

# SPIRITUALISM

EXAMINED AND

## **REFUTED:**

IT BEING FOUND CONTRARY TO

SCRIPTURE, KNOWN FACTS AND COMMON SENSE:

Its Phenomena Accounted for, while all its Claims  
for Disembodied Spirits are Disproved.

ALSO,

A DISCUSSION OF ITS MORAL CLAIMS, SHOWING THAT THEY HAVE NOT  
BEEN VERIFIED BY RESULTS ATTAINED IN THE PRESENT CON-  
DITION OF MANKIND, AS PROVED BY STATISTICS AND  
KNOWN FACTS. SOME THEORIES OFTEN RE-  
VIEWED BY SPIRITUALISM ARE  
BRIEFLY EXAMINED AND  
ANSWERED

BY

JOHN H. DADMUN,

MINISTER OF THE GOSPEL.

Thirty-five years of Investigation, including Eight of Mediumship, failed to  
make the Author a Spiritualist. If you read this work carefully, you may discover  
the True Position.

Published by the Author.

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*Yours in Hope*  
*John H. Dadmun*

## DEDICATION.

To

the great number of persons

who have seen "Spiritual" Phenomena, and

having studied them candidly are still in doubt concerning their directing power, operation, object and end ;

AND THE

far greater number who have never seen them, but have

been told that they are ALL "human trickery,"

or "humbug," this work is respectfully

and hopefully dedicated

BY

THE AUTHOR.

(3)



## NOTE TO THE READER.

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INASMUCH as no Church or Denomination is once mentioned in this work, the author greatly desires that his readers—whether they shall studiously and candidly examine it at length, or hastily scan its pages—will begin with the title page and peruse its points and topics in their order, and thus gain the advantage of keeping the connections, which is necessary to make the subject matter interesting and comprehensive.

Also, that they may, after having done so, send him (see address on the title page) their real opinions of the work, whether they be words of approval, or of severe criticism, according as they shall view it. It will be thankfully received by

THE AUTHOR.



## PREFACE.

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THE author puts forth this volume in strong hope that it will carry LIGHT to many who "sit in darkness" on this great subject—great, because it concerns all accountable beings; and who, if accountable, are responsible; and being responsible, are in need of all information pertaining to it, since it confronts us on every hand. Indeed, Spiritualism is found in nearly every land on the globe.

And while this important and valuable compendium of evidence against the theory in question is due to our brother man, it is our privilege to remark that it is the more so because so little which admits facts and accounts for them is written upon it. As a result, many are misled, while many others are left in doubt. To help this class of readers will be our constant aim and effort.

This book is not offered as a religious work, as such, yet, in refuting Spiritualism and looking for success, we may expect to meet and notice such Bible subjects as are quoted or reviewed by its believers and teachers, which, of course, will be the more important ones. Neither is it a book of *our opinions*, for such evidence, (?) if suggestive, could not be highly instructive; albeit our experience, observation and long-continued study of the subject might claim a fair share of notice, should



we appropriate a remark made by Rev. Alfred Graham, D. D., in discourse: "A man's opinion is valuable in proportion to his information on the subject in question." Nevertheless, those having had the least experience usually give their opinions first and loudest!

The real value of a work like this to a candid reader consists in the actual possession of two features, or characteristics, viz.: information, and accuracy in expression. Much time has been consumed upon the last-named feature alone, largely because of the numerous quotations of statistics and other matter from books and periodicals, thus making it valuable as a reference.

Again, this feature is demanded by the fact that a hasty, mere-assertion kind of an answer does not satisfy candid minds of fair intelligence, nor the "Don't know" of scientists; neither the "Humbug" cry of learned divines, when the persons so informed *have actually seen phenomena which positively had no "human trickery" in them!* For any one to deny it in these days is but to show ignorance or design in the matter. Hence, the importance of disposing of the main question in such a manner as not to leave a reasonable doubt is at once apparent. We think our readers may do this if they are candid enough to admit facts and entertain logical deductions.

The doctrine that disembodied spirits return and communicate with persons living on the earth engaged the attention of the writer quite early in its history, and he thought the phenomena which were presented could be explained on natural principles, but found it a mistaken idea. He also found that he was a natural medium in two ways, or phases, and practised it for investigation only, during eight years, when he became satisfied of its origin and character, and quit it forever. He never accepted the theory for a single hour, but



admitted its real phenomena, because they were plain, being visible and provable.

In view of our many years of investigation of the subject, we expect the work will be worthy of a place in any library for reference by all classes of students; and if so, it will be one of those bargains that benefit both parties, and which always please

THE AUTHOR.



## DIVISIONS OF THIS WORK.

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### WHETHER SPIRITUALISM BE A HUMBUG.

Under this head the popular charge of "humbug," or "human trickery," is disproved, and it is proved that a higher—yet not almighty—power produces the phenomena. Pp. 13—40.

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### WHETHER SPIRITUALISM BE A RELIGION.

In this Topic much interesting matter is introduced from many sources, all of which proves that Spiritualism is a denial of all Religions. Pp. 41—107.

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### ITS CLAIMS AND PROMISES.

Herein is shown that the claims of Spiritualism are greater than all others for man's moral and social good; and that they are fast proving a failure. Pp. 108—201.

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### INTRODUCTION TO PHENOMENA.

This Topic treats on Real Angels, good and bad, and proves that those claimed by Spiritualism are mythical. Pp. 202—240.

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### PHENOMENA.

Twenty-two phases of Mediumship are here noticed and accounted for, while "disembodied human spirits" are shown to have no place in any of them. Pp. 241—393.

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### SPIRIT TEACHINGS AND CROOKED THEOLOGY.

Radical and peculiar teachings by "spirits," as claimed, are here viewed and reviewed, and some Bad Theology as well. Pp. 394—464.

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NOTE—There are Two Hundred quotations in this work.



## OPENING REMARKS.

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HAVING "let down the bars" (in the Preface), we now enter a great field, and if there be a greater, it is the one by which man's history is bounded throughout his entire existence; but the first mentioned is the one which you and I, candid reader, will now attempt to explore. In doing so, we must look for facts, and having found them, must admit them for the truth's sake, even though they should damage or utterly ruin pet theories which we or others have long held, and perhaps fondly cherished.

And now comes to hand a gem of a quotation from Dr. Channing, who has said: "I must choose to receive the truth, no matter how it bears upon myself; and must follow it, no matter where it leads, from what party it severs me, or to what party it allies."

Spiritualism, in its modern aspect and phenomena, had its origin near Rochester, N. Y., U. S. A., on March 31, 1848, as will be seen in our FIFTH TOPIC; and when the author of this work began to investigate the subject, he thought, as did many others, that he would be able, in time, to account for it on natural principles known or to be known to human philosophy; but his expectation failed, as that of others has, not excepting scientists who have generally dropped the subject as a child does a hot iron. Mr. Charles Mor-



ris, in an article found in *Lippincott's Magazine* of September, 1885, as quoted in the *Banner of Light*, acknowledges that science, as a rule, has avoided the subject of Spiritualism, declaring that "its methods and conditions are usually of a character to set a scientist beside himself with impatience." Yet science, he holds, has not wholly failed to investigate. Spiritualism has, he confesses, "won over many persons of good sense and sound logic, including several prominent scientists, to a belief in the truth of its claims." The same fact is also admitted in "Nineteenth Century Miracles," p. 140.

Theologians, popularly speaking, have simply branded modern Spiritualism with "Humbug;" *i. e.*, human trickery, and the quaint and fearless Josh Billings once wrote: "Don't fool with Spiritualism; it is like being a moderate drinker, sure to beat you at last." Now, these faulty positions have made this work a necessity, and the fact is being felt.

But to "Josh" we say that we do not propose to "fool" with it at all, but to

View and review,  
Examine, criticise,  
Sort out and analyze,

until a conclusion can be reached that will be worthy of our confidence; and, also, by which we may be able to successfully oppose all its claims for superiority in moral and social things, and to utterly disprove and set at naught the theory that disembodied human spirits take any part in our affairs, either in influence, speech, or action. But it may be asked, "Do you deny all spiritual phenomena?" We answer, No, but *admit all that are real* phenomena (and there are many of them), and account for and explain them satisfactorily to those who are willing to consider all sides of the question, and candidly compare them. In so doing they



will learn that while phenomena are a very important feature and part of Spiritualism, they are not the work of our departed friends or enemies, for such cannot help, hinder, or injure us in any degree, time or place, as we shall see.

Pertinent to the investigation, we may here remark that we have no war to wage against Spiritualists, individually or collectively, but being confident that they are deceived, and not deceiving, we *do oppose their theory*, believing it to be a very dangerous error, and, on the whole, productive of much evil to the human race. Moreover, we do not hesitate to assert that the ill effect of its *teachings* surpasses the belief of all who are not familiar with its theories, phenomena and doctrines; and this, too, in full view of the fact that many good things are said and done by mediums and other adherents to the system. Indeed, it is hard to find a system so very bad that no good point or thought could be found in it.

In exploring the field of Spiritualism we shall find other great plants growing in the same soil and place, speaking figuratively, and though they do not look just like Spiritualism, yet, if we trace them to their origin, we shall find that they have one common root which runs so conveniently near the surface that any of its many-hued offshoots soon find their way into the sunshine and air of peoples, tongues and nations. Hence in human nature they find care and nursing, and though they present different hues, foliage and proportions, they develop and finally bear, in character, the same fruit, viz.: radical error in sentiment, and complete destruction as a result.

We suspect that some of those plants (theories) were culled from the "wilds" of nature, to suit individual fancy, and ambition, and having easily found the ever-branching, long-lived roots, they were at once inserted,



or grafted in, which insured growth, because their natures have an affinity for error. Some of these will be considered in this work, incidentally or separately, for two reasons :

*First.* On account of nearness of kin, and

*Second.* Because the facts pertaining to them are much needed by very many of our readers, and may be brought out and made plain to them.

The treatment of the subject in a general, rather than a strictly doctrinal manner, will tend to such a result, as it will bring to view many more facts connected with it than it otherwise could do. This will readily appear when we consider that more than two hundred quotations from books and periodicals bearing on the subject are inserted for view or review, many of them as important to the reader as they are pertinent to the subject. They include resolutions clipped from current reports of conventions and other data, statistics, etc., during the last forty-five years ; thus making it authentic, explanatory, and also, readable, as well on account of variety of topic and diction, as of large, clear type, suited to the many dim eyes that fain would read on this side of the great subject under consideration.



## FIRST TOPIC.

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### WHETHER IT BE "ALL HUMBUG."

*There is nothing IN Spiritualism that is false, for the reason that whatever is false is outside of Spiritualism, and is neither part nor parcel of it.—Banner of Light, April 25, 1885.\**

THE cry of "Humbug" has rated and berated, vibrated and reverberated forty-five years, and still the theory, or system of Modern Spiritualism lives, and, indeed, thrives the better for the liberal application of the epithet—coming, as it has, largely from professional men—because it has the effect to retard deep investigation by very many minds, and thus they are more easily led to accept the system in question.

We refer, now, particularly to that class of persons who have seen real phenomena, but cannot answer questions pertaining to them which arise in their own minds, neither find others who do so, intelligently, and who, but for the fact that bare-faced fraud has been perpetrated in connection with phenomena, as seen by them, would be encouraged to make a strong effort to learn how to unravel some of the mystery with which it is shrouded, and give truth a chance to dissipate the fog which so generally hangs around it. As it is, many

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\*The great error in this assertion is shown in our *Fourth Topic*.—*Author*.



of this class doubt a while, and then go over to Spiritualism, while another larger and less studious class, being more credulous, are easily led to embrace the theory which we are to refute.

With these remarks, we invite kind criticism, and will choose as representative characters, *Candid Reader*, *Honest Sceptic*, and *Radical Ghostman*, and take them by the hand to journey on toward a rational and satisfactory conclusion touching the topic before us, viz.: Is Spiritualism a humbug, *i. e.*, human trickery? Many men of learning answer and say yes, but WE DOUBT and pass on, hoping to elucidate important truths bearing on this part of the main question or subject. And this is a very important point, for if it be true that Spiritualism is all human trickery, then we have only to let it alone, for, like a feather or a stone, it will fall in due time by its own gravitation.

In pursuance of the object already named, we will at once introduce an editorial from the *Philadelphia North American*, of July 31, 1885:

We publish this morning another communication in which Mr. Thomas R. Hazard continues the review of his Spiritualistic experiences, and we bespeak for it the impartial consideration of our readers. We hope that it is not necessary for us to explain that the *North American* is not in sympathy with Spiritualistic practices nor in the least danger of being converted to even a qualified belief in Spiritualistic tenets. But Spiritualism, whatever may be thought of it, must be recognized as a fact. It is one of the characteristic intellectual or emotional phenomenon of the times, and as such it is deserving of a more serious examination than it has yet received. There are those who say it is ALL HUMBUG, and that everything out of the ordinary course which takes place at the so-called seances is the direct result of fraudulent and deliberate imposture; in short that every Spiritualist must be either a fool or a knave.

The serious objection to this hypothesis is, that the explanation is almost as difficult of belief as the occurrences which it explains. There must certainly be some Spiritualists who are both honest and intelligent, and if the "manifestations" at the



seances were altogether and invariably fraudulent, surely the whole thing must have collapsed long before this, and the Seybert Commission, which finds it necessary to extend its investigations over an indefinite period, which will certainly not be less than a year, would have been able to have swept the delusion away in short order. Probably there is something in Spiritualism, but nothing as we think which does not admit of a rational and matter-of-fact explanation. Precisely what that something is, has not yet been satisfactorily determined, and in the meanwhile it seems to us that testimony on the subject is in order. It is because we believe Mr. Hazard's statements are entirely sincere and honest that we give them a place in our columns. [Capitals are ours.]

The above is the most interesting editorial on this subject that we have seen in a news journal for many years, in that it is candid, impartial, suggestive, and altogether well calculated to encourage its readers in a proper investigation. The editor virtually confesses (as do many others) that he is unable to fully "determine" what Spiritualism is. Possibly, he may feel more inclined to do so after a candid perusal of this work, of which he now has no knowledge whatever.

He notes the fact that some say it is all humbug, and that "every Spiritualist must be either a fool or a knave." Now, while the first assertion is not proven, and the last is incorrect in letter, and unkind in spirit, the proof is still wanting that "Spiritualism" is a humbug, *i. e.*, human trickery.

Let us compare some of the charges of "all humbug," and like epithets, with known facts, and then treat the claim that "Spiritualism is true," in the same liberal manner, for we may even give the theory a good start by discounting, or lopping off, all that its friends claim to be human fraud, believing that the investigation will, in the end, be able to discover to us the truth which we seek, and which we always expect to find between extreme points.

By the term "humbug" we understand *human*



trickery, deception, fraud, cunningly devised operations for the purpose of misleading others. That there are such practices under the claims of mediumship is well known and admitted; and, also, that the parties succeed in getting money by imitating the true mediumship which they desire, but do not possess. One of the most interesting cases of the kind was the "Katie King" fraud, which occurred in Philadelphia in 1874. A full account of it was copied from the *Inquirer* by the *Boston Herald* of Dec. 21st of that year, and from which we quote the following extracts:

The cabinet, which had been placed in one corner of the second-story front room, with one side against a door which opened into a bed-chamber, was easily arranged so as to admit of ingress from the bed-room. The boards were all fastened with screws, and battens were placed outside and inside about two feet from the floor. It was an easy matter to take out one of the boards and put in its place a duplicate so divided at the battens that the point of juncture could not be seen. The upper part of this board was firmly secured, but the lower portion was loosely fastened with two screws, while the other screw heads were "dummies." When it was thought a strict examination of the cabinet would be made, the divided board could be taken out, and the original put back in its place. When the Katie King seances began, Dr. Child was permitted to examine every nook and corner in the house.

#### HOW THE SHOW WAS CONDUCTED.

At the seances the visitors would meet in the front room with the cabinet, and the door would be locked. "Katie King" would soon after enter the house from the street, make her way to the bed-room, assume her white dress, and with a small screw-driver take off the lower portion of the divided board.

These preparations could not be heard on account of the singing and music-box noise, which was continually kept up. To enter the cabinet was then an easy task for "Katie," and with a stool she could reach the rather high aperture. The disappearing and reappearing part of the phenomenon was accomplished by gradually lowering a black cloth over herself, and at the same time crouching back into the corner. The semi-darkness of the room, combined with the complete black-



ness of the inside of the cabinet, made this seeming impossible feat very simple.

#### THE GREAT LEVITATION FEAT.

The levitation manifestation, or the suspension of her body in the air, was done by means of the stool, covered with a black cloth. As it was impossible to distinguish any color but white within the cabinet, the stool was, of course, invisible, and by stepping upon it very deliberately, and gradually raising herself, the young lady was enabled to present the appearance of being lifted from and suspended above the floor. At the close of the seance there was always a delay of about ten minutes between the time of the last appearance of the alleged spirit and the knocks, which signified that no more were coming. During this time "Katie" would slip through the hole in the cabinet, screw on the loosened board and make her escape.

#### THE NECESSARY CONDITIONS.

On one occasion the Holmeses suspected that the cabinet would be taken to pieces after a seance, when, of course, their secret might have been discovered, so on meeting Mrs. Holmes complained that she was feeling so unwell that her mediumistic power was very weak, consequently it would be necessary to hold a dark seance first. The lights were extinguished, not only in the room, but in the hall, and the dark seance began. As the divided board had been taken from the cabinet, it was impossible for "Katie" to enter in the usual manner, and she consequently came in through the door. Under cover of the darkness, and as hands were clasped, she safely crossed the room during the ringing of bells and the twanging of guitars and other accompaniments of dark seances. Once within the cabinet, she had only to arrange her white dress and she was ready to begin. A lamp was then dimly lighted, and the usual manifestations were gone through with. Had the seance closed in the ordinary manner, "Katie" would have been found in the cabinet, but "John King," through Mr. Holmes, stated that if they would turn out the lights again for a few moments, it might give him strength to do some extra materializing. The lights were accordingly extinguished, thus enabling "Katie King" to come out of the cabinet and leave the room by the hall door. After "Katie" had made her escape, "John King" explained that conditions were not right, and the light was turned on and the seance closed.



## HOW THE SCIENTIFIC INVESTIGATORS WERE BAFFLED.

The ten persons who had witnessed the manifestations then took the cabinet to pieces, and as the original board had before been returned to its place, they of course found "no trap nor trick of any kind." Had the investigators on that evening insisted on having but one dark seance they would never have signed the certificate which was there drawn up, for as the cabinet was on that evening without a trap, Katie King having entered it through the door under cover of darkness, she could not have made her escape except during the second dark seance, at the close of the evening's performance. This was almost the only occasion on which a Holmes entertainment began and ended with a dark seance, and the reason why this change was made should at that time have been more closely inquired into.

## "KATIE" IN THE BOLSTER.

For a time the door leading from the front room into the hall was always locked. As this created much suspicion the mediums finally consented to have it remain open until the manifestations first appeared. Under such circumstances it became necessary to make a change in the matter of keeping "Katie" out of sight. The bolster on the bed was therefore so arranged that "Katie" could creep into it, and in this she hid herself before the seance and after it was concluded. The bedroom was many times examined after the change, and the bed was also inspected, but no one ever thought of looking into the bolster to find out what it was stuffed with. . . .

## SPIRIT FACES.

The numerous faces shown were nothing but rubber masks, so made that they could be blown up into different sizes, and at the same time produce different appearances. Mr. Holmes could conceal half a dozen such faces in his inside pocket. . . .

This fraud was so cleverly performed that even Robert Dale Owen was deceived by it, and was honest and candid enough to admit it. This shows that wise men may not be so astute at all times as they hope to be. Shortly afterward the *Herald* published an article with reference to Mr. Owen's retraction of his indorsement of "Katie King," and also his card, which begins thus:



I do not make any accusation, but simply do not wish to give rise to any confidence in these manifestations. Myself and friends have every reason to believe that the manifestations of last summer were what they were represented to be, but the "Katie King" lately shown us is not the same. . . .

The *Herald* then refers to the comments of other papers, and quotes from the New York *Tribune* as follows :

With a mind of unusual activity and calibre, with a vigorous and retentive memory well stored with classical and modern literature, with a large experience of society and affairs here and abroad, he is found to have been at the mercy of an impostor who chose to devote a few weeks of practice to tricks of ledgerdemain. It does not require the marvellous skill and dexterity of the well-known showmen like Hermann or Houdin to bring conviction home to such willing minds. Nothing more than a dark room with a closet in one corner is needed for the evocation of ghosts without limit.

The *Herald* states that after reviewing the case the *Tribune* says :

There are few ghost hunters who have the integrity and honesty of Mr. Owen, and few, therefore, who come out frankly and admit the facts when they discover that they have been deceived. The trade of "mediumship" is therefore likely to be a reasonably good one for years to come. There are thousands of people whose love of the marvellous is not counterbalanced by any sound notions of scientific possibility or moral probability, who rarely go to church or to the theatre, and to whom a hushed seance in the dark, with cheap music, and clasped hands, is a delightful entertainment. There is no way of preventing these people from enjoying themselves in their own way. It is of no use to talk of bad taste or absurdity to those incapable of perceiving either, or to discuss probabilities with those who admit no laws and no axioms which do not square with their own ill-regulated fancies. A man who is too strong-minded to believe in Christianity, and yet finds no difficulty in believing that spirits come out of a closet and dance breakdowns on a platform and spin mosquito netting out of the air is scarcely a promising subject for argument. To say he disbelieves the Bible because he cannot understand it, and believes in Katie



King because he has seen her, simply shows that he is as vain of the feebleness of his understanding as he is of the blindness of his eyes.

We have now given our readers a rich treat in the way of a "materialization" fraud, and which, being so able in its way, will go far in the minds of many persons already inclined to the "all humbug" theory, to strengthen their belief in it; and the value and fitness of its having a place in this work will be seen when we show the *unfitness* of such frauds to prove Spiritualism to be "all humbug," *i. e.*, human trickery; for although it is interesting in its way, it is no more in comparison with true "mediumship" as often practised, than is the sombre appearance of a rookery of crows, when compared to a dark night, and thousands of Spiritualists know it. But this fact does not prove the existence of "disembodied spirits," who are said to direct "Spiritual Phenomena."

The author has, for many years, made it a point to notice all "*expose*" circulars or posters with a view to challenge them if they advertised to perform ALL that Spiritualist mediums and others have really done, not because he favored Spiritualism, but because he wished to have facts on either side of the question go for just what they were worth, not entertaining a reasonable doubt that the result would be the discovery and presentation of the true position, which is our main object. We expect to show that things are being done by mediums which no amount of science or jugglery have been able to do, nor can it do it to-day; and yet, we have ample room to say that all this DOES NOT PROVE Spiritualism to be true—not even the fundamental claims, or propositions, *viz.*: that "man is immortal," "that his spirit survives death, as an entity, or conscious personality," and that it can "communicate with living persons."

Another, and much later article, is the following



editorial remarks and quotations from exchanges which may be found in a January (1882) number of the Camden (N. J.) *Post* :

“ALL MEDIUMS ARE FRAUDS.”

That human credulity has no limit is illustrated every day by the faith which, otherwise sensible people, put in the tricks, “manifestations,” and other impostures of Spiritualists. No matter how often these impostures may be exposed, there are always people thoughtless, credulous, and foolish enough to believe in them—and some even after they are exposed before their own eyes.

One of the most noted and skilful Spiritualistic mediums is a man named Slade, who has figured in England, Boston and New York. How the spirits of the departed are made to perform by him is told in the Cincinnati *Inquirer* by S. S. Baldwin. His experience is thus given :

“He went to New York expressly to investigate the performances of Slade, the noted medium, who was then giving seances there. He had about fifty sittings, at from five to ten dollars each, and it was not until his seeming credulity had disarmed Slade and made him a little careless, that any trickery was discovered. Beyond leading the medium to transmit numerous messages from persons who were not dead, not much was accomplished until four months of effort had been made. Then materializations were called for, and the spirit of a female put her hand and forearm into a tangible shape under the table. On the night fixed for an exposure, Mr. Baldwin says, I took my friend with me. I requested the materialization of my deceased female friend. The light was turned down, and she was promptly produced, and her hand extended as before. The hand was quite adroit, but after a while I succeeded in grasping it. It was soft and frail like a woman's. I gave a signal to my friend, and the table at which we sat was turned over. I drew from my pocket a little bomb prepared with chemicals for the purpose, threw it upon the floor, and instantly the darkened room was illuminated as with an electric light. There was the whole secret exposed to view. My female friend, from the shades of the blest, was a sixteen-year-old boy. Mr. Baldwin mentions the Rev. George H. Hepworth as cognizant of this event.”—New York *Evangelist*.

After perusing authentic accounts of ingeniously



devised trickery and fraud, it is not a wonder that the *Post* and other journals should denounce Spiritualism with a big D, even; but do not fail to notice that according to this account, some fifty sittings, occupying four months, had been given, and NO TRICKERY had been discovered in the slate writing, though the discrepancy arising from the very inconsistent phenomena of receiving messages purporting to come from the dead, while the parties were living, should be noted. This practical inconsistency is contingent upon any and all real "mediumship." IT IS A FIXED, PRACTICAL FACT; and the reason can and will be given elsewhere.

Now, though it may at first seem strange to the keen-eyed, sharp-quilled *Post* man, and many others, yet it will be seen farther on that this does not prove humbug on the part of the medium—and Mr. Slade *is*, undoubtedly, a writing medium—neither does it prove Spiritualism true! It is the fault of the directing power and NOT of the registering machine (the medium), therefore it becomes A QUESTION OF CORRECTNESS IN EXPRESSION, RATHER THAN TRICKERY IN PERFORMANCE—a very important fact. Indeed, a knowledge of this natural, or fixed, contingency, mainly prevented the author from early becoming a Spiritualist.

Another thought worthy of notice by *Candid Reader*, because pertinent to the subject, is, that the "medium" in the article above quoted, could have no object in pretending to give messages that came from the spirits of dead friends, when they were really alive, and so perform a trick against himself, or, rather against his reputation. He will, however, in the minds of his readers be held accountable for the "materialization" fraud; and it seems quite probable that he, seeing that Mr. Baldwin was nigh unto being a convert on seeing true mediumship, thought to finish his course and



graduate him with the materialization problem which was then called for, but which proved a failure.

We can admit that intermediate beings—angels—demons, even—can produce and present vapor forms in human likeness under favorable conditions, such as credulous persons would declare to be materializations. We would call them *Phantomizations*.

It should be remembered, too, that, although this kind of phenomena is quite popular with the very credulous, yet it is very hard for deep thinking, candid people to comprehend how a spirit that is so immaterial in its nature that the words used by the friends of the theory to describe it, are the same as are necessary to use in describing a footless stocking without a leg—

*in fact,*

SIMPLY

NOTHING

—can become so tangible in its nature and parts, as to GRASP or kiss another, or to make flowers or clothes that can be preserved, as has been claimed by some mediums!!

Now while we are ready to admit any and all true mediumship, as such—denying the human spirit power, as claimed, some of which we have noticed—yet we must not be required to admit that a conscious entity, or personality, which is defined to be nonentity or simply nothing, is, or can by its own volition, or by that of a medium, be resolved into material parts, and these sometimes arranged into a human contour! self-acting!! and more than this, even displaying intelligence in such action, as in greeting a friend or dear acquaintance, by the shaking of hands, or by a kiss—rather than a stranger!!!

We do not wonder that the *Post* remarks that



“human credulity has no limits,” when we consider the great difference between the party *secured*, in the narrative, and the female friend thought to be so promptly furnished! Moral: When you seek a lady’s hand do not accept one from a boy!

It is plain that any attempt of man to produce phenomena that are akin to a resurrection of the dead, will not only prove abortive under test conditions as did the one in the *Post’s* article, but will be a force, the reaction of which would be more fearful in its consequences than was its action, if carried to its ultimate, morally.

A public discussion of Spiritualism which took place in Philadelphia, Dec. 17 and 18, 1884, was published in the *North American*. The debate had a peculiar feature, in that it was held between a gentleman and lady, which is not a common occurrence; indeed, it was one of the only two of which the writer has any knowledge, the other having been held between himself and Mrs. Laura C. Smith, of California, which may be noticed again.

The proposition, as stated in the report before us, hardly conveys the whole idea, inasmuch as the KIND of delusion is not mentioned; *i. e.*, whether human or otherwise, and therefore is perhaps a little abstract considered by itself. Mr. Coover’s entire effort during the two evenings was to prove Spiritualism a “complete humbug,” saying that it was “ALL human trickery,” and basing the conclusion on certain proven frauds, such as we have noted and commented upon. The Rev. gentleman was fluent, distinct and earnest, but failed we think to strike the tap-root of Spiritualism. His opponent—said to be under “spirit influence”—offered but little argument in support of her theory and belief. The following is the first evening’s report of the discussion:



## A LIVELY DEBATE.

“Hoolah” Defending Spiritualism Against  
Dr. Coover’s Attack.

