 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 uncer-

tain outside standard of rectitude, upon no dogma of another, *no purity of earthly*, 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.”—*Ibid.* pp. 28, 29.

The moral and social anarchy which would ensue upon the general adoption of spiritualism as a religion and theory of life, may be judged of by the following, from the same work :—

“ Ere long, 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.”—pp. 32, 33. “ *There is no criminal act that is not an experience of usefulness*. The tracks of vice and of 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*.”—p. 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.”—*Ibid.* p. 175.

“ He who wars with sin, leaves nothing lovely in his track.”—p. 191. Quoted from “ *Nature and Tendency of Modern Spiritualism*,” p. 146.

In a previous quotation, we have shown that among spiritualists no action is worthy of either praise or blame ; that the worst acts of the Spanish Inquisitor were equally worthy of commendation as were those of Penn, or Howard, or any other of the benevolent or philanthropical of earth. A. J. Davis has been especially cited upon this point, and it was seen that he considered that to blame any one for any act, however reprehensible the act might be considered by men, was “ a sort of Atheism ” of which he declared he would not be guilty. John M. Spear, a noted medium, an inditer of many popular spirit books, and a *practical* spiritualist, became the father of an illegitimate child. In harmony with the above principles, he found abundance of defenders. A Mr. Stearling published two articles in the “ *Spiritual Telegraph*,” in his vindication, and that of his affinity, Miss H. The following is an extract from this defence :—

“ 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 cannot, 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."

What fearful effrontery! What deification of sin! Prostitution made into a virtue, to be commended and imitated. Oh! shame, where is thy blush!

Miss H., however, speaks in her own defence, and loudly asserts her rights. She says:—

"I will exercise that dearest of all rights, the holiest and most sacred of all heaven's gifts—the *right of maternity*—in the way which to *me* seemeth right; and no man nor set of men, no church, no state, shall withhold from me the realization of that purest of all inspirations inherent in every true woman, the right to re-beget myself *when*, and *by whom*, and under such circumstances, as to *me* seem fit and best."

It is difficult to conceive language such as this emanating from a female. Yet such is the case. It shows to what lengths human infatuation and shamelessness may be carried. Miss H. simply acted in accordance with spirit teaching, and probably spirit prompting; but oh! what a horrid scene of carnality and prostitution would our world become were its inhabitants left wholly to the guidance of beings whose teachings produce fruits such as these. What strikes the mind with surprise in these effusions is the mingling together of a mock reverence for God with a total disregard for his authority. There is a claiming to do these things under His sanction, when their only sanction is that of their own hellish passions, and the suggestion of the dark fiends of the lowest abyss. As further showing the daring impiety of these persons, and

how they will do the most wicked things and claim religious sanctions to their acts, the following may be given from Miles Grant's little work on Spiritualism. He says of his own experience :—

"We are personally acquainted with one who claims to be Christ's medium, and a medium for the higher order of spirits, as the Apostles and other holy men; and yet we heard a prominent spiritualist say, in Concert Hall, Philadelphia, during the National Convention of Spiritualists, held there in Oct. 1865, that this very medium was a 'vile wretch!' and *that he held dark circles with persons in their nude state.* This same medium has so abused two wives that they cannot live with him. He says he is to have seven wives. In connection with all this, *we have rarely found a man who would talk purer morals than this person.* After hearing him speak of Jesus and the "Christ principle," one might suppose him to be a true follower of our Saviour; but, when the test is applied, the whole is found to be only Satan's counterfeit. Instead of '*Christianism*' being synonymous with '*Spiritualism*,' as claimed by the spirits and spiritualists, they are as unlike in their moral influence as are Christ and Belial."—p. 40.