The Hall of the First Association of Spiritualists, at Eighth and Spring Garden streets, was crowded last evening with people interested in Spiritualism, or opposed to it, to hear the debate on “Modern Spiritualism a Delusion.” The contest was between Rev. J. W. Coover, of the Church of God, Pittsburgh, Pa., and “Hoolah,” or, as the Spiritualists put it, Mrs. Adeline M. Glading. She is a medium of the spirit “Hoolah,” who once animated the body of an American red-skin, but long since departed this life. . . . Mr. Coover has long been studying spiritualistic phenomena, and recently published a challenge to debate any spirit upon the above question. “Hoolah” likely knew all about it, but waited until she received official information through her medium, and then took him up with due formality. Last night the parties were on hand. Dr. Coover brought with him Dr. Forney, of Harrisburg, and others. This gentleman and Mr. Wheeler, President of the Second Association of Spiritualists, presided. Friends of Spiritualism occupied the front part of the hall, and opponents the rear portion, as was observed by the applause.

Mr. Coover occupied the first half hour according to agreement, and, while he was talking, “Hoolah” seated herself on the front portion of Mrs. Glading’s brain (as she afterwards told the audience), and listened to the assault upon Spiritualism. She then marched her medium promptly out to the edge of the platform and delivered a reply. Mrs. Glading was attired in plain black, kept her eyes closed during her speech and did not look as if she was afraid she would fall off the platform. She did not move around much, and when she did, stepped sideways. “Hoolah’s” language was first rate. Only once or twice in her reply did she hesitate or say a wrong word. In one place, the Doctor growing quite warm, charged Spiritualism with supporting Free-love-ism. At that instant a man in the audience yelled out wildly, “You’re a liar.”

This caused a little excitement, when Mr. Wheeler called order, saying that “we are on our good behavior before these people and the world.” The medium in her reply said, “the charge was blasphemous.” The doctor called attention to the fact that the “Spirit” had said once that Spiritualism was only in its infancy, and again that it was as old as the Bible.

Everybody understood what she had meant, although she did



not exactly say it; but on that point she begged leave to stand corrected. As the "spirit" continued to talk about ten minutes over her time, a gentleman in the room became agitated about how they would let her know that her time was up. It wouldn't look right for the chairman to call "time," as he did to the other speaker. She was expected to know that; but she evidently could not see very plainly the clock in the rear of the room. When she stopped, another gentleman replied that he "guessed the time was about right."

Dr. Coover was loud in his calls for a demonstration. He could show any phenomenon they would produce to be a fraud. He alluded to their contemptible revelations by asking, "Why hide under the table, or turn down the lights?" "Hoolah" said that she would not give any practical demonstrations by that medium, but had no doubt that there were other mediums in the city who would be used for that purpose. Some thought she knew that Mrs. Glading was not well enough up to the tricks, while others thought that it was nothing more than fair that other mediums should get a little of the notoriety under which Mrs. Glading was rejoicing.

The report of the second evening we have mislaid, but remember that it was very similar in import and character to that of the first, as given above, which, though not closely confined to the subject, will interest new students of it. It illustrates the position of many ministers of the present day, on this topic, and, as a consequence, upon the main subject. We think the charge of "all humbug" was not sustained in the debate.

As the case now stands, in the discussion of this topic, we have shown that able men have charged Spiritualism with wholesale human trickery and humbug, and when mere pretenders have been exposed, it only strengthened the position of such persons on the "Humbug" theory, and very naturally too; yet the author believes without a reasonable doubt, that a considerable part of it is a human counterfeit of an (evil) angelic reality, and hence NO PART OF REAL SPIRITUALISM, ANY MORE THAN THE CONDUCT OF A BAD MAN PROFESSING CHRISTI-



ANITY IS A PART OF REAL CHRISTIAN CHARACTER. Of course, there is an object in the production of such phenomena, whether human or superhuman. We expect to discover the object, and in doing so it will be proper to show,

*First.* That REAL manifestations ARE produced; *i. e.*, such as are not produced by conjurers, or sleight-of-hand performers under similar conditions.

*Second.* That such phenomena are *not* produced or directed by "disembodied spirits" of human beings.

*Third.* By whom, or what, such phenomena *are* directed, or produced.

We will treat upon the proposition by introducing the following articles from "Home Circles," a pamphlet published in Chicago, Ill., page 25, and onward. They are headed

#### CONJURERS ON PSYCHIC PHENOMENA AND LEGERDEMAIN.

The so-called exposures bear no more likeness to real psychic phenomena than a bad dollar does to a good one; they only mislead the ignorant and prejudiced. These alleged exposures serve a good purpose in two ways: (1) by agitating thought and directing attention to phenomena; (2) by educating those who are inclined to be too credulous, and prone to accept as genuine whatever is offered. Several of the most noted conjurers have certified that the phenomena are not within reach of their art.

ROBERT HOUDIN,

the great French conjurer, investigated the subject of clairvoyance with the sensitive Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See *Psychische Studien* for January, 1878, p. 43.

HERMANN THE PRESTIDIGITATEUR AND MRS. R. C. SIMPSON,  
THE MEDIUM.

In January, 1881, while Hermann was filling an engagement at McVicker's Theatre, Chicago, the editor of the *Religio-Philosophical Journal* arranged an interview between the celebrated



prestidigitateur and Mrs. Simpson, well known as a medium for independent slate writing—writing without human contact. Hermann, accompanied by his assistant, met Mrs. Simpson, Mr. J. H. McVicker and Prof. V. B. Denslow being present as witnesses: Hermann having previously confidently assured all concerned that no writing would occur. Mrs. Simpson's own slate was first used, after being cleaned, examined and pronounced satisfactory by Hermann. Under Hermann's own conditions, writing appeared on the slate. "Are you satisfied," inquired Prof. Denslow, "that no living person could have been in any contact with the pencil when it did the writing?" "Certainly, I am," said Hermann. "How could any person get between the slate and the table?" Hermann's own double slate was then used with equally decided and satisfactory results. A full account of this important case appears in the *Religio-Philosophical Journal* of Jan. 15, 1881.

In January, 1883, Rev. M. J. Savage, pastor of the Church of the Unity, Boston, had an interview in that city with Hermann at which the latter reiterated his usual assertions, that he had offered \$500 to mediums for a sitting, but could not get one, and that the phenomena were all tricks. Whereupon the *Religio-Philosophical Journal*, in its issue for February 17, 1883, challenged Hermann to produce the evidence that he ever offered any medium \$500 for a sitting. It is almost needless to say the evidence has never been offered. In the same issue of the *Journal* its editor made two propositions, as follows:

#### A TWO THOUSAND DOLLAR PROPOSITION.

The editor of the *Religio-Philosophical Journal* will pay to Hermann, the prestidigitateur, the sum of \$2,000 in trust for distribution by him among indigent Unitarian ministers, at his discretion, upon the following terms and conditions: Said Hermann is to duplicate by sleight-of-hand the slate-writing manifestations which took place at his interview with Mrs. Simpson above referred to; having done so, he is to explain the trick to the witnesses, and show how it is done. All this to be done in ninety days and in the city of Chicago, with Mr. J. H. McVicker, Prof. V. B. Denslow, Mrs. R. C. Simpson and Rev. M. J. Savage as witnesses. The editor of the *Journal* will pay over the money upon the order of a majority of said witnesses. The time, place and details for the trial to be arranged by Mr. M. J. Savage and Mr. J. H. McVicker. The maker of this proposition refers Hermann to Mr. J. H. McVicker for proof of his responsibility and ability to meet his obligations. Mr. Savage



is referred to Mr. B. F. Underwood, associate editor of the *Index*, for the same purpose.

#### A FIVE THOUSAND DOLLAR PROPOSITION.

The editor of the *Journal* once bought two single slates, and, accompanied by a witness, visited Henry Slade in the daytime. The slates were constantly held by the owner from the time of entering the house until after the sitting. The owner of the slates separated them to allow Mr. Slade to drop upon one a tiny bit of slate pencil, then brought them together and held them on his left shoulder in full view. Slade then placed the tips of two fingers and thumb on the outer edge of the wooden rims of one edge of the slates. In a moment the writing began; when completed, the signal indicating completion was given. Slade released his fingers, the owner of the slates brought them down in front of him, and, separating them, found the side of one slate completely covered with writing.

The entire sitting was also closely observed by the witness taken for that purpose. This experiment is familiar to thousands who have had a similar experience with Slade, and even more striking ones with Watkins, where the sitter and slate were never at any time within several feet of the medium. Now, if Hermann will come to Chicago, and produce by sleight-of-hand a phenomenon similar to the one described in detail, under the same conditions, with the editor of the *Journal*, in the presence of H. D. Garrison, Rev. H. W. Thomas, Mr. J. H. McVicker, and such other witnesses as Hermann may select, the editor of the *Journal* will pay over at once to said Hermann the sum of \$5,000. This offer to hold good for thirty days from February 17th, and the trial to be made within sixty days thereafter. Notice to be given the *Journal* of the acceptance of one or both of the above propositions on or before Feb. 27th, whereupon the necessary papers will be drawn up.

Now, let Mr. Hermann either come to the scratch, or acknowledge that he tricks with his tongue off the boards as well as behind the footlights.

Hermann was in Chicago only a few days after these propositions were made, but declined to try to earn the money. Comment is unnecessary.

It may be thought by many who are unused to reading such articles as above quoted in detail that it requires too great a stretch of credulity to admit the phenomena as facts; yet they are no more strange, save in one re-



spect, than some other phenomena with which they are more familiar, but not having studied them closely, are not aware of the surprise which awaits them when they see that it is not easy to account for their occurrence, or explain their operation; indeed, there are some which have never been fully explained.

Can you explain *how* light passes through solid, cold glass, and, indeed, through ice, and then burns paper or wood? You wonder at the fact, and admire the sight, but you cannot fully explain the phenomena.

Again: you are out for a walk, and when passing near a group of trees that lend beauty to the scene before you, a gust of wind suddenly disturbs the boughs and twigs laden with fruit which present glorious hues to your view. Now a stem is parted, and down comes a fine large pippin; and look! it does not fall *up* but down, *down*; yes, and in a straight line, too, until the accelerated motion during its fall through the air has made it strike the earth with such force that the skin of the apple is broken, and its rich colors are marred ere you get a chance to admire its beauty, or force the cider from it with the mill which was made to grind and press it in!

But what made the apple come down? and why in a straight line? "Oh," you say, "that was always so; it's nothing new; it's attraction of gravitation—the tendency of things to move towards the earth's centre; that's common!" Yes, it *is* common, as a cause in such occurrences, but not as an explained phenomenon. Did it ever occur to you that attraction is so "common" as to be continuous? Indeed, it is the *only* continuous force in nature; it has not in the history of the world had a "day off," not even an hour of rest! It does not rest, but is as continuous as time. Just think; if it were otherwise, then your friend might be journeying home some pleasant night when "all of a sudden"



he would find himself among flying meteors, making a swift passage in a straight line from the earth perhaps to the moon, without a change of apparel, or even provender for his horse ! Moreover, it is believed that the earth and other planets, though immense in size and weight, are confined to their orbits, or paths through space, by the unseen force of attraction.

From evidence and arguments adduced, it is plain that there are phenomena occurring around us, some of which involve mighty, and even Almighty energy, and which cannot be seen any more than the directing power in real phenomena, such as is seen and known as true mediumship, or "Spiritual Phenomena." It is true there is almost an infinite difference between the phenomena noted in "Home Circles" and that which we have noticed in Natural Science, in that the former displays intelligence, while the latter does not ; but one fact is common to both the physical and metaphysical phenomena, viz. : that the operating force, or directing power, is unseen ; hence, we conclude that phenomena are not trickery, simply because the motive power, like attraction, is invisible.

*Candid Reader* at once becomes interested in these statements, knowing that the first query that arose in his mind on reading the slate-writing story was, how the little "bit" of pencil was grasped or held ? Was it by real fingers ? If so, they must be very small ! Was it moved by magnetic force, or by the will of some being having intelligence ? We are forced to the latter conclusion by the fact that the pencil moved, and in doing so made letters on the slate so arranged that they formed words, and the words represented ideas which were either true or false.

Now this is the kind of phenomena that the ablest conjurers and legerdemain performers admit is beyond



their art under similar conditions, as we have shown, and may further notice in this connection.

But the reader may doubt the occurrence of these manifestations on account of the self-evident fact that some MIND, OR INTELLIGENCE, MUST HAVE DIRECTED THEM if they did so occur, which is, still, a question in his mind, he not having witnessed it. We answer that it is well known that one person may control another under favorable conditions by effort or action of the will assuming the positive, while the subject is negative, *i. e.*, in a passive, or receptive position and condition; and this is known as Mesmerism, or Animal Magnetism.

The person so controlled is ordered, impressed, or influenced—if you please—to feel and think as the operator does, and to do as he mentally bids him, no matter whether he speaks, or if so, what he says! This may sound strange to you, and even be doubted, but you may see in a measure for yourself. If you have an intelligent dog and will call him to you and commence to fondle, pet, and speak to him in precisely the same voice and manner, and with the same apparent emotions that you do when you show your ardent love for him, only use the most censorious and defaming language that your principles will allow, and he will wag his tail and jump about with pleasure. Now reverse the style of your voice, manners, and emotions, and use terms of endearment and flattery, and he will either act like a whipped dog, or erect his tail and ears, open his eyes and mouth, and display a fine specimen of nature's dentistry as he strikes a defensive attitude!

Now try the same plan—modified by a parent's love and judgment—on your nursing child, who has learned to enjoy your love, and you will see a similar result! You will notice in the case of the dog, that he is suddenly changed from love to hatred by your *manner or attitude* toward him (*a comment on manners*), and that



the little child is as quickly changed from love and joy to disgust and fear under similar treatment. There was intelligence in each of the subjects noticed, and they were controlled by will and manner—mostly by manner—while in a case of mesmerism as suggested, the subject (or person) being matured would have much more intelligence, and yet be controlled by will or influence mainly.

It also occurs in this kind of phenomena that the subject or person under control can give by speech, writing, or other signs just what is given him and NO MORE, and we take the position that all mediums are subject to the same law, although controlled by a higher power and intelligence, as we expect to make clear to teachable persons of fair understanding. If this be so, might not the medium be energized or influenced to do many wonderful things, or, being near, to make conditions favorable, the control itself (not a human spirit) by magnetic power move the “bit” of pencil between the slates so as to make letters and words convey information of which the medium could have no knowledge? This is a suggestion which we will add to the “Rewards” and other evidences already given.

We now proceed to copy a letter from Harry Kellar, the professional conjurer, to the *Calcutta Indian Daily News*, and published in its issue of January 28, 1882. We find it in “Nineteenth Century Miracles,” page 213. It is concerning Mr. Eglinton’s wonderful mediumship, and is as follows :

To the Editor of the *Indian Daily News* :

SIR: In your issue of the 13th of January I stated that I should be glad of an opportunity of participating in a *seance* with a view of giving an unbiassed opinion as to whether in my capacity of a professional Prestidigitateur I could give a natural explanation of effects said to be produced by spiritual aid.



I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic Medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

It is needless to say I went as a skeptic; but I must own that I have come away UTTERLY UNABLE TO EXPLAIN BY ANY NATURAL MEANS THE PHENOMENA that I witnessed on Tuesday evening. I will give a brief description of what took place:

I was seated in a brilliantly lighted room with Mr. Eglinton and Mr. Meugens. We took our places round a common teak-wood table, and after a few minutes the table began to sway violently backwards and forwards, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of this movement, but was unable to do so. After this Mr. Eglinton produced two common school slates, which I sponged, cleaned, and rubbed dry with a towel myself. Mr. Eglinton then handed me a box containing small crumbs of slate-pencil. I selected one of these, and in accordance with Mr. Eglinton's directions, placed it on the surface of one of the slates, placing the other one over it. I then firmly grasped the two slates at one of the corners. Mr. Eglinton then held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view (the room remaining lighted all the time). Instantaneously I heard a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the slates, and I then opened them and found the following writing:

"My name is Geary. Don't you remember me? We used to talk of this matter at the St. George's. I know better now."

Having read the above, I remarked that I knew of no one by the name of Geary.

We then placed our hands on the table, and Mr. Eglinton kept repeating the alphabet until he came to the letter "G," when the table began to shake violently. This process was repeated, and the name of Geary was spelt.

After this Mr. Eglinton took a piece of paper and a pencil, and with a convulsive movement, difficult to describe, he wrote very indistinctly the following words:

"I am Alfred Geary, of the *Lantern*; you know me and St. Ledger."

Having read this, I suddenly remembered having met both Mr. Geary and Mr. St. Ledger at Cape Town, South Africa, about four years ago, and the St. George's Hotel is the one I lived at there. Mr. Geary was the editor of the *Cape Lantern*. I believe he died about three years ago. Mr. St. Ledger was the editor



of the *Cape Times*, and I believe is so still. Without going into details I may mention that subsequently a number of other messages were written on the slates, which I was allowed to clean each time before they were used.

In respect to the above manifestations I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I REPEAT MY INABILITY TO EXPLAIN OR ACCOUNT FOR WHAT MUST HAVE BEEN AN INTELLIGENT FORCE THAT PRODUCED THE WRITING ON THE SLATE, WHICH IF MY SENSES ARE TO BE RELIED ON, WAS IN NO WAY THE RESULT OF TRICKERY OR SLEIGHT-OF-HAND.

Yours, etc., HARRY KELLAR.  
CALCUTTA, January 25, 1882. [Capitals are ours.]

The foregoing letter needs no comment. It will let the "Humbug" theory down as much as "four octaves," if we may be allowed a musical expression. We now present and wheel into line one more siege gun; it is a monster piece, and no smooth-bore, either! Nevertheless, while it disproves the "Humbug" theory, IT DOES NOT PROVE SPIRITUALISM. It is from "Home Circles," page 25, and headed:

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.

After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have NOT IN THE SMALLEST DEGREE found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; AND THAT ANY EXPLANATION OF THE EXPERIMENTS which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, IS ABSOLUTELY IMPOSSIBLE. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my



view and experience, FALSE AND ONE-SIDED. This my declaration, is signed and executed before a notary and witnesses.

(Signed)

SAMUEL BELLACHINI.

BERLIN, December 6, 1877.

[Capitals are ours.]

It is fair to conclude that such a gun as the above ought to silence the humbug theory at this point of the investigation, in the minds of candid persons; but the author wishes to submit some facts and thoughts, and will then dismiss this topic, and consider another.

About twenty years ago, Moses Hull, then of Vine-land, N. J., and Dr. Morran, of Brockton, Mass., held a public discussion upon the subject of Spiritualism, in Swampscott, near Lynn, Mass. Mr. Hull was a radical lecturer on Spiritualism, while Dr. Morran was a physician, and a lay preacher of the Scotch Presbyterian Church, and a very fluent speaker. But an occurrence, which was an outgrowth from it, and having in it information, illustration, and argument on the vital point of our topic, will now be noticed.

The doctor was very earnest in his effort to prove Spiritualism ALL trickery, and said that he could "bring a medium who would perform ALL that the Spiritualists could do," and finally appointed the time for doing so by issuing the following circular, which is before us:

Ancient and Modern Spiritualism !

Dr. MORRAN

Will deliver TWO LECTURES upon the above subject,  
illustrated by a

LIVING MEDIUM!

Including an exhibition of  
Table Moving and Spirit Rapping,



Fortune Telling, Ghosts, Spiritual Mediums,  
Demonology and Deviltry in General!

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Monday and Tuesday Evenings.

April 21 and 22, 1873.

This unique circular had so much of dash and rally in it, that the large hall was packed at the hour appointed. Though present on time, we had standing room only, near the door. After prefatory remarks the Doctor introduced a boy who was under mesmeric or magnetic control, and, after blindfolding him, placed him on the front of the rostrum, and then gave him a slate and pencil. Presently, on stepping back some seven or eight feet, he proposed to have the "medium" (as he called him) tell the age of any persons present, who might wish to test his ability in that direction.

As some did request it, the boy wrote the answers correctly, the Doctor having inquired the ages of the parties previously in a whisper, and then willed him to write the same on the slate!

We were then on the point of making our way through the crowded aisle to the front where we would demand "test," or, we might say, fair conditions; and this was not only fair, but necessary for the sake of truth. Just then a Spiritualist, an elderly-looking man, at the left side of the rostrum, said: "Let him tell my age." The Doctor went at once to the edge of the platform and stooped to obtain the figures (in a whisper), when the man exclaimed, "I don't tell my age, *I want him to tell it.*" "Oh," said the Doctor, "he cannot do it unless I know it!" "Well," said the questioner, "OUR MEDIUMS DO IT!" This produced a sensation, for the truth of the answer was well known, and proved



again that the charge of "ALL HUMBUG" could not be sustained.

Moreover, we are willing to testify in any proper manner to the truth of the following statements of personal experience in mediumship, and observation, also :

1. A table was tipped partly over, and held without human effort against human force when it was applied.

2. Information was received by the tipping of a table, without the presence of a second party, or any human trickery in any manner !

3. A table moved across a room by the simple touch of the ends of the fingers upon the top of the table and by word of command !!

4. Information was received by a strange hand-writing, without human effort or will, and without any previous knowledge of the subject matter !! All of the above was done in light rooms.

5. We have also seen an illiterate girl write a communication in French, which a Frenchman, a stranger, read as fast as written, and he received information which he had long sought for. Note the fact that he was *receiving*, NOT giving it !

6. We have seen a child healed of fever by the laying on of hands by a medium !! Who will call this "human trickery ?" [See HEALING THE SICK.]

The popular clergy have in all phases of earnestness declared that "Spiritualism is a Humbug ;" that is, a system of human trickery. Of course, they will say that the many exposures which have been made are the basis of their conclusions, but it certainly was their privilege, and indeed we believe that it was their duty to investigate candidly and earnestly.

If they had done so, they would have learned that those wholesale frauds were *upon Spiritualism*, and NOT ON Bible theology, and therefore were NO PART OF EITHER, *per se* ; but now, if the common people happen to see



real phenomena, they at once lose confidence in their otherwise able instructors, and many are then quite easily drawn into the theory. THOUSANDS WILL SEE THE TRUTH OF THIS STATEMENT AS SOON AS THEY READ IT; hence we conclude that it is not only a privilege but a duty for all ministers of the Gospel to so inform themselves on this momentous subject, that they can give "meat in due season."

There is another class of the clergy who hold that Spiritualism is altogether run, or carried on, by Satan (whatever the method of operation), and therefore simply warn their hearers to let it alone. But however good and true this advice, it is not enough to satisfy the average intellect of the present day, considering that men are more curious and inquisitive than formerly, in this matter; and when they are told that Satanic power is to exist co-equal with any or all beings, God himself not excepted, many stop to investigate the awful theory, having, as it really does, the Serpent-to-Eve theology for its foundation, with Heathen Superstructure, and Platonic philosophy finish.

Toward this theory of unlimited evil and continued woe, Spiritualism assumes an opposing attitude, it having been suggested by Justice, supported by Phenomena, and nursed by that skepticism which "boxes the entire compass" of human selfishness, and yet, strange to say, the foundation of one is the corner-stone of the other, namely, Ye shall *not surely* die. Gen. 3 : 4. While viewing such doctrines and inconsistencies, we can but exhort those clergymen to make greater effort to learn the enemy's tactics as well as his doctrines, and then to discourse upon them in pulpit, press and family, that all may be duly warned of unseen dangers around them.

There has been a sad lack of energy in this direction, we think, and it is quite probable that some reasons



for it may be discovered in this work. It must plainly appear to the candid observer that the indifference above noted, and the constant cry of "Humbug," has had the effect to lead the laity and other well disposed but unstudious minds to conclude that Spiritualism is ALL a "silly sham."

Some of the clergy, too, are still holding the very unscriptural idea, of an approaching temporal millenium, and hence have taught that Spiritualism will soon pass into the oblivion which they think it deserves. Facts, however, show us that "while men slept, the tares grew," and now they promise an immense crop (in a figure), yes, millions on millions.

The moral of this result, as stated, is, DO NOT UNDER-RATE THE ENEMY, LEST HE STEAL A MARCH ON YOU, AND IT RESULT IN YOUR DEFEAT!

Having acted on this principle the best we knew, under existing circumstances, and aiming to deal with facts only, we conclude that Spiritualism is NOT ALL HUMBUG.

Right here, after a pause, and taking a bird's-eye view of the moral, social, and metaphysical contingencies that have hung, and will continue to hang, on the decision of this important question, we exclaim, Oh, how much mental and physical suffering WOULD HAVE BEEN AVOIDED, could we have decided in the affirmative!



## SECOND TOPIC.

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### WHETHER IT BE A RELIGION.

EVERYTHING has a name. Some things have more than one, while many persons have several names, and a nickname besides. If the researches of man have discovered to him a new thing in the air, or fished it from the depths of the sea, or dug it from a low strata of the earth's crust, it does not long remain a non-descript; for it is at once assailed by tests of science, and very soon a vocabulary will be consulted and a stroke of the pen will add, by the hand of the inventor, a name! Well, a name is convenient, and often necessary; and the subject of this book has been well noticed on this line in its time. But it differs from many subjects, in that there is much importance attached to the necessity of a representative name, which the unlearned may readily understand.

In our First Topic it was seen that many of the opponents of Spiritualism had branded it with an epithet which had the effect to keep others off their guard, insomuch that many were drawn in through their own curiosity to see some phenomena that were NOT ALL HUMBUG, and when in process of time they had seen such, they embraced the whole theory. So now we may see that the question of "Religion," "no Religion," "Philosophy" or "Science," for a name is of no



little moment. We will consider it by first noticing some of the different names it has received at the hands of its prominent friends and other writers.

One of the early works on this subject, "The Educator," on p. 136, calls it the "New Enterprise."

Prof. Denton in the Convention of the Spiritualist Association, held in Boston in 1873, calls it "a Religion."

Mrs. Emma Hardinge Britten, at the Twenty-fifth Anniversary of Modern Spiritualism, held in Music Hall, Boston, in 1873, calls it a "Scientific Religion" and a "Religion of Science."

In an obituary notice in the *Banner of Light*, April 30, 1873, it is called a "Philosophy."

Simon de Main, in the *Banner of Light*, Oct. 3, 1885, calls it "Spiritual Philosophy."

Seldon J. Finney, in the *Religio-Philosophical Journal*, Jan. 23, 1886, calls it "Philosophy, Science, and Religion."

Prof. A. R. Wallace, of England, a noted scientist, a convert and teacher of Spiritualism, in an article on "Spirits and Science," published in the *Philadelphia Sunday Press*, calls Spiritualism a "New Science," and says that it is able to "give valuable aid to science, and to religion, to philosophy, and to morals."

The *Religio-Philosophical Journal*, as quoted in "Nineteenth Century Miracles," p. 449, calls it "Spiritual Philosophy," and further on, it says that "Spiritualism in its broad meaning is the Science of Life."

Mrs. Emma Hardinge Britten, author of that wonderful compendium of Spiritualistic lore, "Nineteenth Century Miracles," on p. 3, calls it "Philosophy;" and on p. 281 she calls it "Religion." Again, on p. 303, she calls it the "Science of Sciences."

Mr. Charles Bright, in an address before the New Zealand Psychological Society, in Auckland, on June



16, as copied from the *Harbinger* by the *Banner of Light*, Sept. 26, 1885, said :

"I deprecate the idea of making Spiritualism A RELIGION, and prefer to see it a Science, as it is the grandest science that nature has yet revealed to man." [Emphasis is ours.]

Rev. William R. Alger, pastor of the Free Church, holding its services in Music Hall, Boston, preached a discourse on Sunday, Feb. 2, 1873, on "The Phenomena and Theories of Modern Spiritualism," and taught that it aimed to be a true "Spiritual Religion."—*Banner of Light*, Feb. 15, 1873.

Mrs. Laura Cuppy Smith, with whom the author held a public discussion three evenings, in Lynn, Mass., in 1873, called it a "Beautiful Philosophy."

Some call Spiritualism "Free Religion," and a writer in the *Banner of Light*, April 5, 1873, says that "Free Religion and Spiritualism are near neighbors."

The following racy and spicy declamation of Dr. Talmage is before us, and was clipped from the *Boston Herald*, March 2, 1875 :

#### TALMAGE ON SPIRITUALISM.

With the exceptions of the workings of some occult law which will by-and-by be explained, all spiritual manifestations are arrant and unmitigated humbugs. "I ate too much before going to bed, not long ago," said the preacher, "and in a short time I saw the president of one of our colleges astride the foot of the bed, asking the loan of five cents. It was not a spiritual exhibition, it was too much hot mince pie !"

I indict Spiritualism as a social and marital curse, as an unclean, adulterous, and damnable religion ; and the sooner it drops into hell, where it came from, the better. I wish I could gather all the raps that were ever heard from the blest, or damned, and bring them together into one thunderous rap on its head. I would try to crush it forever. I hate the doctrine and believe that its . . . . . disciples . . . are doomed to death.

The above protest by Dr. Talmage is too interesting



to be left out of this work, evincing as it does his accustomed dash-and-vigor style of expression which, in this case, is highly suggestive of a decided dislike to Spiritualism; and withal he has favored us with a name for it, having the distinction of uniqueness, at least.