Satan is transformed as an angel of Light, and his ministers as the ministers of righteousness. Were it not for this pretence of purity, by which vast numbers are imposed upon, the horns, tail, and cloven foot of the reputed chief of the demons would be so apparent that none could possibly doubt the Satanic origin of this fearful system. I present one more extract before closing this chapter. It is from Moses Hull, formerly a Christian teacher, who loved and venerated the Bible, but who, having embraced spiritism, was landed in the abyss to which it leads all its devoted votaries. In a work entitled "A few Thoughts on Love and Marriage," and which work is highly commended by the "Banner of Light" as "a very worthy pamphlet," he says :—

"Now, with no other ken than that of human sagacity, we look, not a score of years into the future, and *see a rebellion, a war*, before which the commotion through which our nation has just passed sinks into insignificance. Not a war of flesh and blood. No; blood is not pure and precious enough to purchase the results of the coming war; an element as much purer than blood as spirit is finer than matter will be the price with which *redemption from marital slavery* will be bought. Think not, dear reader, that we are overdrawing the picture—it cannot be done. Whoever sees the opening of the twentieth century will say that the picture was not half drawn. It is said that 'Conceit is as good for a fool as an



emetic! So it is for any one. Whether there are wrongs in the marriage relation or not, people are very generally getting the idea that it is so. The idea is proving contagious, and when the American mind gets started, who can tell where it will stop? *Nothing short of a revolution—of anarchy—of an opposite extreme, even to the total annulling of the marital tie, will be the result.* Then it will be that the Conservatives, on the one hand, and the Radicals on the other will become rational, and men and women will not dare to enter the marriage relation without first having investigated the 'Whys' and the 'Wherefores.' Then will all be prepared to use the language of Robert Burns:—

‘ The bridal tour is through the spheres,  
Eternity the honey-moon.’

“ When we look at the commotion ahead merely as a revolution, we pray, ‘ O God, stay the elements ;’ but when we look at it as being the work of disintegration, the preparatory work for the soul union, the true marriage that shall follow, we say “ *Let the battle rage, and if necessary, put us in the front !* The result will be cheap enough.”—“ Nature and Tendency of Modern Spiritualism.”

These are not the words of a lone fanatic merely, but are really the sentiments of large numbers who are prepared to engage in this battle against the usages of society. Marriage, and the marriage institution are, doubtless, abused, and especially so in America; and this, all must regret. Whoever were seeking to correct its abuses, might be encouraged and aided in so laudable a work; but it is not the *reform* of marriage, but its entire destruction, that spiritualism is seeking; its effort is to so utterly annihilate the marriage institution, that persons will be able to “mate with as little law and ceremony as do the little birds in the groves.” Well may this be called a “rebellion tending to anarchy.” When this condition of things arrives, our earth would be a very pandemonium, and unfit for the habitation of moral beings.

How urgent it is to raise a warning voice against this system, which sets itself against the authority of God, and his most sacred laws; enthroning the dwarfed, blinded, and passion-influenced *reason* of poor puny man in its stead, and setting itself against the most cherished associations of the race. How needful that parents should watch, lest these delusive, misleading, and satanic views, should gain a hold upon the minds of their sons and daughters. Without law, society cannot be held together. This necessity.

for laws not only exists, but is increasing, from the restlessness and lawlessness of the vicious, who are incited on to "rebellion" and "anarchy" by the teachings we have given above, and the incitement of impure spirits. They are opening the flood-gates of iniquity; and when they are fully open, the full tide must sweep in and carry all before it. They are lighting a torch which must result in "conflagration," and when the flame is fully kindled, who knows where its termination will be? The longing of the Christian heart will be, that ere that terrible day arrives, the coming of the Lord Jesus may deliver his people from the fearful sufferings which must then ensue.

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IT IS THE FORERUNNER OF POLITICAL ANARCHY.

From the preceding it will be seen how fearful and complete must be the social anarchy resulting from the general acceptance of spiritualism. But the political consequences are not less serious. Judging by the literature of spiritism, there is an effort likely soon to be made to control the governments of the world; and, if the signs existing among European nations are to be relied upon, it may be a legitimate inference to say that, from the harmony of spiritualist teachings as to political governments, with the Nihilism of Russia, the Socialism of Germany, and the Communism of France, there is evidence to believe that the same unseen and Satanic agency is at work among them all.