He admits that Spiritualism is *not all* unmitigated humbug. Very true; but we think he may yet see that he furnishes it with a club to be used against himself, aside from the error of calling it a "Religion," whether with or without the epithet, as quoted.

"Zell's Encyclopedia," under the terms Spiritualism and Spiritualist, defines it, "A Philosophical System," and "A Philosophical Doctrine."

We now offer to the candid, common-sense, truth-searching student a literary curiosity! He will be almost dazed with the array of words which suggest the wonderful, beautiful, holy and sublime; the poetic, social, speculative and absurd, making a sort of intellectual kaleidoscope; and all this an effort to define Spiritualism. We clipped it from the current number of the *Banner of Light*, January 23, 1869. The writer's name is not with the excerpt, and we have forgotten it:

*Spiritualism*, a Divine Eclecticism, a Phenomenon and a Philosophy, a Science and a Religion, is based upon tangible facts, upon past historic testimonies and the soul's highest intuitions.

Its fundamental idea is, God the infinite spirit-presence, immanent in all things.

Its fundamental thought is, a joyous communion with spirits and angels, and the practical demonstrations of the same through the instrumentalities of media, or mediums.

Its fundamental purpose is, to rightly generate, educate and spiritualize all the races and nations of the earth.

Its worship is aspiration; its symbols, spheres and circles; its prayers are good deeds; its incense, good words; its sacraments, the wine of holy affections; its baptisms, the fervent



pressure of warm hands and the sweet breathings of guardian angels; its mission, human redemption, and its temple, the universe.

Spiritualism, considered from its philosophical side, is Rationalism; from its scientific side, Naturalism; and from its religious side, the embodiment of love to God and man, a present inspiration, and a heavenly ministry. In the year nineteen hundred it will be the religion of the world!

Spiritualism is the second "coming of Christ;" not in person, but in principle—the divine principle—the indwelling God—the Christ principles, wisdom, love and truth. Since the physical coming in Bethlehem, the revolution of a religious cycle has been completed. Angels are in the "clouds of heaven;" and in our dwellings also, repeating their ministries and loving words of "Peace on earth, good will to men."

What a literary production! Here are six, or more, definitions of the term or name, besides an artistic theological triangle, with a colossal speculation for A.D. 1900 pasted on its shining sides! As we took it from our library after seventeen years of seclusion, it suddenly suggested a declamation, thus:

In its flighty, racy rambles,  
And its playful "trapeze" gambols,  
We wonder what will be the sequel,  
Seeing there never was its equal!

We come now to the best spiritualist authority in the world, the *Banner of Light*. In its prospectus it has always called Spiritualism a "SPIRITUAL PHILOSOPHY," which is, without doubt, the best comprehensive definition.

Warren Chase, the oldest lecturer on Spiritualism, says in the *Banner of Light*, April 5, 1873, when speaking of Christianity, that "Spiritualism does not belong to it, and never did," and then argues it forcibly. This statement is nothing less than fact—incontrovertible TRUTH, and we hope *Candid Reader* will memorize it.



We have assumed the position that Christianity is Religion, but it may be that *Honest Skeptic* would like to consult authority on the term; so we turn to the word Religion and find:

Religion, n. (from Latin *religio*, to bind fast). That bond or OBLIGATION and sense of duty which we feel from the relation in which we stand TO SOME SUPERIOR POWER; specifically, an acknowledgment of our OBLIGATION TO GOD as our Creator, Preserver and Redeemer, accompanied by a feeling of reverence and love, and a consequent return of duty and obedience to Him; duty to God and His creatures; practical piety; godliness; devotion, with the practice of all moral duties and obligations. Any system of *faith and worship*.

The varieties of religions in the world are almost innumerable; but they may be reduced to Four—Jewish, Christian, Mohammedan and Pagan.

It is readily seen that religion involves the idea of a Superior Being, of wisdom and power—as God; requiring notice—as in prayer and praise; obedience—as in good actions; and for which He will bestow blessings present and future. So that man, on accepting such a theory or system, acknowledges his allegiance, and so is “bound fast.” Now please notice that any radical opposing theory and practice, by the same rule would be irreligion, *i. e.*, not religion.

The following interesting (perhaps not pleasing) communication was published in the *Banner of Light*, August 20, 1870:

PAWTUCKET, R. I., July 29, 1870.

#### HUMANITY *versus* CHRISTIANITY.

*President of Cape Cod Camp-meeting of Spiritualists*:—I cannot be with you this year. Can I have the platform a short time? If so, I will say a word with pen and ink. This is my speech . . . . . Man—his nature, relations and destiny—is my one life-thought; his elevation and happiness my one subject. By man, I mean woman also. The body is not the man; it is but an incident to him. The death of the body is not the



death of the man; nor does it change his relations, obligations and duties. These are the same out of the body as in it. Down with all Gods, Religions and Governments that tend to dishonor and degrade man.

MAN OWES ALLEGIANCE TO NO BEING OR POWER OUTSIDE OF HIMSELF! Creeds, codes and constitutions, Churches and Governments, are nonentities when they conflict with internal conviction.

The battle of the race is between the individual soul and godless corporations. Ecclesiastical and governmental organizations are the chief sinners of the race. Those who constitute the governing class in Church and State are, as a class, the most inhuman and corrupt portion of the human family. They lie and steal, rob and murder, and do every conceivable wrong; and Christianity consecrates their doings. . . .

Love is man's only saviour. To save us it must exist in our hearts. Love in Christ's heart can save him alone. Christ died to save himself, and no one else. My soul is the only manger in which my saviour can be born. A saviour and a sovereign are born in and with each one. The only creed, code and constitution that are infallible and of binding force are given to each one as a birthright. Each one has a right to interpret it for himself.

God made each man an autocrat, with one subject, *i. e.*, HIMSELF. Man has no more right to govern others than he has to enslave, rob or kill them. THE ONLY GOVERNING POWER OF EACH ONE IS IN HIMSELF, not in another!

It is a matter of indifference to me, who or what Christ, as a person was, or where he was born, or whether he was born at all. The question is not worth a thought, whether he ever had a personal existence—though I think he had. . . . We are to sit in judgment on the spirit, principles and actions of Christ, as we do on those of Thomas Paine.

It is obvious that whatever else he was, Christ was not a Christian. Were he to live with us now, as he did with the Jews eighteen hundred years ago, there is not a church that would take him in. He lacked the essentials of a Christian, in faith and life. He was a good and true man. I love Christ; I hate Christianity.

Christ and Christianity are moral antagonisms. In Christendom the battle of the race is between humanity and Christianity. One or the other must die. . . .

The great issue of the century is between humanity and Christianity. Humanity saves; Christianity damns. Christ embodied humanity, Christendom, Christianity. The great



work of Christianity is to baptize all that governments legalize. The more of Christianity man has, the less of Christ he has. The more perfect the Christian, the more imperfect the man. The Christian must be dug out of us and cast away, root and branch, before the man can spring up in us. The death of the Christian is the birth of the man.

Spiritualists have forced this issue upon the arena of discussion. They must meet it. Let them do it calmly, kindly, lovingly; but firmly, earnestly, and for victory to humanity, and death to Christianity. WE DENY THE FOUNDATIONS OF CHRISTIANITY. We have challenged Christendom to a defence, not of the infallibility and authority of the pope, BUT ALSO OF THE BIBLE and of miraculous conception. . . .

From the HIGH AND HOLY platform of Spiritualism we look upon the great battle of the race that is now being fought with a zeal and devotion never before known. The great issue is between God in man and the animal in man. A union of the two is essential to existence here. But which shall have the mastery? To answer this is the mission of Spiritualism. . . .

Let passion intensify, and let love, or God, consecrate passion and keep it in subjection. Christianity subjects the God to the animal in man, in his marriage, social, political, and ecclesiastical relations, and especially when the animal is embodied in Church and State, and backed up by the penal and military codes and establishments of mankind.

Be this then our one great battle-cry: *Man sacred!* Success to whatever tends to elevate and ennoble man, woman, and child! Defeat whatever tends to their degradation and ruin. Blessings on what tends to make them holy; curses deep and strong on whatever tends to make them unholy; up with all that saves; down with all that damns us and our fellow-beings.

One great shout of triumph rises from my heart in behalf of the Cape Cod Camp-meeting of Spiritualists, *for it saves all and damns none.* [Capitals are ours.]

HENRY C. WRIGHT.

A very remarkable "speech," truly. The gist of the production is an effort to avoid moral responsibility. We think the style is an abstract allegory, bottom side up! One editor has said that it needs no comment. Perhaps he takes the position that the party most interested did, in an amusing and trying incident which



actually occurred in New Gloucester, Maine, a year or two before the writer lived there—some thirty years ago.

A certain farm hand who was notably a terrific swearer was in company driving a wagon loaded with Yankee pumpkins, and when nearing the top of a steep hill the tail-board of the wagon dropped out, and by the time the men had stopped the team and trigged the wheels, the pumpkins had obeyed the laws of gravitation, and the last ones were *hastily* joining their mates in the golden panorama moving down the hill. This was much to the dismay and chagrin of our friend, the driver, who stood speechless viewing the scene. The helper wondered at the entire absence of profanity from him, and asked: "Why don't you swear?" "Oh," said the driver, "*I can't do the thing justice!!*" That is about our "fix," too, but will venture to remark that Mr. Wright's article contains no evidence that Spiritualism is religion.

In the *Banner of Light*, April 27, 1865, we find some questions put to the "Spirits," and the answers given, as follows:

*Ques.* Do you teach that man is a part of God?

*Ans.* We certainly do.

*Ques.* Is not the creature distinct from the Creator?

*Ans.* No; the creature and the Creator are one and inseparable, and you cannot prove to the contrary.

This, it will be seen, admits of no chance for Spiritualism to be called "Religion," and please notice that it is from headquarters—the "spirit-land"—the fountain-head of Spiritualism, as claimed by Spiritualists.

Dr. E. C. Dunn said in Convention (as quoted in the *Banner of Light*, Oct. 5, 1867, and which is now before us) that "MEDIUMSHIP IS THE ONLY SOURCE FROM WHICH WE DRAW OUR INFORMATION CONCERNING SPIRIT-



UALISM." We shall notice some strange teachings that come from that source, aside from the monstrous absurdity in the colloquy above quoted.

We clipped from the *Boston Herald* report of the Convention of the Spiritualist Association in 1873, the following Resolution :

*Resolved*, That as Spiritualism inculcates individuality, we will not indorse the peculiar views of any, only so far as they accord with our reason, and when carried to their ultimate, will elevate, and not debase, for the province of reforms is to benefit the human race.

This resolution is not so sweeping in its expression as some which will appear, but it carries the idea of "INDIVIDUALITY" right through, viz.: *ego, i. e., I, Me* radically, MYSELF not subject to another party's judgment or dictation. Now, if we transpose the leading thought as expressed in the foregoing resolution, and say that any view which will accord with our "individual" reason, if carried to its ultimate, will elevate mankind, we remark that it would be true only in case that our mode of reasoning happened to be on a high moral plane, which is abstract, and too abstract for the basis of a religion, for that would demand a standard of a superior type, and, moreover, it must be the character of a second person, or object. Guiteau received, or conceived, ideas which "accorded" with his way of *reasoning*, and he put them in practice on the line of "*reform*," as he claimed, but it "*elevated*" no one but himself, and that only to the scaffold !

Human *reason* never made a microcosm, much less, a universe. Human reason never made a mammoth tree in the grove of Calaveras in California, nor a spire of grass in the garden.

Human reason never brought into existence an elephant of colossal form, having brain, and, conse-



quently, mind ; nor the tiniest ant in the sand, displaying knowledge, if not genius !

Reason never produced an ostrich which can run, or kick, like a horse : nor a humming-bird that extracts sweetness from the pistils of a flower while it balances in mid-air to a point, only able to do so by varying the countless motions of its tiny wings so as to exactly suit the density or motion of the atmosphere !

Reason never spoke into life a whale in the sea, or a minnow in the brook ; no, *not even an atom* in the anatomy of a microscopic creature that swims in any drop of water we drink ! And shall *man*—himself a *creature*—unable to create even a low order of animated beings, set forth ideas for a standard of ethics ? He, a self-constituted little moral monarch, himself his only subject (according to the Spiritualistic theory), thus ignoring the Infinite Mind and Mighty Power that planned, formed, and preserves a System of Worlds !

Shall *man* oppose God because, forsooth, the revelation which the Creator made to His creatures requires the little monarch—this little microcosm—to acknowledge some obligations to Him, thus becoming responsible, which, of course, he shrinks from ? We ask, shall he DARE to call his rebellion against obligation to God, “*Religion ?*” Oh, tell it not to us ; proclaim it not in the nine hundred miles of paved streets in Philadelphia ; publish it not anywhere that *man*, though with boast and bombast proclivities, should so nearly lose his “reckoning” on the pretentious and portentous sea of egotism !

Now, *Candid Reader* and *Honest Skeptic*, if you still think that Spiritualism is Religion, please read to the end of the Topic, and we will gather up our “quills and scissors” and move on.

We now take from our library a large book,—*The Educator*,—which was an early work in the history



of Modern Spiritualism ; and though it may be thought by some Spiritualists to be too radical, yet their "Declaration of Principles" (see Sixth Topic), made nine years afterward, is found to cover the same ground when the document is fairly criticised. The book was edited by A. E. Newton, and said to be directed by a "Society of Spirits," styling itself "THE ASSOCIATION OF BENEFICENTS," through the mediumship of John Murray Spear. On page 136 we find the following language :

We come to lay the foundation of a new and unheard of enterprise. A direct, truthful, easy, and natural method of addressing the inhabitants of earth having been discovered, we, dwelling in higher conditions, improve the favorable circumstances thus afforded to disseminate useful instructions.

Several coöperative associations have determined to lay the foundation of an enterprise which shall not only greatly advantage the present generation, but which shall be of great service to generations yet to come. The corner-stone of this new enterprise rests on the following ETERNAL PRINCIPLES : [Capitals are ours.]

First. MAN IS IMMORTAL. [This is *Satan's seance*, or *serpent-to-Eve* theology.—Gen. iii. 4.—*Author.*]

Second. *As he improves his opportunities in one life, he becomes better prepared for the lives which are to succeed.*

Third. *The interests of a single individual are inherently inwoven with the interests of all other individuals, in whatever condition, nation, or life they may be.*

Fourth. *The highest happiness of the individual is found in promoting the individual and collective good of others.* [The standard of "good" is not given.—*Author.*]

Again, on page 412, we find the following :

What, then, are the essential qualifications requisite to fit men for the work now proposed? These qualifications will be indicated in their natural order :

*First.* The person to whom it is proposed to engage in this labor should clearly comprehend the fundamental principles on which the new government is to be based. He may be catechized in the following way :



*1st. Do you understand that it requires two persons, male and female, to constitute a whole man?*

*2d. Do you understand that 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?*

*3d. Do you allow that government is but a temporary arrangement, to be outgrown with greatest possible speed?*

If the person thus addressed is able, without the least equivocation, without the slightest qualification, to answer each and all these questions affirmatively, that will constitute one essential qualification.

After considering whether the person questioned is “ready NOW to aid” in the work, it continues:

*Are you willing to risk your reputation, your property, your life, if need be, in this new enterprise?* Searching though this question may be, yet, unless the individual questioned can answer it fully, frankly, and without hesitation, he is not the man for the time—whatever he may have been, whatever he may become.

On pages 525-6, God and man are thus referred to, or described:

The Divine is a *Substance* . . . The emanation is magnetism. That from which it flows, then, is also magnetism. Hence, the Divine is of necessity a Sea—a Vast Ocean of Magnetism [We can only exclaim What logic!—AUTHOR]. . . Man is God’s embodiment—his highest, divinest outer elaboration. God, then, is man, and man is God; that is, they are akin by nature—they are *one* in the sense that a family is *one*, interlinking, interfolding, interconscious . . . . No clearer idea of the Divine Existence can possibly be communicated to mind, than is conveyed in the statement that He is One Grand Universal Man!

We can see no way to found *any* religion on such a set of “principles.” Indeed, to attempt to reconcile that Religion which fits ALL people, in ALL conditions so perfectly as to make ALL of them good, with the “Principles” under notice, would be as unsuccessful as was the schoolboy’s problem on his slate. It was on this wise:



A younger brother attended school with the author when we were boys, and though he was the smarter lad, yet he failed one day on a problem which he had "worked out" on the slate, and when Master Blaisdell stopped at his desk to see the process, he said, "William, your figures are all right, but you *cannot add sheep and dollars together.*" William's problem illustrates the relative position of the "Principles" quoted, to Religion. They are utterly unlike in character, unscriptural in sentiment and doctrine, and we think they are very absurd in expression.

But, after all, a candid thinking man cannot help pondering and wondering over such a production, for it is not a hastily written "squib," but was deliberately placed upon the pages of a large sized book, and offered to the world as "*Eternal principles ;*" and the first one laid down is Satan's *Old Saw*, namely, "Ye shall not surely die." Gen. 3 : 4. The first time it was said, it made the speaker a "sinner," 1 John 3 : 8 ; a "liar" and "murderer," John 8 : 44 ; broke up the first, richest, and happiest family that ever lived on earth, Gen. 3 : 16-18, and chap. 5 : 5, and for which he is under sentence of death, Heb. 2 : 14, and will be executed, Rev. 20 : 10-14.

Now, many teachers have, from time to time, for various reasons, and because of different personal interests, seen fit to persist in *filing the old saw* when it had been injured by running against the hard nails of Truth, in the attempt to demolish True Theology. It has been dulled, and much damaged too, by Truth-plated bolts and arrows hurled against it in the guise of anti-*eternal torment* missiles by *Spiritualism*, as well as straight Infidelity and Atheism. We say *guise*, because many Spiritualists do not consider that both Spiritualism and the eternal torment theories are *based*



on the same first principle, viz.: "Ye shall NOT surely die."

Satan, at length, seeing that the "cloven foot" would be recognized by quoting himself (Gen. 3 : 4), changes the diction, and declares through modern mediumship that "Man is immortal." Thus, many are convinced that the *Old Saw* is "all right," in spite of Scripture teachings and sound logic, which last is, we claim, a legitimate child of Known Facts and Common Sense.

We now present a logical argument against Satan's impudent claim that *man is immortal*. It is not our own, neither is it new, for we heard it twenty-five years ago; yet, it will be new to very many of our young readers, and a goodly number of advanced students as well. The argument has two remarkable features, or facts, connected with it, viz.:

*First.* It has never been met, in discussion, though it has been presented a great many times in different places, and by different men.

*Second.* It does not use the Bible in its operation: hence, when joined with the fact of its agreement with Scripture teachings, it must be considered irrefutable. The following is a summary from an old clipping before us:

The assenters and subscribers to Satan's Theology—*Man is immortal*—beg the question at the start by saying, "Of course, we do not claim that the *body* is any part of the *real man*; it is only the house *he* lives in! The *real man* is the spirit, the soul, the thinking and accountable part of man." Therefore, it is the spirit-man, as claimed, which we must consider; hence, we remark that the spirit-man is either TRANSMITTED, CREATED, or PRE-EXISTENT. Either of these positions or propositions will be found very faulty.

1. If the spirit-man is transmitted from father to



son, then it is *divisible*; and if divisible, it is *destructible*, hence NOT IMMORTAL.

2. If it is created at birth, then the Creator must be very busy day and night making "spirits;" and this includes illegitimates as well!!

3. If *preëxistent*, there must be a great storehouse where "spirits" are kept on hand, only awaiting incarnation when they will animate fleshly forms, some of which are fatally corrupted, ere they are born!! Who will charge such theology to the God of Heaven?

It has been truly said that the spirit is the *man*, or it is not. If it is the conscious entity, it is the MAN, because man is a conscious being; and no theory, not even Spiritualism, claims *Two* conscious entities in the same person.

The spirit is either the *whole* man, or a *part* of him. It is not claimed to be the *whole* of him; therefore it must be either a part of him, or *no* part of him. If *no* part, it is something foreign to him. If it is a *part* of him, it is not a *man* by *itself*, and therefore should *never* be called *man*, more than an arm, eye or foot. We do not find the spirit ever called *man*; therefore, we conclude it is not the man, consequently not a *conscious entity* by *itself*.

Again, if the spirit is a *part* of man, it *commences* with him, and stops when he does, and therefore is not a man by *itself*. If man is mortal, every *part* of him is mortal also; hence it follows, that if the spirit is a part of man, it must be *mortal*; for what is true of the *whole* is true of ALL its parts.

If the spirit is a PART of man, it was made when he was made. But *man* was made of *dust*—the *entire* man—no intimation to the contrary. Indeed, science proves that earth contains all the elements which are found in man.

Again, if the spirit is the *man*, it is either mortal or



immortal. If a *part* of man, it is mortal, because man is mortal. If immortal, it is not a *part* of man; hence man has no such spirit, as intimated in the question.

Having now proved by *logical deductions* that MAN IS MORTAL, and that his spirit is *not immortal*, we take from our scrap-book the following list of spirits with their names or qualifications as given in the Bible. It is decidedly interesting to notice the *entire absence* of "*immortal*," as a qualifying term for them, seeing that we were "brought up" to believe very differently; but here they are:

1. We read of the spirit of Antichrist in 1 John 4 : 3.
2. The spirit of bondage, Rom. 8 : 15.
3. The spirit of counsel, Isa. 11 : 2.
4. The spirit of divination, Acts 16 : 16.
5. A dumb spirit, Mark 9 : 17.
6. The spirit of error, 1 John 4 : 9.
7. Evil spirit, Luke 7 : 21.
8. A familiar spirit, 2 Chron. 33 : 6.
9. The spirit of fear, 2 Tim. 1 : 7.
10. A foul spirit, Mark 9 : 25.
11. The spirit of jealousy, Num. 5 : 14.
12. A lying spirit, 1 Kings 22 : 22.
13. A perverse spirit, Isa. 19 : 14.
14. The spirit of slumber, Rom. 11 : 8.
15. A sorrowful spirit, 1 Sam. 1 : 15.
16. The spirit of vexation, Eccl. 1 : 14.
17. Unclean spirit, Mark 1 : 23.
18. The spirit of understanding, Isa. 11 : 2.
19. The spirit of whoredoms, Hos. 4 : 12.
20. A wounded spirit, Prov. 18 : 14.
21. The spirit of infirmity, Luke 13 : 11.
22. The spirit of anguish, Exod. 6 : 9.
23. A hasty spirit, Prov. 14 : 29.



24. A haughty spirit, Prov. 16 : 18.
25. The spirit of sleep, Isa. 29 : 10.
26. A grieved spirit, Isa. 54 : 6.
27. The spirit of heaviness, Isa. 61 : 3.
28. A faint spirit, Ezk. 21 : 7.
29. A troubled spirit, Dan. 2 : 1.
30. The spirit of disobedience, Eph. 2 : 2.
31. A proud spirit, Eccl. 7 : 8.
32. The spirit of adoption, Rom. 8 : 15.
33. A broken spirit, Ps. 51 : 17.
34. A faithful spirit, Prov. 11 : 13.
35. The spirit of grace, Heb. 10 : 29.
36. Humble spirit, Isa. 57 : 15.
37. A patient spirit, Eccl. 7 : 8.
38. The spirit of truth, John 14 : 17.
39. The spirit of wisdom, Eph. 1 : 17.
40. An excellent spirit, Dan. 6 : 3.
41. The spirit of sanctification, 2 Thess. 2 : 13.
42. The spirit of judgment, Isa. 4 : 4.

Returning to the "Eternal principles," we will say of them that, altogether, they answer to our idea of "Free Religion" as taught by some whom we know as half-fledged *Nothingarians*, and others who dislike moral responsibility.

We think there is no such thing as "*Free Religion!*" "*No such thing?*" repeats *Honest Skeptic* in surprise. "Why Warren Chase says (in the *Banner of Light*, April 5, 1873) there is, and that 'Free Religion and Spiritualism, both being above and out of Christianity, are near neighbors,' *and it's so.*" Well, *Honest*, we are glad you are so earnest, but let us see. We have said that "Free Religion" is no religion, practically. It is only an idea, a misnomer. Religion is not absolutely free, it is only abstractly so.

Again: any system of free thought or system of



thought and action, which is absolutely free, is not religion. But now we are asked, "Is salvation not free?" Not absolutely—only by choice. "*Is it not free as air?*" It is not. "But why not?" Because air is necessarily free, *i. e.*, not limited. Air is free in itself, without choice, of necessity—filling all space not occupied by ponderous bodies; it is free to all; you cannot help using it if you would [and live], and you use it wherever you happen to be; hence it is free of necessity.

Salvation is free by choice through religion, not of necessity, for you can live without it; yet, it is freer than water, because you may have it when no water can be had! Now, while salvation is thus free, it does not prove that Religion is free, for salvation is not religion—not a cause of it—not a process—not a part; but a *result*—THE RESULT of religion.

Now, of the system of "Free Thought," or the idea of unlimited ideas, which we have noted, we say that if it were absolutely free, then it would be not only free to you, but free in itself, having no bounds, or restraint, no dictation of conditions to limit itself in quantity or quality of thoughts, or ideas; a sort of "free and easy" social and moral (?) stream (of life) whereon each one sails in the craft which he made for himself, and persists in being his own pilot and captain! But what about those independent *ego* craft, when in the rapids near the falls (death)? Do they all go over safely? No; indeed they do not. Now it is asked, "Who knows?" Ah! we have seen at least one such craft swamped in the rapids! This one is enough to "break the record," or claim.

Moral: secure your Pilot (Christ) for the voyage.

Of the Christian system of Religion, we say there is a vital, yes, an infinite difference between it and Man's "Free Thought" system. Religion is free to you by acceptance, but it is not free in itself, because it has



bounds so that it cannot accept the entire range of man's Free thought, but is limited by Divine wisdom to conditions and rules, making, as it were, bands to bind those who accept it, to those expressed requirements or conditions which constitute the system what it is—THE WAY of salvation.

To make it plain, let us recall the stream (of life) from our allegory, and assume that He who made the stream, as we find it, knew all its perils, and therefore could and did make a craft (RELIGION) that can outride all dangers, and furnished a Pilot who is the "Captain" of Salvation, and who will see it safely through the rapids and falls into the clear, boundless ocean of eternity! Tell us, *Honest Skeptic*, have you ever seen that ship swamped, or wrecked? You say, "Never!" and you say truly. But we have stood and looked off from shore (life) and have seen the swamping and wrecking of pert-looking craft, variously named, "Nothingarian," Free "Thought," Free "Religion," "No Religion," "Spiritualism,"—and the latter, in one case, in Gloucester, Mass., called piteously to the Captain of Salvation for help, but we cannot say whether the little craft was reached and its occupant saved, though it left our sight, hopeless.

It is now seen that Religion, although it is THE WAY to Salvation, limits or subjects its adherents to conditions, or special requirements, and is, therefore, a "narrow way," and could not be represented by so broad an adjective as "Free," for a prefix, else it would be a "broad-way," morally, where throngs would meet and make it popular with "free thought," which means, practically, *all kinds* of thought. So we see that a system of unqualified Free Thought, or freedom of ideas, cannot be Religion, and that a system of Religion cannot be merely Free Thought; therefore, "Free Religion" is NO RELIGION.



We have said that Religion limits, or subjects its possessor to certain requirements, or self-denials, which unbelievers look upon as naughty children do discipline while they are yet naughty, but rejoice in it when they are disciplined; and we have argued such demands and restraints as distinctive marks of the Christian system of Religion. We are aware that to many minds this is at first repulsive, as they are afraid—like many men when about to be married—that they will sign away their liberty! Please note this: if you sign away any of your liberty in either case, it is that of doing wrong, and which you have no occasion to keep, as a good man or woman.

Did you ever, when especially enjoying the blessings of liberty, consider that unlimited liberty is, practically, every degree of Anarchy, only ending in murder? If you never did, you will now for the first time see the beauty of the wisdom displayed in the constitution of the Christian Religion, for in that we have the *highest possible authority* on liberty—liberty to DO RIGHT; but NO LIBERTY to do wrong! That dear word “LIBERTY,” properly defined and used, is the active principle of the Christian Religion, which would at one stroke clear the entire world of every known phase of crime, from murder down to one unkind word, and yet we are told that Spiritualism is far better!!

Our old townsman, Edwin Foster, of Bennington, N. H., used to sell S. Baldwin’s fine cutlery on the road, and one day he called at the office of a large shoe manufactory in Haverhill, Mass., and learned that they used Moran & Fulton knives, whereupon he proposed to sell them a better line of cutlery. They declined the offer, saying that they “had no use for *better* knives than Moran & Fulton’s!” Thus do we decline the offer of our Spiritualist friends, and say that we want no better religion than the Christian Religion.