In "Flashes from the Spirit Land," on page 366, a spirit says:—

"Fortunately for the spirit, *the law of mine and thine* is not in existence in the spirit world. There is plenty for all there as there is here. *Your false customs* make it right for one person to have more than enough while his neighbor is starving. It is not so in the spirit world, but the blessings of the Infinite Spirit are free for all, and no one can claim more as their own than they can appropriate. There is no hoarding there; you can have all you need and no more."

The full force of this statement is only seen when it is remembered that the spirit world is the model upon which it is stated this present one should be formed. In Judge Edmonds' book on "Spiritualism," on pages 504 to 509, is



a representation of the kind of government existing in the spirit world. On page 506 it is said :—

“With us, we require no judges to condemn, no chains to bind, no prisons to incarcerate the offender. The judge of the offence and the executioner of the law reside together in the heart of the convict, and instinctively perform their function. *Every man is a law unto himself.*” On page 508 is the incitement given to copy this government of the spheres in the earth life:—“Now, child of earth! pause thus on the threshold of eternity and ask yourself *if man on earth* is not capable of making his mortal existence an epitome of that darkness on the one side or of that brightness on the other? . . . Tell me if wisdom shall thus *speak* from on high to mortal ears *in vain*?”

These principles are found in connection with much that might be endorsed by most persons, and it is this blending of what is true with the false, and thus imposing upon the unwary, that the chief danger in this matter lies. In the “Spiritual Age,” edited by Mr. A. E. Newton, of Boston, there appeared a few years ago, an editorial article in which the following passage occurred :—

“There is a wide-spread and universal belief among all classes and all religious sects at the present day that some wonderful developments are soon to be manifested to the world, which shall materially *revolutionise* the existing phases of *church, society, and state.*”

“We tell you, spiritualists, that upon the base of the doctrines there put forth (in spiritualism) you shall yet see reared the grandest political structures the world ever saw.”

In an article headed “The Angel Movement,” is the following announcement :—

“New phase in Spiritualism! Great national symbolic outwrought spiritual manifestations! All sects and denominations, creeds, parties, nations, kindreds, tongues, and peoples, now existing on the face of the earth, to be dissolved and pass away, and a new, divine, governmental order to arise instead.”

A writer on the “Mission of Spiritualism” says :—

“It remains for us to apply the principles of a rational spiritualism to the practical reformation of the world. . . . The race has been doomed to bear a thousand crosses to the mournful scene of its crucifixion. Spiritualism comes at last to deliver humanity from the bondage of this death. Let the quickened spiritual nature, freed from its long incarceration in the dungeons of ignorance, sensuality, superstition and crime, *assume the government of the world*, that we may be saved from the corruption of flesh and sense.

"Spiritualism comes to lay—broad and deep, on the eternal principles of Nature and the Soul—the foundations of new institutions, and to preside at the inauguration of the Divine Order, and the Celestial Life on earth."—"Spiritualism Unveiled," pp. 57, 58.

In "Penetralia," by A. J. Davis, is a representation of a Council held in the spheres, at which *fourteen* resolutions were passed. The second runs thus:—

"Resolved,—That all true liberty and happiness are predicated upon the twofold principle of *individual sovereignty*, and collective reciprocity; therefore, that all religious systems and *all forms of government*, opposed to the practical enjoyment of such *self sovereignty* as the basis, are essentially barbarous—and vitally antagonistic to the real needs of the man and woman of the nineteenth century."—p. 248.

Here, "self-sovereignty," that is, the right of everyone to do as he pleases, is said to be the essential feature in the government needed by the people of the present century; and that anything opposed to this is "barbarous and vitally antagonistic" to the needs of men. That there is a political object in view in the enunciation of these views, is very evident from a portion of the sixth resolution, which reads thus:—

"'The Harmonial Philosophy' points the pathway to organic and constitutional freedom; and, therefore, that every harmonial philosopher *should use his political influence* to put in office, *only* such minds as will legislate according to Nature and Reason, and work for equal justice and universal liberty."—p. 248.

The thirteenth resolution of this Council, reads as follows:—

"Resolved,—That the commercial and mercantile relations instituted among men, and *perpetuated* by the present *social disorder*, are those of extreme selfishness, leading directly and inevitably to indigence, larceny, oppressive monopolies, war, slavery, disease, delusive doctrines, professional drones, and to the development of diversal unproductive classes, the effects of which cannot be removed and prevented by any change short of a harmonial dispensation—*overthrowing, by its mighty power*, all superstitions, liberating equally man's affections and his reason from the slavery of error and fear—harmonising the law of *self-sovereignty* with the parallel law of social reciprocity."—*Ibid.* pp. 251, 252.

In these statements there is the purest Communism, clothed in a mass of verbiage. "*Self-sovereignty*" is the grandiloquent expression under which the right of every man to do as he pleases, and help himself to the goods of



others as he pleases, is expressed. On page 300, the language becomes bolder. He says:—

“Let all men take courage. The long midnight age of despotic combinations is fast departing. But, like a mighty Saurian-lizard of primeval origin, it will struggle desperately before it lies. *You will be summoned to the field of battle.* The Individualism of man is to be resurrected. The few will profoundly respect and fight for it; while the many will side with institutionalism. But one man will put ten thousand such to flight; and the victory will be sure and speedy on the side of humanity.”

A writer in the *Spiritual Age* says:—

“We all believe that the real underlying ideas foreshadowed by what is popularly called ‘Spiritualism,’ look forward to the *political*, material regeneration of society, as well as to a spiritual revolution, and it is high time that some public, formal action, looking in this direction, were taken. . . . *Let us assume a political attitude*, and make the world feel that we are no longer to be trampled on with impunity.”—“Spiritualism Unveiled,” p. 58.

The same writer, in speaking of the new government, denominates it—

“A political institution, such as the world has never yet seen, and of which now it has not the remotest idea.”—*Ibid.* p. 59.

Defining the purpose of spiritualism, a spirit says:—

“The first great object is to convince sceptics of the immortality of the soul, disrobe death of its terrors, give to men a rational religion, and unite all men in one grand, sublime faith, in which angels, or spirits of the dead, hold intercourse with living men; thus raising the condition of the material world up to that of, and *in harmony with*, the spiritual.

“The design is, through this increase of knowledge and spiritual elevation, *to crush, destroy, and break in pieces, all the existing forms of government on the face of the whole earth*, . . . and in place of them build up one common form of government in all the earth. . . . In this form of government, which will be a Theocratic Democracy, *every man will be his own ruler*, and his natural demands his HIGHEST LAW.”—*Ibid.* p. 59.

There can be no mistake as to the political intention expressed by this spirit. Every form of government on earth is to be broken up, crushed and utterly destroyed, and a form of government set up in which “every man will be his own ruler, and his natural demands his highest law.” That government will be characterised by the very quintessence of anarchy. Chaos—dark and dismal—will indeed have covered the civilisation of man, when that sad day

arrives. And, yet, there are not wanting signs to show that a determined effort will be made to bring it on. In harmony with the above, the following from A. J. Davis is very much to the point. He says:—

“There are already hundreds of thousands of churches dedicated to the gods; but there are not ten consecrated to mankind. Governments are made to defend the rich; and to subjugate the poor. . . . Institutions are made, by the strong, to maintain power. Individuals, therefore, have but one course to pursue—namely, *to rebel against institutions, and take the penalties.*”—“*Penetralia*,” p. 302.