The "Eternal Principles," as quoted, which prompted this discussion and digression we will now by consent of *Honest Skeptic* name *The Free Thought System*, which we believe will cover the entire range of human unbelief. And will this Free Thought System result in salvation? No! In eternal misery? *Never!* What, then? DESTRUCTION, personally and intellectually. See Mal. 4: 4; Rev. 21: 8; Obadiah 1: 16, and TWO HUNDRED AND SEVEN OTHER TEXTS, IF DESIRED.

Returning to the line of review, we notice that Mr. Charles Bright, in his eloquent address on Spiritualism in Auckland, New Zealand, June 16, 1885, said:

"Truth (meaning Spiritualism) must eventually prevail and survive when the religious systems of to-day have sunk into decay."

This virtually rejects or denies ALL religion, as Spiritualism really does, although many persons who claim to be such are not aware of it!

The following resolution was passed in a mass meeting of the Spiritualists of America, convened in Thomas' Hall, Cincinnati, Ohio, Friday, May 23, 1873, and published in the Cincinnati *Daily Press*:

*Resolved*, That we most heartily oppose, and shall use our united efforts to defeat the present and any and all efforts that may be inaugurated to insert a recognition of God in the Constitution of the United States.

It was adopted without debate.

If this is not a back-handed blow in the face of Deity, then we think that human genius would fail in any further attempt to perform the presumptuous insult! What is *man*, though he were multiplied by the 8,000,000 of Spiritualists in the United States, and aided and abetted inside and outside of the sum total by Atheists, Anarchists, Nihilists, Socialists, Communists, Infidels, Free Thinkers and *Nothingarians*, that



he should think to direct the affairs of this great nation of 65,000,000 of souls the better for having relegated the Almighty from even an honorary seat in it! Doubtless the substitute would find, after all possible inflation of his vanity and conceited wisdom, that he occupied but a mere point of the space left for him!

Soon after Prof. Fairfield, of Hillsdale, Michigan, had returned from Rome, he favored the city of Concord, N. H., with a most eloquent lecture on the famous city which he had visited. Though having never seen him since, we well remember that evening's entertainment, beginning with the following interesting remarks:

"I arrived in Rome about six o'clock, very tired and weary by the long ride, and well covered with dust. I had thought to rest for the night, but after supper I could not do so. *The dream of my life was realized!* I WAS IN ROME!! I must see it! On going out I soon met two American gentlemen, with whom I enjoyed a delightful evening walk."

On learning the time when St. Peter's Cathedral was to be opened for some special occasion, Prof. Fairfield was promptly on the ground. Passing the massive metal doors—about thirty feet wide—and the four immense stone columns, each ninety feet square, and one hundred and ninety feet high—either of which would build a dozen common churches—he came to the audience room.

Here was something unaccountable: the time had arrived, and only a little group of persons, apparently, were seen near the altar! It must be a failure! He turned and went out on the street wondering at the strangeness of the affair, and soon concluded to go back and see it through. Entering the vast audience room again—like "Baby" in the little poem—"he walked," and "he walked," until he reached the *little group*,



where he found several thousand people marching and counter-marching in procession!! By this time he got some idea of the vast space which was still unoccupied.

What think you? We think the Professor's standing room in St. Peter's was a straitened place, if compared with the space which the conceited substitute in our comment would have in the Constitution of the United States, under the circumstances named!

But *Candid Reader* will ask if God is *now* recognized in the Constitution? Yes, virtually, for he was recognized in the Declaration of Independence, and was not rejected in the Constitution; moreover, Congress has paid more than Fifteen Hundred Thousand Dollars to Chaplains for prayers to Him that He might lead and bless its members in their deliberations and enactment of laws for the nation; and they have respectfully deferred the business of each day until such "recognition" was made, and were listeners, if not partakers in it! Again, this has been practised for one hundred years! Once more: MANY MILLIONS OF PRAYERS have been offered for the Government, by as many of its subjects, who never saw its Halls of Legislation!

Now, what is the result? Well, despite the fact that the National Government has been menaced by Foreign Power, by Indians, by Slavery, by Treason, by Mormonism, by Assassination, and by Anarchism, with other "isms," as *underminers*, at a cost of millions of lives and billions of dollars, it has increased its size, its population, and its value; and many boast of its being the best Government that the dazzling king of day in his unwearied travels enjoys the privilege of greeting with his glory-lighting beams!

Dare we suppose that some man will straighten up on his conceited wisdom and conclude that all this *has* been done, or COULD BE DONE, while God was practically



ruled out of the Constitution? We hope none of our skeptical friends will make such a mistake as to jump at that conclusion, and emigrate with it on a fast train, believing it to be patent!

As a matter of course, very many of our readers will be surprised to learn that such radical and determined opposition to God and the Bible is so freely expressed in any civilized land; and this is the more remarkable for being the voice of conventions, which are not to be treated as a hasty, individual say-so, but as high authority.

We now follow with another theme, or part of our topic—Prayer—and show the reader that the same God who is so variously ignored, maligned and deprecated is also addressed and implored at times by the same parties. Many will be surprised when we tell them that Spiritualism has no more use for prayer than a frog has for an umbrella! It is not consistent with its “Declaration of Principles,” as we shall show. Nevertheless, some mediums and lecturers do offer “invocations,” as they call them, to beings real and unreal, and even to the devil!! Here *Honest Skeptic* straightens up and exclaims: “That’s too much; I can’t believe it!” Well, *Honest*, if that be so, you had better take a resting position, and read on, that you may be relieved of the doubt which found expression in your remarks.

Several invocations and prayers of different style and character will now be presented which will interest very many readers, while they could not, in justice to the subject, be withheld. As a few specimens are from the *Banner of Light*, it will be well to state for the benefit of those who are not familiar with that paper, that a full page is devoted to “Spirit Messages” and “questions answered by spirits” (as claimed), with, at least, one “invocation.”



In the *Banner*, dated Dec. 20, 1884, we find reported from the seance held on the 18th ult. the following

INVOCATION :

Our loving Father, we come to thee with trusting confidence to receive of thy benediction. Oh! may we perceive the holy influence of thy ministering ones at this hour. Touch the hearts of those sorrowful mortals who are in need with thy divine, thy all-powerful love, that they may receive the satisfaction of their wants. Oh! give unto the mourning ones consolation and comfort. He who requires light, illuminate his mind that he may see clearly; and may all who from some cause sorrow, or travel the pathway of experience with painful burdens upon their backs, realize that the discipline of life hath been given unto them by a wise and a most merciful parent.

Oh! our Heavenly Father, like little children we would come to thee for instruction, and for glimpses of thy great truth we would gain wisdom through experience, love, and all things that beautify and adorn the spirit through the passage that our souls travel in their onward march, and as we journey on from day to day may we feel it is our privilege and our duty to fulfil the mission thou hast assigned to us. If we can speak a word of cheer or give a smile to a lonely heart, may we do so with a will that will help sweeten the pathway of those whom we meet. And if, in thine own wise providence, thou hast decreed we shall do some great work that will be of use to humanity, may we do it cheerfully, and be willing to bear the burden of doing unto others as we would have them do unto us.

We ask thy blessing to rest upon all humanity, upon the humble and the weak; especially may it be felt by those whose souls most need to be uplifted and strengthened by thy divine protection.

Ere you read the last line of this invocation, you are ready to exclaim, "How beautiful! How eloquent!" And so it is; indeed, we think it more so than any we have ever seen in this department. And whence this eloquence? How many who have read it, think you, while enjoying the very pleasing language as a petition, or devotional exercise, have once thought that it was Bible eloquence, in part?



Notice the beginning and ending of the three paragraphs, and you will see that transpositions of some of Christ's words in his prayer and sermon, plainly appear. Despite all this, it has the appearance of eloquent mockery, when we consider that the "spirit" studiously avoided the most essential points, or parts of gospel teachings, which belong to the language so freely used in the invocation above noticed. Transgression, confession, repentance, and forgiveness were not given a place in the eloquent address, not to mention the omission of any recognition of Christ, thus making it a long remove from prayer, religiously speaking. It is well illustrated by a sermon which was preached by a smart young minister, whose eloquence had led him into a little spiritual pride—that species of estimation which is, positively, sure of rebuke—and when he asked an older minister how he liked the discourse, was told that "it was a very fine delivery, but it had *no Christ in it!*" Considered by itself, it was an eloquent mockery. Hence, the shameful inconsistency of beings, demon or human, eloquently asking favors of God, when they deny Him and His Word, and also His Christ, as a Saviour, becomes measurably apparent.

Very different from this was Solomon's prayer at the Dedication of the Temple at Jerusalem, nearly Three Thousand years ago! Only think of a king in all his glory—the wisest one in history—in a gorgeous Temple of his own make, and before a vast throng of loyal subjects, and actually *upon his knees* addressing a prayer to God which to the wise was eloquent and instructive, while the unlearned readily understood it, because of its simple construction; the Prayer and Benediction being composed of Ten Hundred words, while Eight Hundred are words of one syllable!

It is no wonder that—



We stop, and stare, and gaze,  
Lost in wonder HOW to praise!  
But subjects grand and themes sublime,  
In IMMORTAL ears will ever chime!

In the Sixth Chapter of 2 Chronicles and Eighth Chapter of 1 Kings, we learn that Solomon had set in the midst of the court, in the temple, a pulpit, or rostrum made of brass, about eight feet square and five feet high, and upon it he “kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,” and prayed to the God of Heaven, as follows :

O Lord God of Israel, there is no God like thee in the heaven, nor in the earth ; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts :

Thou which hast kept with thy servant David my father that which thou hast promised him ; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel ; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

But will God in very deed dwell with men on the earth ? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built !

Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee :

That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there ; to hearken unto the prayer which thy servant prayeth toward this place.

Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place : hear thou from thy dwelling place, even from heaven ; and when thou hearest, forgive.

If a man sin against his neighbour, and an oath be laid upon



him to make him swear, and the oath come before thine altar in this house;

Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be:

Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

Then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.

If thy people go out to war against their enemies by the way



that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name ;

Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near ;

Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly ;

If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name ;

Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

Now therefore arise, O Lord God, into thy resting place, thou, and the ark of thy strength : let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

O Lord God, turn not away the face of thine anointed : remember the mercies of David thy servant.

Here follows the king's blessing, or benediction, upon the people, with ascriptions of honor to God, and his continued confidence in him :

And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

And he stood, and blessed all the congregation of Israel with a loud voice, saying,

Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised : there hath not failed one word of all his good promise, which he promised by the hand of Moses, his servant.



The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

That all the people of the earth may know that the Lord is God, and that there is none else.

Prayer, as taught in the Bible (which is the oldest authority), consists in the confession to God of all transgression, believing that He can and will forgive it because Christ has suffered the penalty of such transgression by His death; therefore, the believer humbly implores the forgiveness of God and asks for all needed help in temporal as well as in spiritual things.

This kind of prayer constitutes a claim which never was refused by the God of Heaven,—not even discussed, contested, or “tabled” during man’s history; hence, the believer receives pardon, and is happy both in DOING GOOD and GETTING GOOD, and holds a promise of eternal life upon the earth when it is made new, as promised in Isa. 65: 17, and Rev. 21: 1–4, and many other texts. It will be a happy state of things when evil will not even “come into mind.”

This, in a word, is religion, and its final result! Does Spiritualism offer something better? With a cheerful smile on his face, as though he had found something worth picking up, *Candid Reader* answers, “No, it does not!” Now, *Honest Skeptic*, with hands in his pockets, walks silently to the window and studies nature in the pretty scenery outside, looking as if he was nearly persuaded to renounce skepticism; and, even *Radical Ghostman* is silent and gazing at a picture on the wall! He begins to see a difference between religious prayer



and a selfish, though eloquent request with more or less praise of a Being whom they always deny if put to the test. Such are "invocations" said to be offered by "spirits" through their mediums in "Spiritual Circles."

Reasoning then on this line of thought, with principles already noted, we conclude that while prayer includes invocation, an eloquent invocation may be very different from a prayer which accepts conditions made and given by God Himself. The Apostle Peter says that "God is no respecter of persons;" true, but HE IS A RESPECTER OF CHARACTER, so we are glad that *one may BE AS GOOD as another*, although not so great.

The following prayer is known as the "Lord's Prayer," which He taught his disciples when He was yet with them. It is a short one—a sample, too, for as such it was given by its author to those who *choose* to pray, for none were hired or forced. It is found in the Sixth Chapter of Matthew, where He says:

"After this manner pray ye:

"Our Father who art in Heaven, hallowed be thy name.

"Thy kingdom come. Thy will be done in earth as it is in Heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory for ever. Amen."

In the next two verses He argues one of the most important and essential objects of prayer, which is forgiveness; He says:

"For if ye forgive men their trespasses, your Heavenly Father will also forgive you:

*"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."*

If Solomon's prayer was grand in its eloquence, length,



and humility, surely Christ's prayer, which by gift and injunction became His *Disciples' Prayer*, is more grand in its brevity and simplicity, especially when we consider its importance.

The *sinner's prayer*—that which BROUGHT JUSTIFICATION to the publican—is much more brief, having Seven words only!—See Luke 18 : 13, *and do not forget it* : “GOD BE MERCIFUL TO ME, A SINNER!”

The invocation in the *Banner of Light*, April 25, 1885, begins thus :

“Ye bright and beautiful angels, ye blessed intelligences from higher spheres, we invoke your presence and your influence this hour.”

The inconsistency of imploring and adoring angels will be seen in the Sixth Topic, but we remark here that if angels of Bible history are meant, then neither “Spirit-guides” nor Spiritualists should attempt this, for they will not receive homage. See Rev. 22 : 9. If “advanced disembodied spirits” are meant—and we think they are—then a more awkward inconsistency will appear when we show that there is no reliable evidence that such beings have any existence anywhere!

The great underlying error of all such systems of thought and belief is the doctrine of the natural immortality of man, *or any part of him*. It furnishes the seed, sap and fibre of all that comprises false theology.

The sub-soil plough, *Candid Criticism*, having *Scripture, Known-facts, and Common-sense, patent points*, has demonstrated to many plants (or theories) in the field of thought, that the proposition of the “survival of the fittest,” can *fit those only* who are “rooted and grounded in the truth.” Not one of this kind has ever been uprooted by this triple-pointed iconoclast. Indeed, they have withstood the crucial test condition ; for when the relentless fingers of Death had nipped the buds, and appropriated the flowers, that the capsules might not



appear, and so identity be lost, he dropped them into his dark valley of eternal night, as he would have them think.

But hark! Hear, O Earth! His power has been broken!! One Sunday morning, very early, a messenger was sent by the highest authority, to invade Death's dark valley, and bring out a Pattern Flower which he had hid in a house of solid rock, when a great stone was rolled against the door *and "it was sealed."* Nor was this all; a guard of Roman soldiers was set as a watch to assist Death in keeping the treasure in his inclosure! Scarcely had the dew-drops of that new morning ceased to refract the light of day in their rainbow colors, when dear friends came to the sepulchre and found the seal broken, the stone rolled away, and the guards helpless as dead men! Light had entered, the festoons and wrappings were there, but the treasure—the "Son of the Father"—had arisen! He was gone!!

Ah! Death's strong security became *less* than weakness—was as nothing. And just as surely will those plants (in our figure) survive the tyrant's long night—to them but a moment—when, with a mere touch of immortality, they will put forth swelling buds and burst into blossoms of dazzling glory, while the unfailing fragrance will perfume the balmy zephyrs of eternal spring-time!!

"It is enough!" exclaims *Candid Reader*, "*I'll be there!*" *Honest Skeptic*, though half accepting the theory, remarks that it is "too much of literalism;" but Paul says in 1 Cor. 2: 9, quoting the prophet, that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, THE THINGS which God hath prepared for those that love Him." So, we have not set it half high enough! Nodding assent to this conclusion, *Honest* wants to know about those other plants



(or systems) in our figure, which the *Sub-soiler, Candid Criticism*, so often comes in contact with.

We have to say of that class they are tares which an enemy sowed, and though uprooted, being pretty and popular, and easily transplanted in the productive soil of Free Thought, many worldlings take to them at once, and cherish them until death. Some of them are said to withstand the chill of death's icy fingers, but very many do not; and we have seen some wither and die in his grasp! This proves that they are, at best, *not reliable as perpetual livers and fruit bearers*.

The following invocation was clipped from the *Banner of Light* in 1873, or '74, and will be interesting to many readers, as a semi-religious puzzle, or enigma:

#### INVOCATION.

Our Father, and our Mother God, we know that Thy head of wisdom and Thy heart of love are leading us through all the diverse ways of life, and whether we rise or fall, we are safe in Thee. Oh, then, may we go straight forward in the way, fearing no evil, but working mightily for Thee and Thy cause, and, wherever the darkness may lower around our vision, may we also be enabled to see Thy central star of faith, shining out brightly, and pointing us to truth. Thou Spirit, in whom all wisdom, love, and truth are centred, we worship and adore Thee this hour. We bring Thee our offerings, gathered from the past and the present, and we ask Thee to bless them, we ask Thee to baptize us with that Holy Spirit of faith that shall ever abide with our consciousness. Give us strength for all the ills, or seeming ills of life. We thank Thee, in behalf of our earthly brothers who have so manfully struggled against darkness, desolation, and seeming death, and we thank Thee, O our Father and our Mother, that Thy right hand hath never left them; and they have held faithfully to it, and have come up out of the darkness into the light. Oh, Mighty Spirit, we will trust ourselves with Thee, forever and forever, singing the song, "Nearer, my God, to Thee, nearer to Thee." Amen.

The object brought to view in the first sentence of this remarkable production, if accepted as literal, is, of



course, a monster! If used as a theory, it is absurd; but any attempt to deify either, or both, would be preposterous in the extreme, when considered by most men of fair intelligence.

Next, a "Spirit" said to have all "wisdom, love, and truth centred in it" is "worshipped and adored." This cannot be the Spirit of God, for wisdom, love, and truth are centred *in God Himself*, and not in his Spirit, or Influence.

Thirdly, "Our Father and Our Mother" is addressed in the singular number, "*Thy right hand.*" We are forced to think that this refers to the first object or idea named; and lastly, "Mighty Spirit" is addressed in supreme confidence, with praise, in a song addressing God! Now, if we have helped you to solve the enigma, we are glad, while you are pleased, and we leave it with you.

You have now, dear reader, been treated to a variety of Invocations and Prayers, yet you would not soon forgive us if we should omit to present you with one which we clipped from the stenographic report of a discussion on the subject of Spiritualism between Rev. Miles Grant, of Boston, Mass., and Prof. W. Chaney, in San Jose, Cal., in the month of January, 1874. This prayer (?) is addressed to a different party, but whose actual existence is vouched for by the same authority that treats upon man and his destiny, and of God and his works. At the opening of the last evening's debate, Prof. Chaney offered the following

#### PRAYER TO THE DEVIL!

O Lucifer, bearer of Light! O Beelzebub, Lord of Scorpions! O Belial, Lord of the Opposite! O Baal Peor, Lord of the Opening! O Hades, God of Orcus! O Devil, Prince of Demons, in the Christian Hell! O thou Monarch of the Bottomless Pit! Thou King of Scorpions, having stings in their tails, to whom it is given to hurt the earth for five months, I beseech thee to



hear my prayer. Thou seest the terrible strait in which I am placed, matched in debate with one of the big guns of Christianity, with every advantage against me, save that I have truth on my side. Thou knowest, Old Bull's Head, that, according to all history, thy reign has been most glorious and triumphant. Thou knowest, Old Cloven Foot, that by thy wondrous power thou hast, in all time, possessed the hearts of Christians with a mad fury, so that they have slaughtered more than seventy millions of men, women, and children, since the dawn of the present era. Remember, O Prince of Brimstone, that when thou stretchest forth thine arm, the Christian's God cannot stand before thee for a moment. Therefore we beseech thee to stand by us on this occasion. Bless thy servant in his labors before thee. Fill his mouth with words of wisdom. Enable him to defend thee from the false charges about to be made against thy Sulphurous Majesty, and to triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and prayer-answering Devil. Finally, when he has done and suffered thy will on this earth, receive him graciously into thy warm dominions, assign him plenty of brimstone, turn him often with thy fork, and roast him eternally. And thine shall be the kingdom, the power, and the glory, worlds without end.

Serenely thine,

THE OLD PROFESSOR.

Of course, the reader has concluded that Prof. Chaney does not believe in the existence of the party he so eloquently and fervently addresses; but unbelief taken as a fact, proves ignorance; taken as a theory, it proves nothing; taken as a result, it may prove one or more of the many conditions between dire calamity as a curse, and the highest enjoyment as a blessing; hence, it is possible that the Devil exists, despite the unbelief of our distinguished prayer-maker. But whether he does and will exist as taught by many, whose theories the Professor has so aptly burlesqued, is a very important question, and will be noticed elsewhere.

It is not claimed that this petition or prayer is any part of religion, and it has only one-half of the requisite elements of religious prayer, and one-half of those—the being addressed—is the admitted chief OPPOSER of



all religion ! We think it a success for what it was intended—an Anti-Theological Bombast, with a single proposition as a reason for its perpetration, viz.: *The doctrine of eternal misery!*

Strong evidence has already been offered to prove that Spiritualism is NOT religion; it is not even claimed to be by many of its adherents, lecturers, and journals, as we have already shown.

In referring to a proposed "Spiritual Church" in San Francisco, the *Banner of Light* says: "It seems strange to us that the Spiritualists anywhere should hang on to the church, of which institution it is entirely independent." This, also, is consistent, *per se*.

Now, if Spiritualism is not religion, but Philosophy, and teaching, as it does, individuality, without accountability, and progression after death, then, surely, there is no need of invocations, and we can see some consistency in the following remarks by a writer in the *Banner of Light*, Aug. 8, 1868:

"It is just as sensible to pray to the ocean, or to the sun, as it is to the Jewish 'Unknown' Jehovah, or the Christian God. Nature justifies a 'faith' in no such abortion. The whole system of modern theology is based on the speculative idea of a personal God. But my God is more real and tangible. I can see it in the clouds, and hear it in the wind . . . . People with shallow brains are so apt to get mad when they hear a free thinker speak irreverently of the great overgrown boss of the universe. Seriously, what a person believes in reference to the great Idol is of no benefit to me."—Comments are needless.

A remarkable fact touching the way of salvation is, the union, or one-ness of purpose—Two Persons (only), and a revealed word (the Bible), with the Holy Spirit (influence), given by one (God, the Father) to the other (Christ, the Son), hence, common to both, and



acting in perfect harmony, making for man a model character, if he will but accept the conditions. And the crowning grandeur of the scheme is, that God has promised to honor such a character with eternal life in glory!

We respectfully ask *Honest Skeptic* to copy the above paragraph in his note-book, and criticise it kindly and very often, in the light of actual facts, experience, and observation. It is, perhaps, not too much to say that it is a very comprehensive statement of the BIBLE PLAN OF RELIGION. To those who reject it because they suppose it teaches that "eternal misery" will be the final retribution of the sinner, we say that if they were forced to produce ONE PLAIN TEXT to prove the desperately horrid theory, or be hung by the neck "until they were dead," their lives would surely pay the forfeit, as there is no avenue by which they could escape!

Very many such persons, though quite skeptical, are, also, quite honest in being so, and are well represented by *Honest Skeptic*. They revolt at such teachings and drop into the half-way house of "*Doubting Castle*," from which a day's journey with "*No Accountability*" guides, at once lands them into Spiritualism. They will be astonished to learn, as they will by following this lead, that in order to avoid any possibility for man to become eternally miserable, God set an unexampled strong guard around the "Tree of Life" AFTER he had sinned, thus decreeing DEATH for him, for his disobedience, rather than eternal misery. And was he beaten by the enemy, who impudently declared natural immortality for man by saying, "Ye shall NOT surely die?" Ah! note the silent but all-convincing negative which is forcibly suggested by the sight of *every grave which you approach!*

"Now, if this be true," replies *Honest Skeptic*, with much earnestness, "*we have a much better God, as well*



*as a better Bible than we have been taught to believe."* This was our own experience many years ago.

We have now accounted for many skeptics, one-half of whom perhaps are known as Spiritualists, because they have seen real phenomena, and have treated the fact in the same manner that they did the eternal misery question, to wit: they have not taken the pains to investigate the subject candidly and closely, so they have drifted into the first easy-going current without duly considering where it will lead them.

With these thoughts and facts we will proceed to offer evidence that Spiritualism denies the Bible and all religion. This principle was incidentally brought out while reviewing prayers, and the question of "God in the Constitution," as previous pages will show.

The following resolution was passed by the State Convention of Spiritualists held in Plymouth, Mass., in September, 1871:

*Resolved*, That the use of the Bible in the Public Schools should be discountenanced by all friends of human progress.

The foregoing resolution may sound worse to many persons on the first reading, than it really is. We think that Spiritualists do not object so much to the *use of the Bible* in schools, *as such*, as to religio-political power which might result from sectarian strife, should it be an outcome from its use. They believe that education, *per se*, is secular in its nature, and that *in this country* it should be sufficiently American to prevent national disintegration or transformation, which is undoubtedly correct. Nevertheless, if secular education be made a success in a civilized country through its schools and colleges, it *cannot*, PRACTICALLY, ignore the Bible any more than our National Constitution and By-Laws could have achieved the success which we boast of, had there been, *virtually*, "no God" in it. Let us illustrate:



A school-teacher is employed under a strict *No-Bible* rule, and selects his books to carry to the school-room, where he will meet the little folks and some who are larger, who may study them. But there is one book among the number which he must leave behind. It is a well-made book, clear type, linen paper, gilt edge, gold clasp; in short, it is a handsome book, but it is "not fit" to use in school, although he has studied it much and to his advantage.

It does not teach how to spell, nor how to cypher on the slate; and we admit that it does not in a special manner teach grammar or punctuation. Nor does it treat on geography, astronomy, or geology; nevertheless, it does not conflict with any TRUE science known to man.

Here some reader may ask if those *extrinsic negatives* constitute the objection to the book in question? We answer, No; but the *intrinsic positives*—those principles which are embraced in the *theory* of true religion, thus constituting its theology—are objected to, by Bible opposers. However, since the fact remains that this religion has always triumphed when tested in the presence of other systems, we think it worth the while to notice some of the teachings of this contraband book. Let us do it in a practical kind of a way, and thus find the real "unfitness" (?) of the offensive work in question.

Now the teacher, of whom we spoke, arrives at the school-room and at once examines the books which are to be used during the term, and by which he must be governed in matters of principle while conducting its affairs. It is a public school, and parents have sent their children, large and small, for the purpose of receiving education. The majority of them, of course, belong to those families who esteem themselves good because they reject the Bible, claiming their action to



be in the interest of "human progress!" Such children, therefore, have not been under the influence of the "bad" book which has fallen into the hands of families to which the other class belong, and who have learned good manners from it: so there are two classes in the school. The former or larger class have been taught "individuality," *i. e.*, "*my* notions are potent, and patent to *me*:" while the latter class have not been so taught. This, also, makes the situation look more interesting and less pleasing when success is desired.

Now a window opens and the large old school-bell is vigorously shaken by the teacher, which is understood to be a signal for all to appear in the school-room at once! It is a new thing to many, and the most of them heed the call and hurry to the room; but the rest are not much interested in the matter as yet. By scores this assemblage of the "Young America" element crowd into the presence of our friend, the teacher; their manners are but a result of the impulse of a moment, except a few whose mothers had trained them a little from the teachings of the "bad" book; so, amid merry shouts and peals of laughter, mingled with angry yells and half-in-earnest knock-downs, they are kindly asked to "come to order and be seated."

By taunts and jeers the teacher is reminded that good order is very necessary and desirable, yet it cannot be obtained, for he can only enforce what the books teach; and order, morally, is radical *in*, and, per force, patented to the contraband book in which the idea of order stands out so as to be akin to eloquence in the very first chapter which appears on its pages. We may notice it.

Briefly stated, all the worlds and wonders of which we have knowledge, were to be made, as their existences prove; and the more important of these were, light, atmosphere, land, water, planets, fish and animals,



and, lastly, MAN! And see! creatures having eyes were not created *before* light was made; fish were not made before water was formed; neither animals nor man were made before a life-giving vapor, or gas, called atmosphere enveloped the earth, thus affording them the "breath of life!"

Again: they were not made until land appeared whereon they could stand and pluck food from plants growing out of it! Indeed, God's creatures were not made until everything adapted to their needs was brought into existence. Altogether, the entire work of Creation discovers to us a perfect example of ORDER in the arrangement of physical things. Jesus, too, observed order, for when He fed the multitude, He seated them "by hundreds, and by fifties, on the grass." Mark 6 : 40. Paul also taught the people to "Let all things be done decently, and in order." 1 Cor. 14 : 40.

Our teacher begins to realize the error of consenting to keep school on straight infidel principles, but waits for an idea, when this comes to his mind :

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22 : 6.

Again :

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Ex. 20 : 12.