He says again:—

“The Conservative may cry aloud for the safety and sanctity of institutions. *But heed him not!* His voice cometh not from the open field, not from the mountain's top. Far from it. On the contrary, his cries proceedeth from the wilderness of crime and marshes of despotism, which are tenfold more dangerous than the everglades of Florida. Hark ye! American Republicism will be transformed into Tyranny, unless individual man declareth himself independent of *all political and ecclesiastical institutions.*”—“*Penetralia*,” p. 303.

“The only certain plan whereby to prevent the establishment of political and ecclesiastical despotism is this, a universal education of our people to revere and practise the principles of *absolute individual liberty.* *All faith in a miraculous, arbitrary, despotic Revelation* MUST BE CAREFULLY REMOVED, and placed upon Father-God and Mother-Nature. The inner Light, the religion of Justice in the soul of each, must become the rule of faith and practice. American Theology . . . *would then die—never to breathe again, never to know a resurrection.*”—*Ibid.* pp. 306, 307.

Thus, another object is to remove every vestige of the Bible Revelation. How foolish of lovers of the Bible, in their simplicity and ignorance, to co-operate with these despicable sectaries in trampling under foot the precious record of the Divine Will! When will Christians awake to the great fact that Spiritualism and Roman Catholicism are united in banishing the Bible from the schools; that they are pursuing the same path to attain to dissimilar ends.

Let us hear A. J. Davis again. He says:—

“The first government was Anarchy. . . . The last will be even so. . . . The *Individualism* of mankind will at last stand out even more absolutely against Institutions than at the first.”—“*Penetralia*,” p. 313.



"Progressives as we are, *we declare ourselves openly in favour of no government.* The people are governed too much. They will rebel. They will gradually become ungovernable. They will demand at each other's hands *absolute, supreme, individual sovereignty.*

"I am well aware that, to a timid Conservative, and to those who breathe in the atmosphere of Institutionalism, all this bears the impress of original anarchy. They fear that confusion will be worse confounded. Such minds would urge me to beware of extreme radicalism. They would preach against Individualism as tyrants protest against Republicanism. But I tell you that *Individualism* will eventually develop out of Democracy—just as Republicanism was developed out of Monarchy—naturally, as blooming summer comes out of rigid winter."—*Ibid.* p. 315.

A convention of spiritualists was held in Boston, on March 10th, 1857, one object of which, as expressed in their call for the conference, was "To consider the wisdom of taking incipient steps towards forming a new confederation, wherein distinctions of clime, of colour, and of sex will be no bar to equality." The account of a similar convention, held in New York, is given in the "Spiritual Telegraph" of June 20, 1857. The report of this convention says their "object is to *overturn* the inharmonies and evils of the present condition, and in their place to establish *a new social order on the earth.*" This "new social order" is more fully set forth in the "Telegraph" of June 13th, 1857, under the head of "Practical Spiritualism, its Purposes and Plans." The writer says:—

"For the last four years, a movement has been going forward, comparatively unobserved by the public at large, *whose central purpose is no less than the entire regeneration. . . . of the whole human race. . . .* It is hardly to be supposed that an enterprise so startling to the world as the last eight years have proved the spiritual movement to be, would have for its grand end anything like the presentation of mere phenomenal exhibitions, &c. . . . All these, indeed, and more in the same line, have been and still are very useful, and are not in the least to be undervalued; *but if the movement itself rested in them as an end,* it would seem that the end itself was quite unworthy of such a grand commencement, such a wide-spread interest, and such hopes and aspirations as have already been created.

"The great purpose of the spirit-world, then, is of a much broader nature, and a more thoroughly practical spirit. . . . *It aims, in short, at the establishment of a new social order on the earth,* through whose mediatorial harmony alone the divine truth and its

good can descend only upon and into a waiting and responsive race. . . .

"It also the purpose of spiritualism to so educate a class of persons in certain practical functions, *that they shall become pivots of groups* in the coming new social order. . . . *About two hundred and fifty persons have already been selected.* . . . These persons are scattered all over the United States and the provinces.