Teacher now soliloquizes thus :

"The second injunction, if received by the children, would make them respectful to their teacher as well, so that they might be 'trained in the way they should go;' but here I am debarred from doing them good because the principles necessary to make conditions favorable for it are not in the books which I must use. They are taught by their author in the Book which I was not allowed to take into the school! This is indeed perplexing. If I try to get the attention of this rest-



less, boisterous crowd of youths by telling them of stone and wooden gods of various forms, who will punish them for their wrong-doing, they will ridicule and call me a fool! If I tell them that Nature is their god, some will say, '*Nature don't know nothin'—got no brains!*'

"I cannot tell them of God, who formed man of the elements of the earth, for that is the teaching of the 'forbidden' Book! If I get their attention so as to tell them there is no God outside of themselves to obey or worship, which doctrine is taught by Spiritualism, many would accept it, and perhaps one would ratify the notion by wrenching off a desk cover and throwing it at me for keeping them so long! Even for such a murderous assault I could not have the privilege of reproving them and quoting authority for it, because it must come from that same 'contraband' Book; *i. e.*, the Bible, deemed by Spiritualists to be *unfit* for use in public schools. It says: 'Thou shalt not kill.' Ex. 20: 13 and Matt. 19: 18.

"Oh, what a racket! Confusion is being confounded! I *must* do something! Perhaps they will read from these new reading-books."

Here the teacher hands out his reading-books, and requests the older scholars to read. Just as he is about to say, "Stand up and read," it occurs to him that it will not "answer the contract," for that was taught by the EXAMPLE of the most notable Teacher in history. It is said of Him, that when in a public assembly, in a Jewish synagogue, He "stood up for to read," and when He had read He "closed the book . . . and sat down." Luke 4: 16.

Of course this could not be allowed, because forbidden by special order, and also by contract; hence those who feel like reading choose their own attitude, as they have their own ideas of order, or, rather, disorder.



One sits at his desk, and another stands upon his; while a third sits on one, with his feet on another desk! Some crouch on the floor, and some sit and rock on their feet!

Among those inclined to stand up to read is one ill-mannered clown who persists in standing to read with his back toward the teacher, who, amid the noise of those children of "progress," would fain argue the points contained in the "Golden Rule" with the offending young man, but is again confronted with the fact that it was a part of the first gospel sermon, and, therefore, a part of the BIBLE, Matt. 7:12, hence must not be used! Another chance for doing good is lost.

Trying to forecast the *how* of the inevitable collapse of this infidel farce, teacher turns him round just in time to see a large-sized urchin stealing his gloves from his desk! "Still another chance for a moral discourse," he says to himself, as he takes his gloves; but alas! he must take his text from the BIBLE, which says: "Thou shalt not steal." Ex. 20:15, and Matt. 19:18. This, also, being contraband education he must hold his peace!

Now, nearly disgusted with human nature and dismayed at the situation, he ponders it a moment only to look up and discover the ring-leader of these young anarchists sitting astride of his handsome desk, carving the latest design of toboggan in its shining cover with a Yankee jack-knife!

With patience strained almost to the parting point, the teacher begins to remonstrate with the lawless sculptor (?), when whiz-z-z-z-chuck! and a reading-book swiftly thrown hits teacher on his face and reduces his glasses to angular pieces, suitable for the inside of a toy kaleidoscope, minus the colors!

Half stunned, heart-sick, and with bruised face, the good man, under fire of missiles and many insults,



succeeds in escaping from the physical and moral results of immoral teachings based on the hypothesis of NO BIBLE, and, as a consequence, no manners but ill manners. It is no wonder they deny a personal God!

If any of our readers think our pen picture illustration is an unpleasant image of strained ideas, they are welcome to so much real comfort as they can gather from the assurance that it is *not equal* to the reality under such rule, as family and national history has proved.

Taking for granted that principles which would demoralize a school would also materially injure the community which supported it, if accepted, we will now present the leading precepts and injunctions which, under the resolution (or problem) in question, would be ENTIRELY IGNORED, because, being radical doctrines of the Bible, they must *not be copied or used*. Perhaps a satisfactory solution may be found, and if so, how many will sacrifice the following principles?

“In the beginning God created the heaven and the earth.” Gen. 1 : 1.

“God is in heaven, and thou upon earth.” Eccl. 5 : 2.

“The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Ex. 34 : 6, 7.

These three quotations are very comprehensive. The first is the first sentence in the Bible, and mentions God as being the Creator. The second mentions His dwelling-place, while the third informs us of HIS CHARACTER. He made laws for man from time to time, with “types and shadows,” many of which were intended to end with the appearing of His Son Jesus Christ, while others were to be in force through



all Jewish history, and also through Gentile times. This is seen in the fact that Christ quoted them and enjoined them upon His followers. Of Him it is written that

“When the fulness of the time was come, God sent forth His Son, born [New Revision] of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons . . . and if sons, then heirs of God, through Christ.” Gal. 4 : 4–7.

This brings us to the Gospel day, or Gentile times—our day—the New Testament of our Lord and Saviour, Jesus Christ, from which we quote the following GENERAL PRECEPTS :

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. Luke 10 : 27.

“Do not commit adultery. Mark 10 : 19.

“Do not kill. Mark 10 : 19.

“Do not steal. Mark 10 : 19.

“Do not bear false witness. Mark 10 : 19.

“Defraud not. Mark 10 : 19.

“Honour thy father and mother. Mark 10 : 19.

“All things whatsoever ye would that men should do to you, do ye even so to them. Matt. 7 : 12.”

The following PARTICULAR PRECEPTS are directed to certain classes of individuals, and are called “sound doctrine” by the apostle Paul, who submitted the same to Titus for special delivery to them, while they were recorded for us to study and practise. He begins by teaching that :

“The aged men be vigilant [see margin], grave, temperate, sound in faith, in charity, in patience. Titus 2 : 2.

“The aged women likewise, that they be in behavior as becometh holy women [see margin], not false accusers, not given to much wine, teachers of good things. Titus 2 : 3.



“Young men likewise exhort to be discreet [see margin]. Titus 2 : 6.

“Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again ; not purloining, but showing all good fidelity ; that they may adorn the doctrine of God, our Saviour, in all things. Titus 2 : 9, 10.

“Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Col. 4 : 1.

“Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it : so ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. Let every one of you in particular so love his wife even as himself. Eph. 5 : 25, 28, 33.

“Wives, submit yourselves unto your own husbands, as it is fit in the Lord ; for the husband is the HEAD of the wife, even as Christ is the HEAD of the Church : and He is the SAVIOUR of the body [His church—Author] ; therefore as the Church is subject unto Christ, so let the wives be in every thing : . . . and the wife see that she reverence her husband. Col. 3 : 18 ; Eph. 5 : 22, 23, 33.

“Children, obey your parents in all things ; for this is well pleasing unto the Lord.

“Fathers, provoke not your children to anger, lest they be discouraged. Col. 3 : 20, 21.”

Bishops and Ministers, Pastors, Elders and Teachers, come also in the category, and are not omitted by that able teacher, Paul, who, when he had made Titus Bishop in Crete, wrote him thus :

“A bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre ; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, hold-



ing fast the faithful word in teaching [see margin], that he may be able by sound doctrine both to exhort and to convince the gainsayers. In all things shew thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 1: 7, 8, 9, and Chap. 2: 7, 8.

There remains another class to be noticed, and though it is second to none in social and moral importance, unless it be the last one noticed, yet the author has never seen or heard it quoted as such in any discourse on religious topics, and many students will say that it is new to them in its application. It is none other than the "muchly" joked and much-abused mother-in-law! That her influence is a great factor in shaping the course and conduct, and hence the happiness, of the young family with whom she dwells, is well known. In order to PROMOTE HAPPINESS, Paul says the duties of *mothers-in-law* are

"That they [the older women, in verse 3] teach the young women to be wise [see margin], to *love their husbands*, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus 2: 4, 5.

This systematic compendium of Bible precepts, individually applicable to ten or more of the principal unavoidable positions and stations in life, is original with the author, who believes it to be valuable as an easy reference in the family circle.

Our objective point in this connection is, to show every well-disposed person who has read the foregoing compend that the principles therein expressed and implied will, if accepted and practised, produce the very BEST CLASS OF HUMAN SOCIETY of which the noblest mind



can conceive! The simple reading of them produces a delight which encourages and brightens hope, if based upon them.

Now we earnestly ask if you will throw away such a class of principles—deliberately rule them out of your families—when you know there is no way to duplicate them, and that any attempt to imitate them would be detected as readily as a fourth rate counterfeit bank note?

As well might a pilot put out to sea in a dense fog without a compass, choosing to sail by his chart alone, as for a man to try to sail over life's sea without the Bible! And we are glad to see that *Honest Skeptic* is now more than pleased with the presentation of Bible teachings and requirements, admitting, as he does, that they are "excellent in character and reasonable in demand;" and that the world would be a sad, living picture, if they were taken from it. But a seeming discrepancy troubles him, and he wishes to know how to understand the injunctions given to "children" and to "servants" to obey in ALL things—the term, all, being very sweeping in a radical sense. True, but the context, or connections with the text, if not the text itself, decides it to be limited to GOOD things, for such is the object and drift of the precepts given. *Candid Reader* understands this and has profited by it.

Again, the counsel to wives to "be obedient to their own husbands" is wholesome advice, "AS IT IS FIT in the Lord." What an excellent limitation, or modifier of a wife's deportment, and how remarkable THE FACT that

She is a better wife  
All the days of her life

for having so closely observed the teaching of those few monosyllables as to reflect their virtues and loveliness



upon the pathway of her husband! Her death will be lamented; and, verily, "her children will rise up and call her blessed!"

If such an one be commanded to do a questionable act, she can soon become certain in her own mind whether it is "fit in the Lord" by consulting gospel rules made and provided, and so be able to act understandingly.

Once again: If our friend *Honest Skeptic* should come suddenly upon Paul's directions to Titus, chap. 3, verses 1, 2, where he charges him to "put them in mind . . . to obey magistrates . . ." and the same question arises—that is, whether one should, if a disciple or Christian, be obliged to obey any order that a magistrate might see fit to impose upon him, we have a ready answer to that, and it will answer others as well.

We learn in the fifth chapter of Acts that the apostles had been "straitly commanded" by the High Priest and the Captain of the Temple at Jerusalem not to teach in the name of Christ. But the angel of the Lord commanded them to "teach," which they did, and for which they were arrested and brought before the Council and questioned by the High Priest. Then Peter and the other apostles answered and said, "*We ought to obey God, rather than men.*" (Twenty-ninth verse.)

This is explicit, being not only precept, but example to fit it, and the fitness is simple and complete, in the family or IN THE SCHOOL!

In the *Philadelphia Record*, Sept. 7, 1885, may be found a report of the closing scenes and sessions of the Spiritualist Camp-meeting at Neshaminy Falls, Pa., which occurred on the 6th inst.

Mr. J. Clegg Wright, who is a prominent lecturer, made the farewell speech. The *Record* reports him thus:



The services were opened by singing "There's a land that is fairer than day," and after the usual preliminaries the audience was informed that the "control" of J. Clegg Wright would address it. The "control" then delivered the farewell speech of the season, exalting the "religion and science of Spiritualism," and declaring that "all the old superstitions were fading away before the advancing light of modern Spiritualism." The address was as iconoclastic as the most ardent radical could desire.

"The greatest wrongs that have afflicted the world," he said, "have been nurtured in superstition and supported by the authority of God. The civilization founded on Monotheism is a dying civilization. I shall rejoice to see that God-inspired Bible go down into the jaws of death, for when it goes down it will be because it has done its work. There is constant progress in the universe, and we have no use for any perfect being or perfect thing."

The intimation that religion is either a factor or a result of Spiritualism cannot atone for the persecuting spirit characterizing the address, while it rejects the Bible and blasphemes its author with impunity and unprovoked impudence, the last sentence virtually declaring that we have no use for God!! This is so suggestive of the social and moral state of things during the French Revolution, when such doctrines prevailed, that we think there would be a missing link in our chain of evidence and argument should we omit to give a few extracts from history on that awful subject.

"Faber on the Prophecies," vol. 3, p. 363, says:

On the memorable 26th of August, in the year 1792, an open profession of Atheism, irreligion and Infidelity was made, and forthwith acted upon, by a whole nation once devoted to the Papal superstitions. Christianity was then formally abolished as a notorious and malignant imposture by the government of revolutionary France, and so well did the people second them, that, while not a trace of the gospel could be found throughout the reprobate metropolis, every frantic oration in praise of Atheism was loudly and enthusiastically applauded."



The following is from Smith's "Key to Revelation," as quoted by Brewer and Decker:

THE TERRIBLE REPUBLIC—the name they assumed before they became an empire—having by PUBLIC AUTHORITY DENIED GOD, and the Christian religion, were prepared to patronize any and every enormity: THE BURNING OF THE BIBLE in a PUBLIC PLACE; the parading of the sacramental vessels through the streets on an ASS in contempt; posting in their places of burial "DEATH IS AN ETERNAL SLEEP;" abolishing the Sabbath, and shutting up the houses of God; declaring Christ an IMPOSTOR—the Gospel a forgery; and swearing to EXTIRPATE CHRISTIANITY from the world; assuring the public as follows: "Man, when free, wants no other DIVINITY than HIMSELF."

REASON DETHRONES BOTH THE KINGS OF EARTH AND THE KING OF HEAVEN. NO MONARCHY ABOVE, if we wish to preserve our Republic below. Every other than a republic of ATHEISM IS A CHIMERA. If you ADMIT THE EXISTENCE OF A HEAVENLY SOVEREIGN, you introduce the wooden horse; what you adore by day will be your ruin by night.

The following extract (as quoted by Rev. S. S. Brewer) from DR. CROLY, an eminent British writer on the FRENCH REVOLUTION, will be found intensely interesting to those who have never read or have forgotten the history. It graphically portrays the awful condition of society without the Bible! He says:

The spirit which had filled and tortured every limb of France with rebellion to man, now [1793] put forth a fierce malice, and BLASPHEMED. HOSTILITY WAS DECLARED AGAINST ALL THAT BORE THE NAME OF RELIGION. By an act of which history, in all its depths and recesses of national guilt, had never an example—a crime too blind for the blindest ages of barbarism, and too atrocious for the hottest corruptions of the Pagan world, France, the leader of civilized Europe, publicly pronounced that there was NO GOD!

The decree was rapidly followed by every measure which could make the blasphemy practical and national. The municipality of Paris, the virtual government, proclaimed that as they had deified earthly monarchy, "would now dethrone the monarchy of Heaven." On the 7th of November, 1793, Gobet, the Bishop of Paris, attended by his vicars-general, entered the hall of the legislature, tore off his ecclesiastical robes, and abjured Chris-



tianity, declaring that the only religion thenceforth should be the religion of Liberty, Equality and Morality. His language was echoed with acclamation. A still more consummate blasphemy was to follow; within a few days the municipality presented a veiled female to the assembly as the "GODDESS OF REASON," with the fearful words, "there is NO GOD;" "the worship of Reason shall exist in its stead." The assembly bowed before her and worshipped! She was then borne in triumph to the Cathedral of Paris, placed on the high altar and worshipped by the public authorities and people!! The name of the Cathedral was thenceforth the TEMPLE OF REASON.

Atheism was enthroned; treason to the majesty of God had reached its height; no more gigantic insult could be hurled against Heaven. But persecution still had its work; all the churches of the republic were closed; all rights of religion were forbidden; baptism and communion were to be administered no more; the seventh day was to be no longer sacred, but a tenth was substituted, and on that day a public orator was appointed to read a discourse on "THE WISDOM OF ATHEISM!" The reign of the demon was now restless. While Voltaire and Marat (infidelity and massacre personified) were raised to the honors of idolatry, the tombs of the kings, warriors and statesmen of France were torn open, and the relics of men whose names were a national glory tossed about in the licentious sport of the populace. Immortality was publicly pronounced a dream, and on the gates of the cemeteries was written, "DEATH IS AN ETERNAL SLEEP!" In this general outburst of frenzy, all the forms and feelings of religion, true or false, were alike trodden under foot of the multitude: the Scriptures, the lamps of the holy place, had fallen in the general fall of the Temple; but they were not without their peculiar indignity; the copies of the Bible were publicly insulted; they were contemptuously burned in the havoc of the religious libraries!

In Lyons, the capital of the South, where Protestantism had once erected her especial church, and where still a remnant worshipped in its ruins, AN ASS WAS ACTUALLY MADE TO DRINK WINE OUT OF THE COMMUNION CUP, AND WAS AFTERWARDS LED IN PUBLIC PROCESSION THROUGH THE STREETS, DRAGGING THE BIBLE AT ITS HEELS!! The example of these horrors stimulated the daring of infidelity in every part of the continent. France, always modelling the mind of Europe, now still more powerfully impressed her image, while every nation was beginning to glow with fires like her own.

Again, Dr. Croly says:



A very remarkable and prophetic distinction of this period was the spirit of frenzied festivity which seized upon France. The capital and all the republican towns were the scene of feasts, processions, and shows of the most extravagant kind: the most festive times of peace, under the most expensive kings, were thrown into the shade by the frequency, variety, and extent of the republican exhibitions; yet this was A TIME OF PERPETUAL MISERIES THROUGHOUT FRANCE: THE GUILLOTINE WAS BLOODY FROM MORN TILL NIGHT. In the single month of July, 1794, nearly EIGHT HUNDRED persons, the majority being principal individuals of the state, and all possessing some respectability of station, were guillotined in Paris!!

The reader's imagination must be his commentator on this historical extract. We may remark, however, that this terrible work was unchristian in its character and cruel in its operation, for it made no distinction in sects or beliefs; but laid all on the altar of human sacrifice as their savage ambition suggested. The system violated Bible teachings and trailed all of them in the dust, as will be seen by consulting a work published by Dr. Coke, LL. D., in 1807, and quoted by Brewer and Decker. From them we learn that THAT ANTI-GOD AND NO-BIBLE RULE "BURNED ONE THOUSAND EIGHT HUNDRED AND TWENTY TOWNS, VILLAGES, AND HAMLETS IN ONE PORTION OF ITS TERRITORY—ASSASSINATED WOMEN AND CHILDREN BY THOUSANDS—POLLUTED FEMALE VICTIMS WHILE IN THE AGONIES OF DEATH, AND ESTABLISHED A TAN-YARD UNDER THE AUSPICES OF THE GOVERNMENT FOR MANUFACTURING INTO LEATHER THE SKINS OF ITS MURDERED CITIZENS—facts and deeds of atrocity which exclusively disgrace the bloody annals of modern France, and give to the revolution a dreadful pre-eminence in guilt!!"

It cannot be said that the Bible and religion did this infernal work—IT WAS DONE IN ITS ABSENCE.

The letter and spirit of the Bible, however, finally found recognition in the heart of poor infidel France after a few years of practice in human slaughter,



wherein, according to an account before us, more than One Million of French citizens were murdered!!

A radical change of moral sentiment occurred, and full toleration was given to all classes and religious creeds, thus REINSTATING THE SCRIPTURES to their proper dignity and usefulness! Now blood stops flowing in the land and the guillotine is at rest!! How great the contrast to the days when the Sacred Oracles were mocked by the mob and dragged through the streets *attached to the tail of an ass!*

In view of the terrible facts given, we exclaim: Oh, WHAT TELLING COMMENTS ON THE MORAL AND SOCIAL VALUE OF THE BIBLE! With it, everything is gained; without it, *all* IS LOST!

Mr. Wright's assertion that "we have no use for any perfect being or thing" reminds us of a remark made in a store on Arch street, Camden, N. J., by a young man, the son of a Spiritualist, who, when we spoke of the Almighty, said: "*God ain't no good any more.*" We have not learned that the assertion is correct, hence we trust Him now as ever, and are reminded that "while the old rooster crows the young ones learn." The French found such sentiments to be costly and very painful, as already shown.

The following is that part of our discussion of Spiritualism with Mrs. Laura Cuppy Smith, of San Francisco, Cal., in Lynn, Mass., which is pertinent to the argument upon the topic before us. In her first speech on the first evening of the debate, Mrs. Smith said: "I believe in Spiritualism, and I believe it can be proved by the Bible." On the second evening in her second speech she said: "I have got tired of hearing so much Bible argument; I had rather hear something running into the sciences and metaphysics."

We then offered a clear, logical argument, remarking that we would drop the Bible for the present and com-



ply with her wishes, thus making it an outside argument, and which will be noticed in another place. It was not original with the writer, but it was effectual, for Mrs. Smith did not answer it, nor has it been answered by others. She did, however, see fit to deny the Bible, and denied the God of whom it treats and claims as its author—denied Christ as a Saviour, and called Him a bastard before the audience!! Of a truth there is nothing in such radical rantings that pertains to, or even suggests, religion. The eloquence of our fair opponent was admired, but such sentiments were detested by many.

Mr. A. C. Robinson, of Lynn—himself a lecturer on Spiritualism—was chairman of the Discussion, and his fairness and kindness were noted. He published a brief report of the same in the *Lynn Reporter*, June 21, 1873, which is as follows:

On Tuesday evening of last week, a large audience assembled at Pinkham's Hall, to hear the Discussion between Rev. J. H. Dadmun, of this city, and Mrs. Laura Cuppy Smith, of San Francisco, Cal., on the following assertion:—

"*Resolved*, That the phenomena and philosophy of Modern Spiritualism are directed and taught by evil angels, or demons."

The affirmative was taken by Mr. Dadmun, the negative by Mrs. Smith. Each disputant spoke three times, occupying twenty minutes each time. The Discussion was listened to with intense interest, and was continued on the Thursday and Friday evenings following.

There are those who readily adopt the above proposition, but cannot hold it in argument, because their premises are based on false theology, as will be seen further on. We continue our argument on this line.

It was on a beautiful afternoon in the summer of 1869, when the author attended a discourse on Spiritualism which was delivered in a grove at Milford, N. H., by William White, who then published the *Banner of*



*Light.* He stood upon a rock—a large boulder, which made a fine rostrum for the occasion, while surrounding trees spread their waving branches gracefully over and near the head of the speaker—a beautiful scene, truly.

Here, he discoursed CLEAR Spiritualism: he did not try to reconcile it *with* the Bible—did not attempt to prove it *by* the Bible, or even have one in his hand, as many have done, but who, when confronted with its TEACHINGS, felt compelled to drop it, or give up their Philosophy. Mr. White was, at least, consistent with his position.

True, the lecturer might have quoted from Bible *history* the sayings of others, and particularly Gen. 3: 4, “Ye shall NOT surely die,” which, IF TRUE, would lay a foundation for Spiritualism, which, when considered with its phenomena, could not by any amount of logic, or sophistry, known to the human mind, be ripped up, disrupted, or even dismantled! And yet, if he had quoted the text as authority from the Bible to prove Spiritualism, he would have lost favor with his audience, for the Bible readers who were present knew that it was said by Satan in his masterly attempt to deceive the whole human family, and which he did do, through mediumship, according to the account; hence, they would have no confidence in him, and would also doubt if others did, even if they had read Prof. Chaney’s remarkable prayer!

Again, Spiritualists would not accept it, because Spiritualism utterly ignores and scouts any and all ideas of the existence of such a party! But the speaker did say as he pointed to the branches above his head, “*The leaves on the trees are more truthful and instructive than are the leaves of the Bible.*” This, too, though consistent with his position, is not religion.

Mr. White’s inconsistency was apparent when he



adopted precepts and principles that came directly or indirectly from the Bible which he had disclaimed, and also defamed. Further on, he said: "*The teachings in our Sunday-schools are among the worst teachings in the land.*" By this he evidently referred to the dogma of eternal misery as a monstrous idea, *per se*, rather than to the system as a whole. Of this dogma, we say that it is a handle well fitted to Satan's old saw—"Ye shall NOT surely die"—and not to the Bible, seeing that Book TEACHES NOTHING OF THE KIND; therefore it is not the Christian Religion, but, rather *a hideous parasite upon it*. The Bible teaches everlasting punishment—"the second death," Rev. 21: 8—but NOT everlasting misery.

The following colloquy will show the error and inconsistency of Mr. White's position. We clipped it long ago, but it has not lost its freshness or force. We give a reprint:

IS THE BIBLE THE WORD OF GOD?—AN UNANSWERABLE ARGUMENT.

"The Bible the word of God? No!" exclaims a thoughtless young skeptic; "it is the invention of men."

"But the Bible *claims* to be the word of God, does it not?"

"Yes; the men who wrote it *pretend* that they 'spake as they were moved by the Holy Ghost;' and they tell us that what they said was a 'Thus saith the Lord.' But that was only *a cunning deception*, in order to make men the more readily believe it."

"If the Bible, then, is not what it claims to be, it is an imposture, you think; and its 'inventors' are deceivers and liars?"

"Exactly."

"But *good* men would not lie and deceive, would they?"

"Of course not."

"Then the Bible, you are sure, is not the 'invention' of *good* men?"

"How *could* they be good men, if they 'invented' it *themselves*, and then pretended that its author was *God*?"

"And, if it is *not* the invention of good men, then it must be the invention of *bad* men?"

"Undoubtedly."



"Now, answer me candidly—Are liars and religious impostors bad men?"

"Certainly."

"Does the Bible *forbid* lying and imposture, and threaten liars and impostors with *punishment*?"

"It does, repeatedly and unmistakably."

"Does it declare that Ananias and Sapphira, for lying, were struck dead? Does it denounce and condemn '*false prophets*,' who '*speak deceit in the name of the Lord*?' Does it teach that '*whosoever loveth and maketh a lie*' shall be shut out of the kingdom of heaven; and that '*all liars*' shall perish in '*the lake of fire*?' "

"It does."

"And is it credible that false and lying prophets would '*invent*' a book which, more than any other, denounces liars and false prophets, and condemns themselves to everlasting punishment?"

"It is, certainly, most incredible."

"And can a book which does all this be the '*invention*' of bad men and impostors?"

"I must confess, it is not easy to see how it can."

"If then, as you admit, it can *not* be the '*invention*' of bad men—because they would not have made it condemn themselves; nor of good men—because they could not be guilty of imposture; who else *can* be its author but God? And if it is God's Book, why not believe it, and obey it?"

WILLIAM B. HERRON, in *The Young Pilgrim*.

Now, *Honest Skeptic*, it is quite probable that after scanning so many articles and quotations which we have carefully selected and presented with comments and arguments, you have become satisfied that Spiritualism is not only *not* a religion, but is a DENIAL OF ALL RELIGION! Do you still entertain a doubt? Then a double-shotted cartridge discharged from an old siege gun which was mounted on the bulwarks of Spiritualism in 1868, will dispel it quicker than the king of day would dissipate a fog on a June morning!

We captured this gun with the intention of turning it upon Spiritualism whenever it raises a banner with RELIGION emblazoned upon it. It is also very effectual when turned upon the batteries of honest skepticism,



one of which it is your pleasure to command; and we indulge the hope that you will, on our opening fire, at once surrender your last doubt! We will describe it and then discharge the piece! It is a resolution, and you know that such weapons are not mere pop-guns. It was made by the Fifth National Convention of Spiritualists, held in Rochester, N. Y., Aug. 25, 1868, at which time a "DECLARATION OF PRINCIPLES" was made and embodied in Twenty Resolutions, from which we select the one numbered 12, which is as follows:

That NO INSPIRED communication in THIS, or any PAST AGE (whatever claims may be, or have been set up, as to its source) IS AUTHORITATIVE, any further than it expresses truth to the INDIVIDUAL CONSCIOUSNESS, WHICH LAST IS THE FINAL STANDARD to which all inspired or spiritual teachings must be brought for test.

Also, resolution No. 20, Sec. 8, which is as follows:

TO DELIVER FROM ALL BONDAGE TO AUTHORITY, WHATEVER, VESTED in CREED, BOOK, or CHURCH, except that of RECEIVED TRUTH. [Capitals are ours.]

Sure enough! That double-shot did make the splinters fly! Just think; it leaves us nothing which we use, or respect for higher authority, or a standard, than our little, *little* Microcosm, SELF!! No book, hence no Bible, and, as a consequence, no God; no Christ; no angels; no revelation, except by "the spirits," some of whose very patrons tell us they are *not reliable*: no church: hence NO RELIGION!!

"Well, well, Author!" exclaims *Honest Skeptic*, "your *post-mortem* examination of that wreck discovers a moral and social waste which is really sad to contemplate. Barring the thought of treating the matter lightly, it reminds me of a family I heard of in Massachusetts who received a telegram from a western



town, stating that a friend was dead. On replying with an order to send on the remains, word came back, 'There weren't no remains—he was kicked by a mule!!' "

If our readers think the illustration too iconoclastic to fit the teachings of the resolutions in question, let them read again the extracts which we have given concerning the results of similar teachings in France in 1793–97, and ponder well, ere they teach the same in the family, social or political circle!

But some man will ask, if the evidence be so, "Why do any persons call Spiritualism religion?" We answer, that while it is true that many dissenters and opposers speak of Spiritualism as a religion, they do so in a careless way, as if by common consent or lack of thought; besides, there are many who are known as Spiritualists, who accept it as religion, or a substitute for it, while they are not aware that certain theories can be supported (though not necessarily enforced) by their Philosophy and "Declarations of Principles," which they would not be willing to accept. Many such will heed a proper warning and avoid the dangers which others have realized, as we shall fully explain elsewhere.

There is, still, another class among whom are some preachers, but it is chiefly made up of a certain class of Spiritualists who seem to think that all is fair if they carry their points; hence they are often inconsistent, if not worse. Having met such persons in public, social, and private intercourse, we know that they sometimes dress Spiritualism in the garb of Religion, while some of them attempt to prove it by the Bible, when it suits the occasion. They do this for "*effect*," as did the funny fellows when they painted the monkey's tail! But those worldly-minded, pleasure-seeking, pompous *ego* and *little* faith ministers and others, who, to dodge



responsibility and the Cross, allow such "effect" to affect them, will, we think, lose a far greater prize than did those fellows who, in consequence of "*effect*," failed to secure that remote cousin (?) of Darwin by his caudal appendage.

As an introduction to the close of this TOPIC, we will transcribe a statement which occurs in the middle of a lecture delivered by Mr. Charles Dawbarn, at Niantic Camp-meeting, and reported in the *Banner of Light*:

Aug. 22, 1885.

*But certain men and women have set this God, and Devil, and Bible, and priest at defiance, and have dared to investigate for themselves.* [Italics are ours.]

*Honest Skeptic* is now disgusted and begs that no more blatant blasphemy be introduced to sustain our position, as he is "convinced, to the last point of conviction, that it is A LONG REMOVE FROM RELIGION." Nevertheless, we ask, who are those "men and women," who "have set God, Devil, and Bible at defiance?" As he in his lecture speaks particularly of the last quarter of a century, we conclude that the lecturer refers to all classes of Infidels, and Spiritualists in particular.

"*Certain men and women have defied God?*" FORBID IT, HEAVEN! No, if Mr. Dawbarn means that all, or even one-half of the sum total have, or do thus defy God, then we will attempt to do them a favor by doubting his statement, for we *cannot believe it*, despite the fact that STATISTICS SHOW THAT CRIME INCREASES FASTER THAN THE POPULATION!!

It is true that some do this, as we have shown elsewhere, and that all of our skeptical friends reject or disbelieve more or less God and the Bible, as above quoted, and now we wish to class them all together for a few moments, in imagination, as Eight Millions



(8,000,000) of Spiritualists in the United States—which is a liberal estimate—including those who are friendly to their views.

We will suppose them to be our readers while we address them in the second person, kindly, purposely, and pointedly; and ere we do so, the object in view reminds us that an uncle of ours in Massachusetts used to tell us of two large boys who were school-mates of his, named Charles and Abner Walker. They were brothers, and at times were very regardless of the Fifth Commandment (Honour thy father and mother), for which they forfeited much physical comfort at the hands of their paternal parent!

One day when he had them tied to a fence and was belaboring them with a small cart stake, he said: “Boys, *I do this for your good!!*”

Desiring “your good” we would prompt you to the extent of an earnest appeal to examine again the foundation of your structure, so that if found insecure, you may be able to build on a “sure foundation” in time to avoid disaster.

A simple statement, followed by an important fact at hand, will make a very telling point against your theory, and it is this: We find that your directing power has prompted you at different times and places—through mediumship which is known as “Phenomena,” both physical and inspirational—to oppose the Bible and its reputed author, in the family, on the rostrum, and through the press; samples of which we have given elsewhere in this work.

Now, although the Christian’s God and the Bible have been opposed in speech and in writing by Spiritualists, varying from simple objection to open blasphemy, for forty-five years, yet the plain, unalterable fact is, that every time in these years when you have received



and cherished good thoughts with a view to formulate them into fixed moral principles :

Or planned good deeds to others without pay ;  
Or made good laws, either domestic, social, or national ;  
Or set up any criterion of good, with which to compare the actions, or precepts of others ; it was done through the silent power of the word of God.

In short, whatsoever you, yourselves, call good, in your best judgment, we say (negatively) that you did

Not find its origin in the Vedas ; did

Not take it from the Koran ; did

Not quote it from the Twenty and two Grecian oracles ; did

Not receive it from the plain Infidelity of the past ; did

Not obtain it from Modern Infidelity, said to have disembodied spirits in it ; but, because the Bible is much the oldest record of them, we say (positively) that you DID GET those principles and many others—often fresh and sparkling with Divine Truth when you received them,

FROM THE BIBLE—the very same book which you have so vigorously opposed, earnestly declaimed against and often denied ! And now we pause that we may pose in a fitting attitude of surprise and regret, only to find relief when we exclaim :

“ O, Consistency ! ” Ever posing as a princely “ Jewel,” how thou dost radiate the brightness of thine own glory !! (And it shines none the less in *our* view—you know—if *we* happen to have it on exhibition !)

Now *Candid Reader*, and *Honest Skeptic*, in particular, we are glad of having had your company thus far, and that now you see clearly the great inconsistency



of denying the Bible when you really get ALL of your best ideas of moral good, or goodness, from it. You will now be pleased to allow us to quote from its teachings in its defence, as well as for valuable instruction to others in the way of correcting their errors in wrong reading and wrong hearing of it, and thus help them to avoid wrong conclusions. The many misquotations and wrong inferences which we find in view and review often require us to do this, and our readers will gain much with little time and cost.

We have often noticed in our hearing and reading that *the worse a speaker or a writer blasphemed and denounced the Bible, the sooner he would use some precept or principle which was taken from its pages*; and the author confesses to feelings both of delight and pity on seeing some such men stare and wonder at their own folly, when reminded of it!

We think we have now by evidence viewed and reviewed, proved beyond a reasonable doubt that Modern Spiritualism is *not religion*, but that it is a Philosophy which, *per se*, DENIES ALL RELIGION.

We clipped the following poem from *The New Hampshire Patriot*, dated Concord, May 20, 1829:

RELIGION! WHAT IS IT?

Tis not to go to church to-day,  
To look devout, and seem to pray;  
And ere to-morrow's sun goes down,  
*Be dealing scandal through the town.*

Not every sanctimonious face  
Denotes the certain reign of grace;  
A phiz that seems to scowl at sin,  
Oft veils hypocrisy within.

'Tis not to mark our duty's walk,  
Or of our own good deeds to talk,  
And then to practice secret crime,  
And so misspend and waste our time.



'Tis not for sects or creeds to fight,  
And call our zeal the rule of right,  
When all we wish, is at the best,  
To see our church excel the rest.

'Tis not to wear the Christian's dress,  
And love to all mankind profess ;  
Then treat with scorn the suffering poor,  
And fast against them close our door.

Ah no ! religion means not this ;  
Its fruit far sweeter, fairer is ;  
In heavenly soil alone it thrives,  
And more than blossoms where it lives.

Religion ! 'tis the rule of life,  
The bond of love, the bane of strife,  
Its precept this, "To others do,  
As you would have them do to you."

It GRIEVES to hear an ill report,  
And SCORNS with human woes to sport ;  
Of others' deeds to speak NO ILL,  
But tell of GOOD, or else be STILL.

And we add the following :

Religion is a stronger love of God  
Than love for parent, child or wife ;  
It seeks the path that Jesus trod,  
And thus secures eternal life.

He who this kind of love possesses,  
Is EVER TRUE to friends and wife :  
He seeks to lessen their distresses,  
And POINTS THEM to eternal life.



### THIRD TOPIC.

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#### ITS CLAIMS AND PROMISES.

THIS is an age of boast and bombast. Whatever is put upon the market is at once loudly cried and earnestly pronounced "the best;" and to make it appear so, it is safe to say that the majority of mankind will put the best fruit on top, or the best specimen in front, and then declare they have the best. So we daily hear the cry in the street of "all sound apples," when in fact bad ones are covered by fine samples. And the same policy is often pursued in the representations of organizations, from a single family to the largest society.

Such thoughts presented themselves as we penned the head-lines to this Topic, and we expect to show that Spiritualism is responsible for its share.

We now proceed to show that it has CLAIMED VERY GREAT THINGS for itself, as a system and a power, and has promised to benefit society socially and morally in all its phases, even to the uttermost parts of the earth. This, too, was done with the idea of practically denying the Bible and its theory, or plan, of the Christian religion as received and taught by its adherents.

We recollect that the early lecturers and writers on Spiritualism claimed it to be an improvement on the religion of the Bible, that it would make better society, and in time be generally received. If we review one



or two decades, we shall find that it has not lost its energy in that direction.

The following is the Twentieth Resolution in the "DECLARATION OF PRINCIPLES," which was passed in the Fifth National Convention held in Rochester, N. Y., Aug. 25, 1868. We have referred to it before and hope the reader will become familiar with the name and date of the document. The full text will be given, under the head of "Spirit Teachings," in this work. The resolution is as follows :

*Resolved*, That the hearty and intelligent conviction of these truths tends . . . . to energize the soul in all that is good and elevating, and to restrain from all that is evil and impure . . . . To quicken all philanthropic impulses, stimulating to enlightened and unselfish labors, for universal human good, under the encouraging assurance that the redeemed and exalted spirits of our race, INSTEAD OF RETIRING TO IDLE AWAY AN ETERNITY OF INGLORIOUS EASE, are encompassing us about as A GREAT CLOUD OF WITNESSES, INSPIRING US TO THE WORK, AND AIDING IT FORWARD TO A CERTAIN AND GLORIOUS ISSUE. [Capitals are ours.]

The strong claim to a great moral force, and promise of a "certain and glorious issue" in connection WITH A BLASPHEMOUS SLUR upon "eternal life" as taught in the Bible, make this resolution unique in construction and pretentious in sentiment.

The CLAIMS AND PROMISES are prominent and need no comment at present, but should be kept in mind. The theology of the article will be noticed elsewhere, but we wish our readers would read it over and keep in mind the main facts brought out in our Second Topic.

The following resolutions were passed by the Massachusetts State Convention of Spiritualists, held in Plymouth, Sept. 23 and 24, 1871, and were, mainly, in the interest of "Woman Suffrage." We do not need them all for present use; but on considering their importance as being a GREAT RIGHT, or an IMMENSE



WRONG, in theory and practice, and their probable value as a reference, we give them entire as we clipped them from the *Banner of Light*, Oct. 7, 1871 :

1. *Resolved*, That life, liberty, and the pursuit of happiness are the inalienable right of all men and women.

2. *Resolved*, That it is the duty of the Government to protect the full exercise of all inalienable rights.

3. *Resolved*, That if Government abridges our inalienable rights, it is departing from the principles of Republican Liberty.

4. *Resolved*, That all people, women as well as men, have the individual right to self-government, the exercise of which is had when they have direct representation, and is not had when such representation is inferred, or assumed by men.

5. *Resolved*, That all the representation women now have in Government is either inferred or assumed.

6. *Resolved*, Since to be enslaved is to have governors appointed us by other men, that WOMEN ARE ENSLAVED.

7. *Resolved*, That it is not only the right, but also the duty, of women to become free women; and that to do so they should demand POLITICAL EQUALITY with men.

8. *Resolved*, That the Constitution guarantees political and social equality for all citizens; and that women, as well as men, are citizens.

9. *Resolved*, That the right to vote is a citizen's right, which, under the Federal Constitution, no State has the right to abridge.

10. *Resolved*, That the right to be ELECTED or appointed TO OFFICE is also a citizen's right, attaching equally to men and women.

11. *Resolved*, That the Supreme Court of Massachusetts in recently deciding that women citizens cannot hold the office and exercise the duties of Justice of the Peace, transcended its duty, and not only abridged, but TRAMPLED upon the rights of the citizens of the State.

12. *Resolved*, That for such practices to continue is to endanger the existence of our liberties.

13. *Resolved*, That Spiritualists, one and all, as individuals, and as representative bodies, should join in a common effort to secure TO WOMEN the full and free exercise of CITIZENS' RIGHTS.

“ Dr. H. B. Storer, of Boston, made an able speech on the widening and BROADENING TENDENCIES of Spiritualism, which EMBRACED ALL REFORMS.



“SPIRITUALISM,” he said, “WAS DOING A GREAT WORK in foreshadowing and rendering familiar the coming reforms of the age. Its mission is to make popular that which is unpopular—not to represent what is popular now. It was teaching people to DARE TO THINK, and daring, TO SPEAK THEIR THOUGHT.” [Capitals are ours.]

The fitness of introducing these resolutions at this time, and their value as authentic information, will be seen by the following excerpt from Mrs. C. L. V. Richmond’s discourse in the *Banner of Light*, Dec. 20, 1884 :

SPIRITUALISM HAS DISTINGUISHED ITSELF ABOVE ALL OTHER SYSTEMS YET KNOWN TO THE WORLD, BY ITS ACKNOWLEDGMENT OF THE IMPORTANCE OF WOMAN’S PLACE IN THE WORK OF THE WORLD’S ADVANCEMENT. It is a coëqual dispensation—it recognizes for itself the great fact that the gifts of GOD AND NATURE, bestowed with liberal hand, are not subject to any of the limitations which human authority has placed around the mere fact of sex. The divine fervor of preaching the NEW GOSPEL descended alike at its coming, upon the lowly maiden and the obscure individual, and each rose up panoplied for A STRUGGLE IN WHICH THE COLLEGES, the Schools of Theology, AND ALL PRESUMABLY authoritative INSTITUTIONS IN MATTERS REGARDING THE HUMAN CONSCIENCE AND HUMAN DESTINY, MUST IN THE END GIVE WAY. [Capitals are ours.]

It must be admitted that we have an invoice of important material in the last three articles quoted. The first is from the National Convention of Spiritualists, and the second is from a State Convention, hence are not picked up say-sos. The third article is from an old stand-by lecturer, and therefore should be high authority on the subject treated. Let us notice them.

The first article, which is a resolution, was made when Modern Spiritualism was twenty years old, and in growing condition. It claimed a moral principle which comprehends a great amount of good, and virtually promised complete success through the assistance



of a "great cloud of witnesses" who were "inspiring" and "aiding it forward." This was twenty-five years ago. Has the promise been, or is it being verified? We shall answer with facts in due time.

The next article, which is a series of Resolutions, strongly advocates the doctrine of "Woman's Suffrage," which holds a prominent place among the questions of the day, and is more than a giant power for good or for evil. It was first advocated in 1847 as "Woman's Rights." The next year Modern Spiritualism appeared and became its support. Then appeared Court Officials, Legislators and Congressmen, from time to time, in support of the theory; and many ministers of the Gospel have lent their talents and voices eloquently in favor of Woman's Suffrage.

This brings us to Mrs. Richmond's statement in the article last quoted, in which she declares that "Spiritualism has distinguished itself above all other systems yet known to the world, by its acknowledgment of the importance of woman's place in the work of the world's advancement." Now suppose we admit the "acknowledgment" claimed by Mrs. Richmond, and proceed to discover the advantages, if any, which woman has gained. This being granted, let us assert:

First, that Woman Suffrage includes any and all received ideas of "Woman's Rights," as formerly taught; and that the doctrine is fraught with possibilities of incalculable weal or woe for Woman, and for society as a whole, according as it shall by its teachings make her and her lot through life better or worse.

Second, that Spiritualism is largely responsible for the result of the mighty effort which has been made to convince the American mind that Woman's Suffrage would prove an inestimable blessing to woman, and therefore to society. Having presented these positions



and propositions, we will now proceed to examine them closely.

A very old and very suggestive proverb runs thus:

“He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.” Prov. 18: 17.

If by “searching” we find the proper answer to such an important question, there will be cause for much satisfaction in very many minds. If on examination we find that Woman Suffrage teachings now, at the end of forty-five years, are proving to be the blessing to women which was promised, then we think Spiritualism should have the honor which it claims. If it be otherwise, the result will be fearful to contemplate. What are the facts? This, with other like questions raised, will be answered collectively by an array of facts which will appear in their place. Meanwhile, we may hear from others who look from different stand-points, Geographical as well as Theoretical.

The reader will bear in mind that the Sixth Resolution in the series quoted declares that women are enslaved; the seventh declares that it is their right and duty to become free women, and that to do so “they should demand political equality.” The ninth and tenth virtually declare that women have a right to vote, and to be elected to office. The eleventh notes a recent decision (1871) of the Supreme Court of Massachusetts, that women cannot hold the office of Justice of the Peace; while the twelfth resolution declares “that for such practices to continue, is to endanger the existence of our liberties.” (! !)

This prompts another question to be added to our list, viz.: Has Modern Spiritualism, as a part or parcel of the National Woman’s Suffrage Association, after forty-five years of constant effort, aided by Editorial, Judicial, and Pulpit talent, improved the moral and



social condition of the women of our nation? We think the question is *to the point*, if not pointed, and we expect to find an answer.

While considering this important part of our Topic, as a claim of Spiritualism, we shall neither beg nor abuse the question, but "give credit as freely as we charge," for we would rather find our position to be wrong than right, though it is not expected.

We clipped the following from the report of the proceedings of the Woman's Suffrage Association, held in Washburn Hall, Worcester, Mass., Nov. 7, and published in the *Boston Journal*, Nov. 14, 1873:

The subject was freely discussed by a number of men and a larger number of women. Huldah B. Loud, of Abington, was very severe upon Rufus Choate for his expression that "woman in and of herself, had no character and no individuality aside from her attachment to man."

Hon. Geo. F. Hoar, M. C. from Mass., said: "The womanhood of Massachusetts was as capable as the manhood of the Commonwealth to solve the knotty problems coming up for disposition and adjustment in the primary assemblies, halls of legislation, or even of justice."

If this be so, and if it be a privilege for a woman, a prominent speaker in convention, to "speak evil of dignities," even of the Chief Magistrate of the State, as was done in a Woman Suffrage Convention in Philadelphia, might we not expect there would be (no) "music in the air" when opposing parties of both sexes should meet where they caucus, "cuss" and discuss political topics, past, present, and prospective?

Again, would LADIES, wishing to vote, enjoy edging their way through a small crowd surrounding a pigeon-hole in a cigar store window, where many

Stand, and spit, and smoke, and swear,  
And air and earth are filthy there?



We vote NO, early and often ; and “ so a-long,” *sine die* !

Personally, the writer would be in line with those men who would be last to withhold from woman any right or favor which her Maker has designed for her ; and to urge upon her that which He has designed otherwise, would not be wise, for it would constitute a triple error ; that is, it would be against woman, as such, against man, and also against his Maker. We would seek her highest good, now and hereafter, which to do is the best test of love and friendship. Even the roughest of men, if sane, have some respect for a woman, if she be what we know as a lady. An otherwise rough acquaintance of ours once said, he “ would not ill-treat the other sex, for he remembered that his mother was a woman ! ”

There should be ways devised to secure the making of laws which will protect woman’s best interests in matters of property, as well as of her social relations and personal safety. This can be done without detracting from the dignity and moral influence which is consequent upon that loveliness and sympathy which makes even her presence a power for good, and which should not be compromised. To drag her into modern politics would be to demoralize woman who was lovely ; to cast away a high grade of moral possibilities ; to “ kill the goose that laid the desirable egg : ” in short, to ignobly defeat the object claimed in the proposition !

Holding these views, we should very naturally say a strong NO to the Woman’s Suffrage question, and for many reasons ; perhaps they may be comprehended in Three, viz. :

1. It is contrary to the laws of woman’s physical and mental make-up, or the plan of her nature in its entirety, as a lovely companion for man ; hence, if carried to practical results would subject her to awkwardness,



shame, distress, and hardship, which evidently was not designed to belong to her sphere of action in life.

2. Those women who have time and would use their talent in the political arena with hope of success might exercise their gifts in a different way, and obtain the result they so much desire in a more quiet, effectual, and dignified manner than to unsex themselves by wading through the moral mire found in the road of modern politics.

3. Those women who could not, if they would, be a success in the political field—and they are many—would soon become worse for having entered it, and some would act as spies, “cat’s-paws,” “go-betweens,” scandal-mongers, and do other jobs of political drudgery, while the influence on unstable-minded men would be the worse because it came from woman.

*Our First Reason* affords a good opportunity to quote the very able remarks of Judge Ludlow, in May, 1884, as published in *The Philadelphia Record*. The occasion was the delivery by the Judge of an opinion refusing to admit Mrs. Carrie Burnham Kilgore\* to practice as an attorney in the Court of Common Pleas, No. 3. After giving clear legal reasons, Judge Ludlow said :

It may be admitted that no inherent reason exists why a woman, married or single, may not engage in any business which a man may lawfully follow. It ought, however, to be remembered that the Creator of the universe, for a reason which any reasonable being ought to consider self-evident, made a distinction between the sexes, and saw fit in the propagation of the species to protect the physically weaker sex by laws as inflexible as other and general laws governing the universe, and to place under the protection of the male sex the female, simply because as a general and universal law, applicable to all created living organisms, the female requires protection.

Of exceptional cases we do not speak, but of general laws, by

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\* Mrs. Kilgore was admitted to the bar in the Supreme Courts, May 11, 1886.



which alone we must determine principles of universal application. Again, experience, if it proves anything, establishes the fact that while a dividing line cannot be accurately drawn between duties chiefly appertaining to the male and female, the laws of God, or, for those who deny His existence, the laws of nature, distinctly point to the female for the performance of those duties, to my mind, of the highest and noblest which may be performed by her, if not in private, at least away from public glare and public exposure.

These duties are so various and many that it is needless to enumerate them. In passing, however, may be named domestic duties generally, and those which appertain to the married woman in the care, protection and education of children; and the very fact that the employment of women to do that which by common consent a man only should do causes a shock, is an argument of some force from nature itself. It is the emphatic assumption of a general principle.

I do not stop to reason by analogy from the lower creation, for there the instinct implanted at once settles the question. The argument drawn from the abuse of power by the male sex does not destroy the principle which is assailed.

Legislation itself has of recent years largely extended and protected the rights of married women, and yet any one familiar with the decisions of our own Supreme Court has not failed to notice the fact that recent decisions have curtailed the liberal interpretation of the laws relating to married women which at first swayed the Court, because it was found by experience that that which was properly intended as a shield had in many cases proven to be a double-edged sword; and it is a question yet to be solved how far this inversion, so to speak, of the order of nature, will not finally produce an unnatural competition between the sexes, and, what is worse, a condition of society wherein worthless husbands, fathers, sons and brothers will depend upon the exertions of those who ought to receive and enjoy that protection which nature intended.

The wise counsel and important suggestions in the article quoted should be carefully read and studied by both men and women. The increasing evidence of the approach of such a condition of society as is brought to view in the last clause is, to a deep thinking person having an honest heart, really appalling!

Perhaps you will cry with trumpet voice, "Woman



Suffrage to the rescue!" If you do so, viewing the "rescue" as a process of voting by two-thirds of the women, each one possessing such a character as you enjoy telling strangers that your mother possessed while living, then we should wish your view corrected, for we could enjoy shouting your praises for voting us down!

Shall we be thus situated or subjected? Never! But why not? Because such a state of female society was never made by the ballot-box, and if it existed, it would not use the ballot, because it could govern better without it! Now we are earnestly asked, "If this be so, how is it, and why is it?" We answer: The moving power would be the moral and social influence of the highest type of female society, which for natural reasons must ever be more effectual for good without the ballot than with it.

When the evidence is all in, it will be seen that Woman Suffrage would not benefit society when in such condition as that referred to by Judge Ludlow. In speaking of the unfitness of certain occupations he wisely admits "exceptional cases," and these are, no doubt, among those which Forest Greenfield calls "woman's privileges"—*not* her work. *We call it her limited latitude in man's sphere of action*—a possibly necessary margin in social economy, wherein she may succeed in making points that would be creditable to herself and useful to others, and thus fill the picture, or rather, *fulfil* the great design, viz., a "helpmeet" or helpmate, for man. But if she attempts to "box the compass" in the sphere of masculine occupations, she will sooner or later find herself in a position where, if seen by her father, brother or husband, he would leave her, with disgust, or become indifferent to her companionship!

The following despatch, clipped from the *Item*, Phil-



adelphia, and dated Boston, May 1, 1886, may be sufficient for our purpose in this direction :

#### SHOCKING THE DOCTORS.

The surgeons and medical students in the operating room of the City Hospital were given a shock to-day while a male patient was being treated for a private disease, and an operation was about to be performed—by the appearance of a bevy of female students from a medical school, under the lead of one of their instructors. All took seats with the evident intention of viewing the operation.

They were at once requested to withdraw, but refused to do so. The surgeon in charge then informed them that unless they withdrew he would not perform the operation, but this had no more effect than the previous request to withdraw. They still held their seats. Accordingly, operations were transferred to a private room, and they were left in possession of the place, where they remained for some time.

A fortnight ago a similar attempt was made by female students, with two of their instructors, to attend an operation here. Then, as to-day, they took seats in the room prepared to sit out the operation, and paid no heed to the request of a messenger that they withdraw, as their presence was not in accordance with the rules of the institution. But after the two instructors had a talk with parties in the hall-way below, their presence there being requested before they began, by their advice the women reluctantly went away.

For our part we are glad it does not say *ladies*.

The following interesting and very able article is of earlier date—*Camden Courier*, June 10, 1889—and we gladly make room for it in this connection by giving a reprint :

#### FEMALE DOCTORS.

Dr. Charcot, the famous French doctor, is opposed to the admission of women to his profession. He spoke very decidedly on the subject the other day after the jury, of which he was one, had listened to the thesis written and read by Mlle. Schultze, and had given their verdict thereon—a most favorable one: “If your intention, mademoiselle, was to prove the intellectual capacity of women, of what courage she is capable, the amount



of instruction she can acquire when she likes, I have only praise to give you. Allow me to say, however, that we had nothing to learn on this score; we already knew that woman, superior to man in many ways, is his equal in many of his intellectual manifestations.

“But if your intention was to prove that the medical profession is as much a feminine as a masculine one, it is impossible for me not to raise my voice against such a pretension. The woman doctor will never be anything but an exception. There are exceptional women in every walk of life—in art, science, and literature. There are even women who have carried arms, and yet the military career is the one least suited to your sex.

“It is worthy of remark that when a woman adopts a profession suitable to men, it is never a secondary part she attempts to play. She prefers the first characters. I spoke of women warriors. These women, you know, played the part of general, never that of simple soldier. Now these female doctors aim immediately at being house surgeons in our hospitals; and they will practice medicine, you will see, only in large towns—never in the country. I hold their pretensions to be exorbitant, being contrary to the nature of things—contrary to esthetics.”

The Doctor leaves little room for our “small talk,” so we leave him in your care.

*Our Second Reason* treats upon woman's power aside and away from the ballot. By power we mean moral influence, or *that hold which others secure upon our sense of moral and social uprightness by making their acts and manners agree with their expressed sentiments, and which are found to be considered proper by us.*

But the theory of this power, the principle of which we have so simply stated, would be abstract in this connection if left by itself, for while it would correctly explain and state the amount of influence or power exerted by man upon woman, yet, if exerted by woman upon man, then a naturally allied power—woman's influence, as such—is at once added and the difference becomes great; and it may be varied from that uncertain quantity to the greatest extreme; not only tempt-



ing him to sacrifice property, but his principles, or even cause him to argue points with Death, and then take chances with him!

It is readily seen that woman may hold all the moral virtues, which are aside from consideration of sex, that man can have. Now add to this moral power, which is equal to man's, the power of woman's influence *per se*, which may include all social possibilities, and we have before us the mighty power of woman's influence, not in the abstract, but in the concrete. We pause to see if some expert will attempt to measure it!

Comes here a man, mighty in bone and muscle, who can with one blow of his huge, hard fist fell an ox to the ground? Comes now a man that is mighty in intellectual power, a true statesman, and the applauded orator of the day? Yes, they come! I see, too, methinks, a valiant soldier approaching, he who has with drawn sword LED his comrades into the deadly conflict!

*Now, altogether!* We will see if this assemblage of triple might dares presume to play any monkey pranks with this great dual force by inconsiderately attempting to use or direct it! If it does, let us hint to its members in dynamite tones that they have no assurance anywhere, that they will not, ere they pass yonder turn of the road, be found ready for their graves, the victims of violence, or hanging from trees because *they* have committed such crimes! Nevertheless, if properly used, this power would prove a comfort and able assistance along the turnpike of life, and with the prompting of Christian principles would make it a "highway" of peace, which will end in the glories of the "everlasting hills!"

We now cheerfully give way and let a more eloquent artist finish this part of our picture.

Dr. Talmage, in his sermon on Nov. 9, 1884, said:



When I see Eve, with this powerful influence over Adam, and over the generations that have followed, it suggests to me the great power all women have for good, or for evil. . . . I make up my mind that the frail arm of woman can strike a blow which will resound through all eternity. . . .

Of course, I am not speaking of representative women—of Eve, who ruined the race by one fruit-picking; of Jael, who drove a spike through the head of Sisera, the warrior; of Esther, who overcame royalty; of Abigail, who stopped a host by her own beautiful prowess; of Mary, who nursed the World's Saviour; of Grandmother Lois, immortalized in her son Timothy; of Charlotte Corday, who drove the dagger through the heart of the assassin of her lover, or of Marie Antoinette, who by one look from the balcony of her castle, quieted a mob, her own scaffold the throne of forgiveness and womanly courage!

I speak not of these extraordinary persons, but of those who, unambitious for political power as wives and mothers and sisters and daughters, attend to the thousand sweet offices of home.