"Another purpose of the movement is the establishment of a **NEW SYSTEM OF GOVERNMENT**. It is a combination of the two elements of **MONARCHY AND REPUBLICANISM**, making, therefore (partly because of the combination, and partly for other reasons), a new idea in government. It has already matured its plans to quite an extent."—*'Spiritualism Unveiled,'* pp. 59, 60.

The plans of this new government are said to be matured to quite an extent; two hundred and fifty persons have been already selected by the spirits as leaders in the movement, who are to act as commanding officers in an army; and when the time for action comes, they are to direct the movement in their respective divisions, in harmony with the general plan.

In a work called the "Educator," and previously quoted from, certain questions are given by the spirits to be put to every man who is selected to be a "pivot man." If there is the slightest hesitancy or reserve in answering these questions, the candidate is at once to be rejected. The third of these questions is as follows:—

"Do you love these fundamental principles . . . more than all things else? Are you willing to announce your allegiance to these fundamental principles, even though it may *separate you from church, from State, from home, from land, from children, from the companion of your bosom?* If the person questioned hesitates, then he is unfit for the struggle; he ought not to be engaged; for when the storm comes . . . this man will be missing."—Pp. 412-3.

"When . . . the people are ripe for action, let the decisive blow be struck. . . . The next political revolution will be the grandest the world has ever witnessed."—Pp. 334-5.

The foregoing is startling, and needs no comment to make it plain. A solemn oath is exacted by the spirits binding the leaders in this new Political Movement. Rome never required more entire submission than these spirits demand to their will. The spirits say:—

"The hour is at hand when the revolution must come. . . . It will be a fearful crisis—an hour when the passions of men will be



excited to an extent seldom, if ever known before. This Association proposes to place in the hands of its general agent a series of instructions which will be of the greatest use in that hour of peril." —"Educator," p. 403.

"Prominent persons will be placed at the helm of the new ship of State, whose motto shall be ETERNAL PRINCIPLES, NOT PARTIES."

The principles upon which this new government is to be established are thus stated in the "Educator":—

"1. Man is immortal. 2. It requires two persons, male and female, to constitute a whole man. 3. Each man, and each woman, if you please, has a perfect right, under all circumstances, in all conditions, and in whatever locations, to do *as he or she pleases*. 4. Government is but a temporary arrangement, to be outgrown with the greatest possible speed. 5. The highest possible government is *interior*, and may at *all* times, in *all* places, and under *all possible* circumstances, be safely obeyed. 6. God . . . is man and man is God. . . . No clearer idea of the divine existence can possibly be communicated to the mind, than in the statement that He is *one grand universal man*."

These things are inculcated, not at once, and to every beginner; but as soon as persons are considered sufficiently far advanced, then these principles and purposes are made known. The right to do as everyone pleases, at all times, and places, and under every imaginable possible circumstance! These are the *convenient*, and yet most terribly inconvenient, principles on which the new condition is to be founded. A moment's thought must reveal the terrible confusion of such a *government*, if such a term can be used respecting it.

Dr. A. B. Child, when speaking at a pic-nic at Abington, Mass., as reported in the *Banner of Light*, for August 5, 1865, said:—

"The time is speedily coming when every one who has opposed, scorned, reviled, and persecuted spiritual communion, will be brought to the altar of sacrifice; will suffer sorrow, regret, affliction. . . . It will be a bitter cup, but a necessary remedy for the sickly morals and religions of men. It is in the power of the spiritual world to make any poor man rich in one day—to make any rich man poor in one day—to make a well man sick in a moment of time, or to make a sick man well—to take life or to continue it—to make woe in the human heart, or joy and gladness there. . . . Imminent and immediate dangers to earthly prosperity hang over all opposition to spiritual communion. *Mark*