The following clipping from a news journal, though a waif, is in keeping with our effort, and too good to be a pigeon-hole hermit.

#### A MOTHER'S INFLUENCE.

The late Thomas H. Benton, who was so long in public life and surrounded by temptations, paid the following tribute to his mother: "My mother asked me never to use tobacco, and I have never touched it from that time to the present day; she asked me not to game, and I have not; and I cannot tell who is winning or who is losing in games that are played. She admonished me, too, against drinking, and whatever capacity for endurance I may have at present, and whatever usefulness I may attain in life, I attribute to having complied with her pious and correct wishes.

"When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence, at a time when I was sole constituent member of my own body. I adhered to it through all time, and I owe to my mother."

For an ancient illustration of a wicked mother's influence, read the account of Herodias who directed her daughter to require the head of John the Baptist



as a reward for her dancing before the king! Matt. 14 : 3-12.

The following excerpt is from an editorial in the *Philadelphia Record*, March 19, 1884, and is so weighty with important truth, and so forcible in expression, that we intend to print a duplicate of this page, and when framed, to hang it in our sitting-room!

The family is the fundamental polity, and its integrity and security go far to determine that of the state. Woman's kingdom is the household. She should reign there an unquestioned queen. That commonwealth will always be the strongest and the noblest which most profoundly recognizes her inviolable sanctity as wife and mother, and which best protects—it may be sometimes from herself—against the degradation of divorce.

The oneness and perpetuity of marriage honors and ennobles woman. And THE CHARACTER OF A CIVILIZATION IS INVARIABLY WHAT SHE MAKES IT. IT CAN RISE NO HIGHER THAN THE AVERAGE OF ITS HOMES: IT CAN FALL NO LOWER. The family is the nursery of the future men who are to constitute the state.” [Capitals are ours.]

The next article in our list is in keeping with the one just quoted, and though somewhat lengthy, is so crammed with good things that we do not see how to divide it to the reader's advantage. It is from *The Western Rural*, Chicago, May 1, 1886.

#### WOMAN'S WORK.

The time has come when the duties and privileges of woman are being considered almost universally. For many years she has pursued the path of freedom in the face of opposition and oftentimes ridicule, until, at last, a star has risen above our country—the star of knowledge; and many prejudices which were formerly held in the darkness are now being abandoned in its light.

Colleges have opened wide their doors to her, and she may enter, if she chooses, upon many of the professions which would, perhaps, be adorned by the presence of a SWEET-MINDED WOMAN. She may ascend into the pulpit, the rostrum, and into



some official chairs; but we cannot forbear saying that we think these are WOMAN'S PRIVILEGES—NOT HER WORK.

We have not yet deserted the ranks of those who believe that IT IS IN THE HOME CIRCLE WHERE WOMAN'S INFLUENCE IS MOST POTENT FOR GOOD OR EVIL. It is here that the harmony or discord of her own inner life will be brought to the surface, to reflect with powerful effect upon the lives of those by whom she is surrounded. At their own firesides the greatest and best men in the world's history have received the impressions which moulded their characters and shaped their destinies.

The glorious Washington, at whose name a million hearts beat and throb exultantly, was taught by his mother the blessings of obedience, and the beauty of a character imbued with a faith in Christ. The result of an opposite home influence is seen in the life of the gifted Byron. His poems are passionate, and sometimes strangely beautiful; but through them all we detect that tone which betrays a spirit broken by sorrow, sin and misery.

Had his mother been less capricious, inconsistent and vain, he would have been spared those destructive feelings which are usually occasioned in the heart by wild and wanton conduct. He may be censured for pursuing an evil course, but *the mother who cannot control herself need have no hope that her son can control himself.* We are what training has made us, and the man who is by nature a lawyer will no more be a successful farmer than a geranium will be a rose-bush. SO WE HOLD THAT THE HOME NEEDS THE WOMAN MORE THAN DOES THE BROAD ARENA OF PUBLIC STRIFE.

WE CAN DO MORE FOR OUR BROTHERS by interesting ourselves in things they are interested in, and becoming their kindest companions—MORE FOR OUR HUSBANDS BY LOVING THEM and resolutely maintaining in ourselves a daily carriage of purity and faith—AND MORE FOR OUR SONS by making home the dearest, prettiest place they know, THAN BY ANY LECTURE, LODGE OR VOTE.

"There is no place like home," and no agent so powerful as love.

There is a woman who, in perfect harmony with an unseen purpose of our Father, has remained in the "garden of single blessedness," and upon whom society has rather scornfully bestowed the unworthy title of "old maid." Of her work, little has been said; but, nevertheless, we think she has a part to play in the splendid drama of life which is just as important as any of us have. There are dear little motherless children to be sought and cared for—there are heartbroken wanderers every-



where who can never be comforted by any but a woman's encouraging words. Maiden ladies, be faithful to your trust. Fear not the critical eye of an ill-deserving world.

We can hardly say we advocate the cause of Woman's Suffrage. We have studied the matter very carefully, but FAIL TO SEE ANY PRACTICAL ADVANTAGE RESULTING FROM ACCESS TO THE BALLOT. The popular cry of its adherents has been, "Give us the ballot and liquor saloons will be voted out of existence." THAT MIGHT BE IF THE PRIVILEGE OF VOTING WAS RESTRICTED TO TEMPERATE WOMEN; but they must remember that *the earth is teeming with lewd and intemperate women, as well as men.*

The cry, "Woman is enslaved," is about worn out. EVERY WOMAN WHO IS THE SLAVE OF A MAN HAS ONLY HERSELF TO BLAME. If we were united with one of those animals who always carries and superintends the money which is the product of his own and his wife's earnings, we would quietly lay by our work and rest until he concluded to treat us as a faithful woman should be treated. If a woman has not strength of character to assert her rights in her own home she is illy prepared to engage in public warfare. She had better straighten things out a little in her own little realm, and if this were done, she would probably find, AS WE HAVE, that the political arena has lost its charms in the fulness of THE JOY of a love-lit home.

[Emphasis is ours.—AUTHOR.]

"FOREST GREENFIELD."

Now we imagine that every lady and gentleman who loves good things will exclaim, "Those two articles are excellent, indeed;" and suiting action to sentiment, will turn and read them over again. Moreover, we have a little stock of pity to lavish upon those persons who cannot highly prize and properly appreciate them.

Continuing our comments on our second reason, we remark,—A woman can often carry her point by attitude and speech, when a man's attitude, speech, and force would prove a failure!

The Philadelphia *Record* says: "Woman is the historic power behind the throne, mightier than the throne itself."

This is the key to the correct solution of the problem. Why, reader, just consider it and see if you can think of many enterprises that woman has undertaken (with-



out the ballot) which failed? If a Continent is to be discovered under difficulties or National Monuments to be built, as Bunker Hill and Washington; armies to be suddenly raised and uniformed; a great Reform to be carried, moral, social, or financial—will they not all succeed if woman takes the matter in hand? Verily, they will!

Again, suppose that wives and mothers—more especially mothers—should set their hearts and minds, their faces and voices against tobacco; there would be a moral and social change in society which would astonish the actors themselves. Let us look at the results for a moment. First, the wife, who spends much of her time in the house, would have better air to breathe day and night, while the babies and small children would not be obliged to inhale the vile gases from pipes and cigars, which poison their systems and cause them much suffering. A gentleman or lady could walk on a public street and not be annoyed by the sickening and disgusting feelings of insult and injury caused by some ill-mannered clown having blown his filthy smoke, or allowed the passing breeze to blow it, into their faces and eyes.

We could pass over those beautiful squares in our city, or around that sacred building, Independence Hall, on a bright June day, without having to pick our way through tobacco slush or breathe its disgusting aroma! We should not see squads of little boys, numbering from three to nine, all in short pants, smoking and chewing tobacco, or hunting cigar-stubs in the gutters! The writer has seen this and even worse. And when we consider that *three-fourths* of them, if they continue in the habit, will be drinkers at the end of eight years, the thought is harrowing, indeed. If you doubt this, take names and dates and watch the cases.

Another thought: they will then be about old enough



to vote ; say, good parents, do you think they will vote for "Prohibition?" Oh, ye fond mothers, think of this and do not take our word for it, but use your own eyes and ears and you will see the folly of waiting for Woman's Suffrage to change and correct this alarming phase of modern fashion, for such it really is.

Again, we could take our wives and children to church or elsewhere on Sunday without passing between rows of young men who sit, spit, smoke and swear, and foul the sidewalk to our discomfort, and their own moral damage, for be it remembered that *almost all drunkards used tobacco first!* Do you doubt it? Then canvass all your acquaintances through life, by calling them to mind, and you will be surprised at the result; it will convince you that although many tobacco users do not become drunkards, yet they are ALWAYS IN DANGER in that direction, as the tobacco habit naturally *creates an appetite for stimulants.*

But aside from these facts, we think if a *gentleman* chooses to take an excursion on a river steamer accompanied by his wife, who happens to be a *lady*, and it is found that they must forego the pleasure of views and breeze and retreat to the cabin, or else *stand* while on the deck to avoid the soiling of the lady's dress by chewers' effusions upon the floor, or the irritation of her delicate lungs by the poison smoke-clouds of the cigar-burners who are present, it should be enough to make that couple set their faces, voice, and pockets against the physical, social and moral scourge. Women can and should exert the social and moral influence which they are known to possess, against a habit which is known to lead to much drunkenness and crime. Mothers and marriageable daughters will get informed on this subject, if they *WISH to avoid untold misery.* We are glad the *Banner of Light* is right on this question.

Returning to our main topic, we will now hear the



editor of the Indianapolis *News*, as quoted in the Philadelphia *Record*, on the subject of woman's sphere, or place :

Women have enough to endure from their appointed place in nature to secure them the high privilege of immunity from the burdens of suffrage. They should be excused from the cares of public administrations, THE MACHINATIONS OF POLITICS, and the responsibilities of office, that they REMAIN UNCOARSENEED from such association and free to preserve immaculate the purity and delicacy of their moral nature, fitting themselves thus to become the mothers of the race, and the inspiration of their day and generation to better things.

The perfect development of mankind as God made them—"male and female created He them"—looks to the fulfillment of their separate purposes ; and HE DISTORTS THE PLAN OF CREATION WHO WOULD TRY TO MAKE THEIR PLACES AND DUTIES IN LIFE INTERCHANGEABLE. AS THE CURSES PRONOUNCED UPON ADAM AND EVE WERE DIFFERENT, as the physical functions of man and woman are different, so ARE THEIR PLACES IN LIFE AND THE DUTIES AND BURDENS THEY HAVE LAID UPON THEM DIFFERENT.

Unsettled statesmen should get a clear view of the fundamental nature of things before they allow addled sentiment to enlist them in a cause to UNSEX MAN AND WOMAN. [The capitals are ours.—AUTHOR.]

We think the best comment on the above article will be found in reading it again. Try it! We hope the *News* will repeat it often. The last clause in the article prompts us to insert the following paragraph which a Boston paper credits to the *Circular* :

A woman unsexed, or trying to be and act like a man, is odious. The secret of a great many persons becoming unattractive may be traced to some such transformation. In one way or another they get one side, and either justly or unjustly feel that man has abused them, and so throw off their connection with man, and set up to be men themselves. They may plead necessity as an excuse for their position ; but if there is a necessity, it is a most unfortunate necessity. In breaking their subordinate connection with man, and setting up for independence, and assuming a masculine character, they infallibly lose the beauty and bloom of womanhood.



We heard a lecture delivered in Philadelphia, by a woman dressed in men's clothes. We did our best in trying to like the presentation, but failed in the effort. We then took pains to see how others received it. The sexes were equally divided in the audience, and none showed signs of appreciation. We are candid in the opinion that nearly all went away with feelings of disgust with the strange awkwardness of the sight, and pity for the object.

At this point, Dr. Talmage's sermon on "Woman's Opportunities" came to hand, and we are glad to state that he arrives at conclusions which are similar to those herein presented. Of course, he has set them in true "Talmagian" eloquence, as usual. See the *Christian Herald*, Sept. 1, 1887.

It may be well to further consider the importance of encouraging woman to occupy her proper place, as society greatly needs her utmost influence on the side of right in these morally "perilous times." We will take a view of her in the home circle, that dear spot on earth where we began life, *took our first breakfast*, and our first lessons in life !

An able writer in the *New Orleans States* has much confidence in woman's influence as an operating force, even from the commencement of family affairs. In concluding an article headed "Managing a Husband," as quoted in the *Philadelphia Record*, May, 1886, she says :

I believe, after all, the best advice I can give you, my fair bride, is the same as a wise woman gave her only married daughter : "Give your husband his own way for twelve months, and you will have yours for the rest of your life."

Perhaps this good advice should be explained for the benefit of many young wives, or those who have not given their new social relation the thought which it



should have received. It is understood, of course, that the young husband has a passably moral and social character, and we will suppose the advice was given thus :

“ Say and do all that you can to show your husband that you wish him to have all good things at his first thought or wish in so far as it is possible and reasonable, even at a little sacrifice on your part.”

Now, if you adhere to this principle, basing it on a high moral standard—if really Christian the better—and adorn your actions with dignified loveliness in your sweet smiles of approval or becoming emotion and kind, imploring tones in your disapproval or reproof, as a “ sweet-minded woman ” can do, then you will realize the benefit of having accepted the advice which we have quoted.

This God-given power to woman if used with tact and judgment will produce a blessed state of things in the home circle, for we assure you that no man having only a moderate allowance of common decency and good morals CAN POSSIBLY WITHSTAND SUCH TREATMENT FROM HIS LOVING WIFE. He will enjoy being led by her so easily and lovingly to a higher plane of usefulness and success ; and though it is sometimes true that a good wife is the workmanship of a good husband, yet we often remark, A MAN IS APT TO BECOME WHAT HIS WIFE MAKES HIM !

At this, a chorus of voices will chime in and exclaim, “ Oh, that’s not so ; my wife never changed my course ; *I wouldn’t be led by a woman !* ” To nearly all such we can safely say in the language of Scripture, “ Thou art the man,” for inquiry usually develops the fact that such men are either changed already or are becoming changed from good, or bad, principles to other grades of morals and position in society *by the influence of their wives.*



This ought not to be surprising to any, for the first husband in man's history was led by his wife, which in his case was to sorrow, pain, and disaster. True, her toleration of a third party had much to do in the case, but this was not his fault. We claim that under conditions of civilization that are based on Scriptural teachings the influence of the wife—with no third party influence in the family—will always be stronger for good than that of the husband on moral and social questions in the social circle, and *this will ever govern the political circle.*

But let us reverse the order of things above named, and suppose that some friend (?) or relative has drilled the young wife in "Woman's Rights" as received and practised among the "millions." The very first object being power—not the power of love which makes a woman's very presence suggest gladness, but the power of authority in masculine style, causing disgust, sadness and revolt, to be followed by quarrels, desertion, divorce, and perhaps murder and suicide! Or, the husband may in the goodness of his kind disposition succumb to the tyranny of his (un)fair companion and gradually become a menial slave, who, losing his manhood in a measure, will look upon himself as a blank, while his wife will view him as a cypher until his friends pass him with pity and disgust.

The persistent effort of Satan's wily sneak who acted the part of a third party—as it was in Eden—by invading their happy home has proved a success! Nothing is left but the skeleton of a wrecked companionship stalking over a barren course, while

Outraged Love flaps her graceful wings  
And soars to hearts where flowers bloom :  
Those wings of Joy and Peace—sweet things—  
Spread not o'er him this side the tomb!



We do not wonder that a certain writer said, "A woman can lead a man to God, or drive him to the devil," seeing that so many cases have suggested such a conclusion, yet we cannot accept it without qualification.

It is now clear to us that WOMAN CAN EDUCATE AND MODIFY THE BALLOT WITHOUT USING IT; and this is her privilege, or right, AND IT WILL SECURE TO HER HER RIGHTS WITHOUT OVERSTEPPING THE BOUNDS OF TRUE WOMANLY MODESTY—that attribute, or quality, of woman which is positively the last force in her which man in his wickedness is willing to violate!

*Our Third Reason* embraces a class of women who bear a low reputation, and who are particularly numerous in large cities where politics are hatched and grown, and often manipulated by rogues and—money. We learn from the *Philadelphia Press*, May 29, 1887, that a "recent police estimate" of the number of lewd women in the city of New York is sixty thousand! Let us call it forty thousand.

All of these, if under Suffrage laws, would take part in politics, but not as office-seekers. Their lack of means, if neither character nor ability were wanting, would keep their political kites near the ground. Nevertheless, their influence and action would be a greater force than now, for while at present it is simply an immoral force, or power, then it would be a political power as well, for they would vote because "there's money (or drink) in it." They are not all simple enough to sell their chastity, and then give away their votes!

Let us see: Forty *regiments*—not of handsome, able-bodied and well-trained soldiers who would at one *terribly suggestive word* of command from their General move at "double quick" across yonder field, despite the advancing foe, and finally reach their own quarters,



when, turning to view the scene, they recognize the familiar form and gray feathers of "Old Abe," with talons clenching the top of their Standard, and screaming VICTORY, while his image with *open countenance* reflects from forty thousand shining bayonets! No, not that, but a like number of the other sex, whose ages range about the same—wives, mothers, daughters and sisters of somebody; and are of all sizes, shades and dispositions. One sad fact attaches itself to each one of this multitude which is enough to people a city, viz.: *she has fallen from her former position in society*, BUT SHE CAN AND WILL VOTE.

Now notice two facts: *First*, that modern politics as a work, or process, tend to degrade rather than to elevate, in a moral sense, of which we have abundance of proof. This is because it points to political fame and also to money rather than to honorable distinction in "righteousness" which will "exalt a nation;" while evil doing "is a reproach to any people," or nation. *Secondly*, the power of united forces is disproportionate to the numbers employed, as when eight horses in one team draw more than eight times as much as one will do, which we have seen.

One writer has truly said, "One woman can make many men lewd," but the statement cannot be reversed if our position be correct, which is another illustration of woman's superior moral power. It is known, too, that in her is all latitude of extremes; hence if she is given to vice and cruelty the result is terrible to behold; and, despite the claims of moral improvement, such cases increase in number. BUT IF SHE STANDS FOR THE RIGHT IT WILL PREVAIL.

In view of the facts, principles and argument offered, we conclude that when this army of female political "driftwood" shall have united with the thousands of the other sex who are already familiar with political



fraud and its kindred evils, the moral aspect of social and political affairs will not be a condition whereof any respectable society or organization will boast. But it may be said that this will be more than balanced by the votes of the good and influential class of female citizens, they being in majority.

This looks well for theory, but will fail in practice for reasons that are fixed, and which man did not make, and if he is permitted to subvert them for a time, it will result in disaster to him and his best interests. One of those reasons is, that those women who are in all respects such as the Creator designed they should be in position, influence and action, as well as those who are intent on being so, would not run the risk of contamination by the evil they could not avoid mingling with, and which, at least, indirectly, they must more or less indorse in order to carry political points or measures.

We have yet to learn that this class of women want the ballot, or indeed would use it to any considerable extent, albeit in some sparsely populated Territory with no large cities, and where men are often found to be *gentle-men* as well, and tobacco, rum and bribes are held in check, there might be success.

Soon after General Butler became Governor of Massachusetts, it was reported in the papers (though we have mislaid the account) that he was beset by the advocates of Woman's Suffrage for his influence in behalf of their cause. He readily assented to their theory as presented, with the proviso that the women interested should hold a Convention and formally express a desire that a statute be made which would give the right of suffrage to women as it now gives to men.

Such a meeting was held, and, according to the account, a vote declared showing that only *eight women* desired the Woman's Suffrage law to use it! General Butler's foresight and shrewd tact gained for him



another point—just like him! We suspect that his thoughts meanwhile ran like Addison's when he wrote: "A stateswoman is as ridiculous a creature as a cot-quean."

Of the female preachers, and leaders and helpers in missionary fields, it may be said that such employment is more in keeping with their sex and will naturally embrace a much greater number. Besides, the two occupations noticed differ in that the politician or statesman must, more or less, associate himself with evil, while the missionary or preacher is a standing declaimer against it. In such matters woman has ever been not only a moral power, but an efficient and acceptable help. But she does no more need the ballot to properly modify modern politics, than the moon needs a lantern!

Hon. George F. Hoar, in his eloquent address before the Convention already noticed, after speaking of woman's influence and good judgment in matters of justice, refers to the case of Pilate in the trial of our Saviour. From Matt. 27:19, we learn that after Pilate, the Governor, was set down on the judgment seat, his wife sent word to him, saying: "I have this day suffered many things in a dream on account of Him" (Jesus), and counselled him to "have nothing to do with that just man."

It is clear that her message exerted some influence upon him, for although he had the crowd against him, those wicked, murderous church officials having persuaded the multitude to destroy the Saviour, still, when they cried, "Crucify Him!" Pilate pleaded for Him in asking, "Why, what evil hath He done?" And he left Him in their hands only when he found that he could not prevail against the riotous tumult which was made.

We ask the reader to notice that the good influence



exerted upon Pilate was by a woman who was neither a ruler nor a voter; also the contrast in the case of a woman who was a voter in that realm two years before the occurrence just noticed. This was the daughter of Herodias, who had obtained a special right of suffrage direct from King Herod himself, so that she could vote away the "half of his kingdom" if she chose to do so. And this was because her splendid dancing pleased the king!

Miss Herodias exercised her right of suffrage on the first opportunity. Before doing so, however, she consulted with A WOMAN WHO WAS A MURDERER AT HEART, and *this woman was her own mother!!* Nevertheless, she advised her. And how did she vote? Was it for a good office for herself? For her mother? Did she vote for a title of honor, with riches and a splendid mansion, having extensive surroundings of everything that was gloriously beautiful to behold, or a beautiful partner for life, having honors and riches at his command?

Nothing could be further from the fact. She voted to have John the Baptist's head cut off, although he was then in prison for being good and reproofing evil! That vote was one majority over all opposition, and could not be challenged or contested; so King Herod sent the executioner to the prison, and John the Baptist's head "was brought in a charger [or large dish] and given to the damsel; and she brought it to her mother."

In the first quotation from Bible history we see the effect of woman's influence in a single simple effort *without* human dictation; and in the next example from the same source which we have noticed we have her influence *with* human dictation, and the result was a deliberate, cold-blooded murder, for which TWO WOMEN AND A KING were responsible!! But it satisfied the murderous ambition of a mother who should have given



wise counsel to a daughter, when actually consulting her in the matter. This is not the first case of moral degradation, involving pain and death in the scheme, which has been effected by the operations of a wicked third party. We cannot forbear to notice the first and most remarkable example in the Bible, seeing that our illustrious friend has led us in that direction. It shows that woman's help was then, as it is now, more efficient in the accomplishment of moral and social good, as a "helpmate," than as a political ruler.

If we succeed in making this important fact plain, and its *one underlying principle* clear in the minds of our readers, they will be relieved from any desire for a law the result of which would, in time, make society worse than it now is, instead of improving it.

The case we are to notice is that of the first family in history—the man, Adam, and his beautiful wife, Eve. It was "not [considered] good for man to be alone," so a "helpmeet" was made for him, *i. e.*, it was meet that he should have help, and help came! And we learn that she had a place to fill—a great circle, as it were, wherein she should act as helpmate to the great enjoyment of herself and her model husband, of whom, in part, and *for* whom she was made!

It appears that so long as she moved in her sphere of life and action as helpmate, this first and fairest of brides, being placed amid moral, social, and physical things having God's stamp of "very good" placed upon them, was, with her husband, enjoying the very acme of human happiness. But this was too much prosperity. Alas! how very few persons can bear prosperity for a month, though they can stand adversity for years!

This lovely wife had a woman's curiosity, and it ran upon that fruit which grew "in the midst of the garden." At this early point of time in their history a calamity befell them. A third party came upon the



scene, and so cunning was his manner, with more than human speech, that a measure of tolerance was given him, when he at once flatly disputed the very important words of God to them, using abstract facts to carry his point—see Gen. 3 : 4, 5—as Ingersoll and all opposers of his kind do now. Such facts, *i. e.*, abstracted facts, when concreted find their places, and when seen, go for what they really are; but when abstracted are “out of their places, and are often given and taken for what they are not.”

Eve was pleased with the new philosophy so eloquently advanced by the medium, or third party's proxy, and seeing the way to become Moral and Political Dictator, she resolved herself a Woman's Rights Convention, declared universal suffrage, and appointed the best woman on earth to exercise the privilege and authority claimed! In doing so she sold not only herself and model husband, but the entire human family into sin, which, “when it is finished, bringeth forth death.” [Not eternal misery.] James 1 : 15.

This transaction pleased the third party, who still rejoices over the result of clairaudient mediumship in Eden which caused the banishment of the bridal pair from the most beautiful park that human beings ever set foot upon! Beautiful it was, for God made it and planted in it everything that was good for the body and pleasing to the eyes. This was done expressly for the man whom He had made, and his good wife, Eve. See Gen. 2 : 8, 9, 10. Now if we consider that adaptation in the works of God is quite as wonderful as creation, then language will fail us if we attempt to describe the happiness which was realized in that lovely home. Moreover, we find that this magnificent situation was, practically, a wedding present! See verse 15.

Again, this wonderful garden or park was a place of safety. No ivy to poison, no insects to bite, no animals



to tear flesh, or malarial poison to breathe, day or night. No annoyances by tramps, either biped or quadruped. Fair Eve could take a stroll in the woods, and if she met a tiger in the way she might pat his head and pet him freely, while he would enjoy her presence and her manners, and gladly accompany her at her call, or go back into the thicket at her bidding! Or, if she were to stoop to pluck a dwarf rose, and a serpent lay coiled near it, she need not fear, for it would not bite, strike, or coil upon her, it being harmless anywhere and at all times.

If it be asked, how we may know this, we reply that animals as well as other things, after they were made, were reviewed and said to be *good*; not only so, but they were pronounced VERY GOOD. See Gen. 1: 31. Again, man was given dominion over the entire animal kingdom, hence their subjection to him is taken for granted. See verses 26, 27.

Here we have a glimpse of a state of moral and social blessedness which, considering the physical surroundings, has no equal in history! And it continued with man and beast until one of their number—the serpent—became a mouth-piece or medium for Satan, of whom we shall speak elsewhere. He matured plans to break up the happiness of the family and to finally leave it in the hand of the destroyer, Death! He is still in the business, which is increasing as court and mortuary records show at a glance.

Admitting a third party's operations in disguise does not give us the *immediate cause* or the *reason* of that action, the reaction of which has not taken an hour's rest in Six Thousand years! What, then, was it? Three simple words in large type will answer the question: **DESIRE TO RULE!** Now a din of voices join in objections; so we will consider these negatives by showing the affirmative side of the question.



We said that Eve's curiosity was excited with regard to the nature and character of the tree having an injunction pronounced in its favor, but this does not prove that she had no latent desire to rule; indeed, it might pave the way to such a position by increasing her interest in the seance which had such a result in view. At the first sitting, or interview, with the medium, he told her that they should "be as gods," if they ate of the fruit which was denied them. See Chap. 3, ver. 5.

Now, whether we consider the term, "gods," as meaning Deity, or imaginary deities, or even angels, as is sometimes the case, we must admit that it refers to beings of a higher order or position than man. And when we find in verses 5 and 6 that the medium associates knowledge and even wisdom with the term, we can easily see the idea of rule, or rulership, in it.

This and other plausible assertions and promises which he made in eloquent speech were pleasing to the woman while she viewed his unique form and *poly-poses* [many positions] made by easy changes, and always in curves or coils! His nicely fitting coat adorned with regular figures of bright tints and shades was also attractive, and when Eve looked into those pretty eyes sparkling with intelligence, said to have charming powers even under the curse, she was fascinated and fairly captivated!

Now think what rapid changes occurred in her mind from simple curiosity while continuing in *obedience* in the midst of perfect happiness, to a radical act of *disobedience* in which her companion soon joined; and for which they were driven from their paradise state to one of only partial happiness, limited to a few years of time, and ending in death because of disobedience.

*Honest Skeptic*, who watches for points in theology that he may criticise them, thinks he sees a weak place in our argument and attacks it thus: "If *Eve* was



fascinated by the beauty, manners and eloquence of one of her subjects so as to be captivated, *i. e.*, controlled against her natural belief and judgment, was she responsible?" We answer, Yes; and for four reasons:

*First.* She was in possession of everything that could make a part of happiness, unless a vain desire for absolute rule should be indulged.

*Second.* She understood her duty and the penalty of violating it, as seen in the fact of her repeating it in her first answer to the medium. See chap. 3: verses 2, 3.

*Third.* Her duty and the penalty as stated was flatly denied by the medium, ver. 5, which showed design on the face of it. Here her curiosity should have ended, and her rebuke by repeating God's command with the earnestness which her surroundings would suggest, should have begun; for upon this his snaky mediumship would have glided into the bushes and PARADISE WOULD HAVE BEEN SAVED! The woman's curiosity became criminal when it joined with opposition to Paradise rules and conditions; hence her responsibility.

*Fourth.* God never asks man to do that which he cannot perform with proper effort.