*well, and you will soon see that the destruction of property, of health, even of physical life, will follow close upon the heels and overtake all the obstinate, persistent warriors against sin and the devil—all the military of the church militant—all who revile and scoff and say all manner of things falsely against spiritualism—against sins, sects, creeds, beliefs not their own. Disasters on sea and land, fires, failures, accidents, diseases and early deaths, will fall thick, and fast, and heavy, to harrow the peace and happiness of every bosom that is persistently turned with opposition and bitterness against this holy influx, that comes down from heaven to earth, to tell us of the uses of sin and sorrow; to tell us of the realities of the world from whence man gets all his blessings; to tell him of the world whence he came, and whither he is going. . . .*

“Ay, more than blessed are ye, for a new era is beginning; a new religion is coming; a new day of morals is dawning; a new road for human progress is making; it is the road that the toiling hands of spiritualism have graded, over lowlands and through highlands, over the swamps of humility, and the mountains of pride. It is a straight road, it is a level road; it is a grand highway for all humanity; it is onward for ever. Then take courage, and be comforted; be not weary, for the work of spiritualism is the work of well doing. Relax no effort—seek to change no purpose in this great design, for it *must* make a *revolution* in the morals and religions of men, that shall be a signal epoch in the history of the world's future, for the world's happiness.”

Sufficient has now been presented to reveal the real nature, plans, and purposes, of this system. It stands condemned out of the mouths of its own advocates, as the enemy of all that is pure and good in morals, as the advocate of impurity and licentiousness, as the destroyer of the sacred obligations of marriage, and as the forerunner of political convulsions which must bring great suffering upon the world. Because of all these things it is deserving of the severest reprobation of all who love God and their fellow men.

Let me conclude these pages with a word of warning to Christians—words, not my own, but quoted because of their fitness. “Do not trouble yourselves with the vagaries and wonders of this destructive system. You have everything to gain and nothing to lose, by letting it alone; and everything to lose and nothing to gain, by meddling with its forbidden fruit. For, according to spiritualism, a man's faith has nothing to do with his preparation for another life. You may as well, therefore,



believe Christ, as to believe any one else. Everything depends, according to their worthiest oracles, on righteousness and purity in preparing for the most exalted destiny. The true Christian, therefore, is prepared for their highest spheres, and has nothing to gain by any change of doctrine or of masters, even if spiritualism should prove true. But if spiritualism prove false, and the Gospel true, he loses all by renouncing the latter for the former. So that the Christian gain is all gain and no loss: the spiritualistic side all loss and no gain! Only the highest folly, therefore, can prompt an abandonment of the Gospel for this perilous 'doctrine of demons,' be it true or false. We are safe with Jesus—we can be safe nowhere else. The questions of *salvation, duty, and destiny*, are very plainly stated in the Bible. Many curious speculative questions, such as delight the fanciful, and restless, and prurient curiosity of would-be philosophers, find no answer there, because they have no solid worth, or because our minds, as now constituted, cannot successfully grasp them. 'Secret things belong unto the Lord.' We had better respect the reticence of the Scriptures on these awful themes; and addressing ourselves to the study of the Gospel, and the lessons of duty which he that runs may read, walk in the Spirit's illuminations, which, like a lamp, 'shine in a dark place, until the day dawn and the day star arise in our hearts.'"

FINIS.

# PUBLIC OPINION

**E**NDORSES the action of the **Early Closing Association** in its steady persistency of the Saturday SIX O'CLOCK movement, finding that it is not only practicable but advantageous, monetarily, morally, and socially.

Shopkeepers of all classes acknowledge a gradually diminishing Saturday night trade, and look for the continued influence of the general public (who are really the masters of the movement) to release them from this uncalled-for extension of business hours.

Assistants in every branch of trade urge upon the reader to make all purchases early in the week, or certainly before six o'clock on Saturdays; they claim the right to make this reasonable request, seeing that when hard pressed for a reason there are none but that will admit that it is merely custom and not necessity that causes late shopping.



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