In furtherance of our object we must consider Adam's position and character. He was made the director, or ruler, by divine authority, or statute. This is why that, although dominion was given him, he was himself a probationer. HE HAD IMMORTALITY TO GAIN BY OBEDIENCE, or to realize mortality by disobedience. This being so, his trial by his fair companion must have been great, indeed; for we do not read that he was skeptical, dissatisfied with his lot, or even curious enough to attend the seance which was held in his neighborhood, if he knew of it, though we think he did not.

But the time came when the fatal temptation was presented and the stupendous difference between



mortality and immortality trembled in the balance. His wife, deceived by the medium, had defied Almighty counsel and law, which being permitted for the time made her confident of victory over her husband, when the dream of her honeymoon would be realized!

Now it seldom happens that a bad wife makes her husband better, for misery does not enjoy isolation, and the woman possesses the stronger influence. Emboldened by apparent success in plucking and eating of the tree, she now brings a portion to her husband that he may also eat of it. By this act she proves that she has trampled upon the law of God and would have him do the same. He must have looked upon the act with fear and sorrow.

We think Adam must have soliloquized after this manner: "Oh, what a terrible temptation! I am in the very midst of everything that is good, and even glorious to look upon. Here is nothing but happiness. Nothing but disobedience can terminate its duration, for we may 'EAT OF THE TREE OF LIFE AND LIVE FOREVER.' But my dear companion has violated the command. Here is the evidence—the fruit in her hands! Oh, why did she not counsel with me? Why commit this great error and forfeit happiness which could be measured only by eternity? She has a sterner look and manner now; still, as she offers that fine fruit to me, *she is a model of beauty in her entirety*. I love her companionship—in fact she is, after all, my bride, and *I will accept the offer and cast my lot with hers*."

Now he eats in disobedience and thus gives his life for his erring bride, for he *becomes mortal* (subject to death) and after many years DIES!—Gen. 5: 5.

Again, we are asked if *Adam* was responsible for his act, under the circumstances? We answer, he was. He understood his duty perfectly, and wanted nothing to make happiness complete. When confronted with



a miniature "Woman's Rights and Suffrage" code of laws, already in force—having stolen a march on him—he could have stood on his dignity as chief magistrate of his realm, and then read or repeat the first riot act that was made for man in case he should attempt rebellion. It is as follows:

"Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." [Margin, *dying, thou shalt die.*] Gen. 2: 16, 17.

Adam could take this position and hold it against all opposition and every contingency. Had he done so, his soliloquy would have embraced the idea that God could, if need be, provide him with another companion who might not turn "Suffragist," and attempt to drag him into death.

For the benefit of the common reader, we say that if he will turn to the Scripture we have quoted, he will find a figure or sign near the clause, "mayest freely eat," which refers to a marginal reading in italic letters having the same authority as the text, and may be plainer to some minds. It reads, "eating, thou shalt eat;" meaning not to eat once on that day, and then stop eating, but to continue to eat each day, from time to time. Had he continued to eat of that, and not of the other tree, he would have been living to-day.

Again, the clause, "thou shalt surely die," makes a similar reference to the margin which reads, "dying, thou shalt die," meaning not that death should occur on that day, but that there should begin a decaying or dying condition that would **RESULT IN DEATH**. This we prove by Gen. 5: 5, and also by your own observation! And this sad state of things is the result of the action of a third party disguised, or, it may be said, a third party "under control," as we have sometimes stated.



In either expression we understand that Satan is chief of the directing power which will be noticed in our *Fourth Topic*.

We are told in Heb. 2 : 14, that the Devil—elsewhere called Satan—will be destroyed (not preserved), and we are assured that Death will share the same fate and at the same time. Rev. 20 : 14. Death is the third party's executioner, and is kept so busy day and night that his rest averages less than one second of time at each interval!! See statistics.

Alas! how much misery is caused when a third party having loose morals is allowed a hearing in family affairs, whether they be in guise or disguise, in Eden or this side of it. Every husband and wife should consider such creatures their **WORST ENEMIES**, no matter what their names or kinship may be. If they have human form it may not be best to treat them as you would treat vipers, though they be worse; but *be sure they do not DWELL WITH YOU*. This advice, if heeded by young families, will be worth many times the price of this book to them.

Returning to the Suffrage question, we quote a remark made by Mrs. R. S. Lillie in a lecture on "Woman Suffrage," as reported in the *Banner of Light*, May 28, 1887. She said:

Woman should study the law of the land, and study politics, as dirty as it is. She can carry it on successfully.

Without doubt, Mrs. Lillie's proposition counts in every woman in the land—certainly all who can read and write. It will not except the ideal woman of the Gospel, neither that of Forest Greenfield, which we have already noted—not even our own ideal woman! Nevertheless, we conclude that the classes we have named will be slow to accept the proposition, seeing that our fair lecturer has so frankly and very properly



admitted the subject in question to be a "dirty" one!

The Philadelphia *Evening Bulletin*, April 8, 1887, after commenting upon a recent lecture by Mrs. Isabella Beecher Hooker, who would reorganize the police force by making a woman the superintendent, gives the following abstract of her argument:

Every officer of this force should be a lady or a gentleman in the best sense of the word—clean within and clean without, avoiding vulgar or profane language and indulging in neither liquor nor tobacco. The superintendent, she suggested, should have power to order out the fire department in case of riots and turn the hose on recalcitrant mobs. Every member of the force should be trained in the use of fire-arms, and ordered to shoot in the leg when necessary to shoot at all.

The conclusion reached in the article quoted is that the united majorities of intelligent voters under Woman Suffrage would diminish the influence of the illiterate minority, and thus insure better laws for the people. This theory may at first sight seem plausible—even clear to many minds. But let us ask a few questions. Do illiterate men draft bad laws? Do none but illiterate men vote for such laws? Does this class alone attempt to buy councils and legislatures? Do they monopolize the "stuffing" of ballot-boxes? Do no others get their weak acquaintances drunk and thus secure their votes?

If these questions do not let the bottom out of the theory, we will ask: If it be a question of intelligence only, how can bad laws be made, seeing the majority of voters are already intelligent? That it is a question of *character* of the intelligent class, rather than of *intelligence* of the illiterate voters, we think can be clearly seen without a lantern! The first point gained, the second will follow.

The press has furnished several accounts of the recent Kansas Woman's Suffrage experiment. We can only



notice one or two editorials, which we think may suffice. The Philadelphia *Record* comments upon it as follows:

Know-nothingism has achieved a victory in Kansas of which its fanatical heroes are doubtless proud. The new act of the Kansas Legislature which gives to women the right of suffrage in all local elections authorizes the local authorities to exclude from registration as voters all women who, unfortunately for themselves, were not born in this country. In Atchison and other Kansas towns the foreign-born wives and daughters of naturalized citizens and taxpayers are excluded from the registration lists, while ignorant negro women are enfranchised because of the privilege of birth. The cause of this proscription is said to be the fear of a Prohibitionist Legislature that the foreign-born women might vote with their husbands on the liquor question at all municipal elections. It would be interesting to learn what is thought of this kind of legislation by the Kansas statesman who presides over the Senate of the United States.

The Camden (N. J.) *Courier*, April 13, 1887, also discusses the situation as follows:

The experiment of woman suffrage in Kansas at the recent local elections showed some singular results. Under the new law of Kansas all women of the regular citizen age were entitled to vote. It has been claimed that, if the women were made legal voters, the better classes, the more intelligent, would avail themselves of the privilege as freely as the more ignorant and less competent, and that they would vote in favor of all measures and candidates in the interest of good morals and sobriety. But this did not prove to be the case in some of the Kansas towns and cities where the women did vote. In Wichita, where about six hundred women were on the registry lists, a majority of them voted for the worst candidate for Mayor, and he was elected. In Leavenworth the women who claim to be and are regarded as leaders in 'high society,' went to the polls and voted for the anti-temperance candidate, and he was elected. In several places few of the educated and better class of women voted, but a majority of the women of the more ignorant class did vote, and carried the day. Evidently the sisters are a good deal like the brethren when it comes to politics, 'mighty on-sartin,' and there is room for doubt as to the sure purification



of American politics through the agency of female suffrage. The result in this instance will only tend to confirm still more strongly in their views those who hold to 'the higher right of women not to vote.' The introduction of wheedling, coaxing and other female blandishments as electioneering influences is bad enough, but when to these are added, as at Atchison, scandal mongering, gossip, backbiting and caste feeling, society at large, and the women in particular, may well ask to be saved from the innovation. Pandora's box will be realized in the ballot box when sexual influences shall come to add their weight to partisan contentions.

The more we study the Woman Suffrage question, and see the effects of its influence on men, women, and children in the light of social facts and criminal statistics, the more are we satisfied that its success, except in educational matters, will make bad women no better, while it will fearfully demoralize many who otherwise would have remained respectable, and perhaps efficient workers among the fallen.

Oh, ye ministers of Christ! Have you been helping on this work which, however well meant as a theory, will bring sorrow, misery and death with it, in many cases to your children and the children of others? If so, do reconsider your action and consider the power of your influence, and when you see the enemy making a "cat's-paw" of woman only to repeat the policy which he pursued in Eden, be ready to read the *riot act*, as *Adam should have done!*

The following editorial paragraph is from the Philadelphia *Evening Bulletin*, of April 6, 1892. We insert it here, as it shows what can be done at the polls under Woman Suffrage laws. It says:

Women are queer creatures. In Bloomington, Ill., where they are allowed to vote in school elections, a Mrs. Raymond was a candidate for re-election as city superintendent of schools. The conspicuous feature of her administration had been the persistency with which she turned men out of desirable positions and turned women in,—a course which should have endeared her



to members of her own sex. But it did nothing of the kind. At the election yesterday over 2,000 of these went to the polls and elected a male successor to what they called the "petticoat régime." If republics are not ungrateful, some of the women who live in them are, and some of these evidently live in Illinois.

Our readers will please compare the foregoing arguments and facts with answers from the "spirits," as claimed in Spirit Teachings, in this work.

We will now present a few claims made by representative parties, and then briefly consider the advantage gained, if any. [*The capitals in the several quotations are ours.*]

I do not know of any cause in the world's history that has spread more within a lifetime than has this cause of Woman in this country. I remember distinctly when there were not half a dozen avocations open to Woman, and when the obstacles to her participation in active business life were insurmountable. The expansion of Woman's sphere of usefulness, the increase of compensation and of influence have been marvellous.—Susan B. Anthony, in *Banner of Light*, February, 1887.

Spiritualism has done more for the advancement of true womanhood THAN THE CHURCH, OR ANY OF ITS ACCESSORIES.—Dr. Watson, at the Re-union of Spiritualists, at Cincinnati, Ohio. See *Banner of Light*, April 16, 1887.

Spiritualism has distinguished itself ABOVE ALL OTHER SYSTEMS YET KNOWN TO THE WORLD, by its acknowledgment of the importance of woman's place in the world's advancement. Mrs. C. L. V. Richmond, in the *Banner of Light*, Dec. 20, 1884.

We decidedly believe that in giving the ballot to Woman, mankind would be IMMEASURABLY BENEFITED; but it is not altogether a question of benefit, it is one of right, of absolute justice. "Spirit control" of Miss M. T. Shelhamer, at the public seance held in the *Banner of Light* office. See *Banner of Light*, May 7, 1887.

Near the beginning of this Topic we introduced the Resolutions which were passed in the Massachusetts State Convention of Spiritualists in favor of Woman's Suffrage. After reviewing the claims set forth at some



length, we have followed with the claims made by several lecturers, and lastly, that of a "spirit" through its medium, Miss Shelhamer, as above quoted. In adding, or bringing these claims together, we find they make a claim which is of vast importance in the moral and social world. Now if we sum up the effect of forty-six years effort put forth by Lucy Stone, forty-five of which were in connection with Modern Spiritualism, which now claims the lead, we shall be able to "compare accounts," and note the result.

Surely we ought to find woman's condition, with chances or prospects in life, much improved after such an effort, and in the presence of such strong claims. With the greatly increased chances for women and children to labor, comes an appalling increase of male "bummers," loafers, tramps and *criminals*. When good men and women see how they have by their influence helped to bring about such a state of social and moral things, we think their faces will blanch for very shame! If this be thought a very hard saying, please read the statistics given in this work, and also the daily papers.

Let us take a practical view of the results, in the light of authentic accounts, our own observation, and of Court Reports.

We shall find that a goodly number of girls and women are well disposed, industrious, somewhat intellectual, and have a fair share of favorable circumstances which will encourage and enable them to meet good husbands, and this means good homes as well. By exertion, economy and "temperance in all things," they find life worth living—in fact, a happy success.

But many with unfavorable surroundings, although as well disposed and having as high aspirations, find in the absence of counsel from good and wise parents that discouragements and temptations are hard, very hard to bear. Very many place confidence in fair prom-



ises made by designing apologies for men whom they marry, and who long since were wedded to bad habits, *only to be increased* when sickness, children, or other trials which always sandwich the fair biscuit of matrimony, shall demand their attention, *and which should have their best judgment and patience in love.*

They, however, lacking those qualities which are associated with moral principle, deceive, dissipate, abuse, and finally desert their companions and children, and make new conquests, or join company with other men's wives whose characters are worse than their own. Not a few become reckless, and treat their wives to cruel blows until they make a separation, and after a while are visited by the monsters, only to be murdered by them if they decline further companionship! Indeed, *all classes of women are liable to be murdered if they refuse an offer of marriage in these days!*

Now we inquire candidly, and earnestly, of our venerable readers, if such a state of things existed forty-five years ago? Why, it was scarcely thought of by the worst class of men, but now it is quite common!

Jealousy, too, is so often a factor in terrible tragedies that women are concerned in—usually as victims—that we must give it a passing notice. Jealousy is a state of feeling—a condition of the mind, whether in man or beast. The cow, being jealous of the peace and comfort of her calf on seeing a dog come near, gives him an oscillating tilt sky-ward on her beautiful horns. She does not wait for injury to occur, but allowing her natural caution to bestir her instinctive care for her young, she at once proceeds to business; hence the dog's aerial voyage!

So with man. We have an account of a hunter who had occasion to leave his cabin for a time, and left his faithful dog to guard it. On returning to his cabin, he found the cradle upset, and the dog besmeared with



blood! His jealousy of the dog turned instantly into rage, when, with deadly aim, he shot and killed him. A moment later he discovered that a wolf had entered the cabin, and his faithful dog had dispatched him, but in doing so had upset the cradle, though the little child was on the ground unhurt! Like the cow, that man did not wait for facts, and his remorse was dreadful indeed.

Jealousy is *not a result of known facts*; it cannot be so under any circumstances, any more than faith can be certain perception or knowledge. When knowledge comes, faith is absorbed, or drops into it—is lost—vanishes, or simply speaking, is not. So, a known fact is no part of jealousy, neither is jealousy any part of known facts. Jealousy is born of selfishness and envy; it is apprehensive and very suggestive; it suggests probabilities, and even possibilities that would oppose the common, or some special self-interest of him who tolerates that condition of mind.

Now, if he seizes his reasoning faculties—so to speak—and tucks them into his pocket, the rest of his faculties will stamp the evil suggestion with *fact*. It will be readily seen that he will at once act as if it were a fact, because he so accepts and understands it; hence, like the cow, he will have a raving desire to toss an imaginary foe; and this shows how unreasonable, hateful, foolish, cowardly and cruel is jealousy! Why, a jealous man's sneaking and detestable attitude and actions prove at once that he has been foolish enough to quietly *cast away his manhood*, and become a "cat's paw" for the Devil! Moral: *Don't do it*.

We have tried to show how odious is the perversion of the good and natural faculty of reasonable cautiousness, when turned into jealousy, as we use the term; and we may only mention the subject of divorce to the modern reader, to cause him to associate jealousy



with it. If we again ask our aged readers whether these things were so common forty-five years ago, they can but answer: "We never saw it on this fashion."

It is easy to see how a low state of morals may lead the young to start in life bad, and continue to grow worse until quarrels, assaults, jealousies, adulteries, divorces—often by pistol or rope—increase the business of Courts and crowd the spacious prisons to overflowing! Moreover, the awful business has increased *faster than the population* during the last four or five decades.

Careful, constant readers know that our presentation is not overdrawn—indeed we have endeavored to confine our data within the lines of woman's experience—

Obstacles which she must surely meet  
And overcome by principle and tact:  
Or, failing in this, her wandering feet  
Will lead her to sorrow and ruin in fact.

We will state the situation so clearly that it will not be questioned if audited by statistics in the hands of the retiring generation.

FORTY-FIVE YEARS AGO, the average young lady had as good a chance by marriage to become rich, as riches were reckoned *then*, as now. She stood a fair chance to have a homestead and business owned in pleasant partnership and paid for, and but a small risk to be cruelly treated or murdered.

Now, the average young lady has no better chance to marry and become rich, as riches are reckoned now, than forty-five years ago; and her chance to have a homestead and a business, owned and *paid for*, is much less than at that time, while her chance to be cruelly treated or murdered, is much greater!

We can now state the terrible fact, that in spite of all legal, moral, and religious restraints and influences



that have been brought to bear upon society in these days and years of boasted civilization, which have embraced the entire effort of Woman's Rights agitation; Woman's Suffrage laws in operation in several States and Territories; and the persistent effort and constant operation and co-operation of the system of Modern Spiritualism which has presented moral and social claims of great magnitude—WOMEN'S LIVES ARE NOT AS SAFE AS THEY WERE FORTY-FIVE YEARS AGO, NOR ARE THEIR AVERAGE REAL PROSPECTS IN LIFE SO FAVORABLE!

We will now conclude this argument by introducing two articles of more recent date. The first is from the *Philadelphia Record*, Aug. 9, 1891:

A POWERFUL ARTICLE BY MRS. E. LYNN LINTON IN ASSAULT UPON  
THE SUFFRAGISTS OF ALL LANDS.

Here is the sum and substance of an article that is just now catching the eye of the world. It is from the pen of Mrs. E. Lynn Linton, and appears in the current *Nineteenth Century*. Mrs. Linton's subject is: "The Wild Women as Politicians." She says:

All women are not always lovely, and the wild women never are. As political firebrands and moral insurgents they are specially distasteful, warring as they do against the best traditions, the holiest functions, and the sweetest qualities of their sex. Like certain "sports" which develop hybrid characteristics, these insurgent wild women are in a sense unnatural. They have not "bred true"—not according to the general lines on which the normal woman is constructed. There is in them a curious inversion of sex, which does not necessarily appear in the body, but is evident enough in the mind.

Quite as disagreeable as the bearded chin, the bass voice, flat chest and lean hips of a woman who has physically failed in her rightful development, the unfeminine ways and works of the wild women of politics and morals are even worse for the world in which they live. Their disdain is for the duties and limitations imposed on them by nature, their desire as impossible as that of the moth for the star. Marriage, in its old-fashioned aspect as the union of two lives, they repudiate as a one-sided tyranny; and maternity, for which, after all, women primarily exist, they regard as degradation. Their idea of free-



dom is their own preponderance, so that they shall do all they wish to do without let or hindrance from outside regulations or the restraints of self-discipline; their idea of morality, that men shall do nothing they choose to disallow.

#### WOMAN'S REASON FOR BEING.

Be it pleasant or unpleasant, it is none the less an absolute truth—the *raison d'être* of a woman is maternity. For this, and this alone, nature has differentiated her from man, and built her up cell by cell and organ by organ. The continuance of the race in healthy reproduction, together with the fit nourishment and care of the young after birth, is the ultimate end of woman as such; and whatever tells against these functions, and reduces either her power or her perfectness, is an offense against nature and a wrong done to society. If she chooses to decline her natural office altogether, and to dedicate to other services a life which has no sympathy with the sex of humanity, that comes into her lawful list of preferences and discords.

#### THE GREAT IDEAL IN WESTERN LANDS.

We live by our ideals. Individually they may fall into the dust of disappointment, and the flower of poetic fancy may wither away into the dry grass of disillusion. Nevertheless, the race goes on cherishing its ideals, without which, indeed, life would become too hard and sordid for us all. And one of these ideals in all Western countries is the home. Home means peace. It means, too, love. Perhaps the two are synonymous.

#### IMPORTANCE OF THE HOME.

In the normal division of labor the man has the outside work to do, from governing the country to tilling the soil; the woman takes the inside, managing the family and regulating society.

Part of this ideal of home is the rest it gives the man when he returns to it after a hard day's work in the open—a hard day's struggle in the arena. Here his thoughts drift into a smoother channel, his affections have their full outlet, and to his wife and children he brings as much happiness as he receives. The darker passions which the contests of life arouse are shut out; the sweeter influences of the family, the calmer interests of the intellect, the pleasures of art and society remain.

#### SHALL HOME BE DESTROYED?

We are speaking of the ideal, to which we all in some sort



aspire, and in which we believe—for others if not for ourselves. When we have come to think of it as mere moonshine we have achieved our own spiritual death; when we have acted and legislated as if it were moonshine we have decreed our national degradation.

#### WOMEN ARE EXTREME.

Women are both more extreme and more impressible than men, and the spirit which made weak girls into heroines and martyrs, honest women into the yelling tricoteuses of those blood-stained saturnalia of '92, still exists in the sex; and among ourselves as elsewhere.

#### THE HUSBANDS OF THE "WILD."

Sex is in circumstance as well as in body and in mind. We date from our fathers, not our mothers; and the shield they won by valor counts to us still for honor. But the miserable little mannikin who creeps to obscurity, overshadowed by his wife's glory, is as pitiful in history as contemptible in fact. "The husband of his wife" is no title to honor; and the best and dearest of our famous women take care that this shall not be said of them and theirs. The wild women, on the contrary, burke their husbands altogether; and even when they are not widows act as if they were.

Such political women as the world have seen have not all been desirable. Some have earned the blue riband of renown; but these have been women who have influenced, not ruled.

#### IN AMERICA, FOR INSTANCE.

By the very nature of things, by the inherent qualities of their sex—its virtues, defects, necessities—women are at once tyrannical and individual. In America, when they get the upper hand, they wreck the grog-shops and forbid the sale of all liquor whatever. And these women who thus destroy a man's property and ruin his fortunes in their zeal for sobriety may saturate themselves with tea, ether or chloral, to the destruction of their health and nerves. They may resort to all sorts of perilous experiments to prevent unwelcome results; but these are their own affairs, and the men have no right to interfere.

#### A TYRANNOUS TEMPER.

This tyrannous temper is part of the maternal instinct which women have inherited for such countless generations. No authority in the world is so absolute, so irresponsible, as that of a mother over her young children. She can make or mar



them, physically and morally, as she will—as she thinks best. Even in the most highly civilized communities, where the laws are strictest and most vigilant, she can, if she so chooses, doom them to death by her bad management, or educate them on such false lines as lead to moral depravity. By the depth and strength of the maternal instinct is the race preserved, and by this alone; and the absolute authority of the mother is the child's safest shield.

#### ONE-SIDEDNESS OF MIND.

But this very characteristic is fatal to political life, to generalized justice, to the suppression of sections for the good of the whole. The political woman repudiates all this as so much paltering with the Evil One. The general good is nowhere when compared with partial inconveniences. We have seen this notably exemplified in our own generation, when excited partisanship put its hand to the plow, rooting out wise legislation on the one hand and sowing poisonous immunities on the other. And so it will ever be with women while they retain their distinctive womanly qualities.

#### A QUESTION OF SCIENCE.

This question of woman's political power is from beginning to end a question of sex, and all that depends on sex—its moral and intellectual limitations, its emotional excesses, its personal disabilities, its social conditions. It is a question of science, as purely as the best hygienic conditions or the accurate understanding of physiology. And science is dead against it!

The following very interesting article is from the *New York Sun*, as quoted in the *Philadelphia Bulletin*, Dec. 14, 1891:—

#### WOMEN AND THE BALLOT.

On June 14, 1878, Senator Wadleigh, who was a member of the Committee on Privileges and Elections, made a report to the United States Senate concerning a proposed constitutional amendment forbidding the United States or any State to deny or abridge the right to vote on account of sex. The adoption of this amendment, conferring the elective franchise on women indiscriminately, would, the report declared, make "several millions of female voters, totally inexperienced in political affairs, quite generally dependent on the other sex; all incapable



of performing military duty, and without the power to enforce the laws which their numerical strength may enable them to make; and comparatively few of whom wish to assume the irksome and responsible political duties which this measure thrusts upon them."

The committee also cited the fact that though the names signed on the petition for woman suffrage were procured through the efforts of woman suffrage societies, having active and zealous managers, and although the ease with which signatures may be procured is well known, but 30,000 names were appended to the paper presented to Congress. At the demand of so small a fraction of the population, the committee reported that "it would be unjust, unwise and impolitic to impose this burden on the great mass of women throughout the country, who do not wish for it, in order to gratify comparatively few who do."

Calling attention to the fact that any State so desiring may grant the right of suffrage to women, the committee added that without female suffrage, legislation has improved and still is improving the condition of women.

"The disabilities imposed upon her by the common law have, one by one, been swept away, until in most of the States she has the full right to her property, and all, or nearly all, the rights which can be granted without impairing or destroying the marriage relation. These changes have been wrought by the spirit of the age, and are not, generally at least, the result of any agitation by women in their own behalf. Nor can women justly complain of any partiality in the administration of justice. They have the sympathy of judges and particularly of juries, to an extent which would warrant loud complaint on the part of their adversaries of the sterner sex. Their appeals to Legislatures against injustice are never unheeded, and there is no doubt that when any considerable part of the women of any State really wish for the right to vote it will be granted without the intervention of Congress."

The conclusions of the committee were agreed to, and a striking and apposite illustration has recently been afforded of the soundness of the view which they adopted. It is found in Massachusetts, the State from which the chief demand for woman suffrage emanated in 1878, in which, to a qualified extent, suffrage has been accorded to women, under certain restrictions, in the choice of school officers, in the performance of whose duties women are intimately and deeply concerned.

The Boston *Herald* furnishes the figures of the registry, and they show that in 1888 the total number of intending female



voters in Boston was 20,252; in 1889 it was but 10,589; in 1890 it sank to 7,985, and this year's (1891) total falls below 6,000.

In other words, the right of suffrage is neither much sought nor cherished by women. Women do not vote because there is no necessity for voting. Their legal rights are protected, their interests promoted, their influence acknowledged, and their wishes complied with, by the ballot in the hands of father, husband, brother or son, as the case may be. If it were not so, the demand for female suffrage would have a sound basis, and the demand for it would be indeed resistless. As it is, women are not concerned about the extension to them of the franchise, which has been seen, in every case, to entail new responsibilities of a serious and irksome sort, while proposing to confer only the most unsubstantial and evanescent of political benefits.

Now we think our showing of facts—including statistics which we subjoin—do far more than balance the great claims of Modern Spiritualism in the very important matter of woman's moral and social condition and prospect in life; hence we conclude they are not founded on reliable data, and therefore must reject them.

We come now to notice the sweeping claims of Modern Spiritualism for moral and social good, or goodness, IN A BROAD SENSE; that is, as an Instructor and "Reformer" of mankind, and indeed "of the world."

The following is so much of the Twentieth article in the "Declaration of Principles"—see Sixth Topic—as pertains directly to moral principles:

The hearty and intelligent convictions of these truths [Teachings of "Spirits"—AUTHOR] tend . . . to energize the soul in all that is good and elevating, and to restrain from all that is evil and impure, . . . to quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal good.

Some claims by prominent lecturers will now be noticed. [The capitals in the series are ours.]

SPIRITUALISM IS THE SAVIOUR OF HUMANITY, because it is reach-



ing out towards the criminal, and in its effort to lift humanity to a higher plane, it is laying the foundation for future generations. . . . SPIRITUALISM COMES TO CLEANSE OUT THE DREGS AND WRETCHEDNESS OF HUMANITY. Miss A. L. Lull, in the *Religio-Philosophical Journal*, Jan. 23, 1886.

Christianity never had a Pentecost to be compared with Modern Spiritualism. The latter is as far in advance of the former as the electric light is in the advance of the tallow dip of the past, for it is Nineteen centuries ahead of it. Mrs. R. S. Lillie, in a speech at the Thirty-eighth Anniversary services in Horticultural Hall, Boston. See *Banner of Light*, April, 1886.

In his discourse on the Thirty-ninth Anniversary of Modern Spiritualism, at Bridgeport, Conn., Prof. Peck said :

Time and time again Spiritualism has been pronounced dead, but it continues its marvellous growth. It has made converts of more scientific men and profound thinkers than any other sect in the world. In thirty-nine years it has grown to TEN OR FIFTEEN MILLIONS of believers, with thousands of mediums, a literature printed in every known language, and converts in every quarter of the globe. Its principal paper, the *Banner of Light*, has more subscribers than any religious paper printed.

"*Spiritualism had,*" he said, "*produced some wonderful inventions to benefit mankind, and had done more to advance civilization and the Arts and Sciences in Thirty-nine years than any other cause!* One of its most important achievements was the freeing of the slaves. ABRAHAM LINCOLN WAS A BELIEVER IN SPIRITUALISM, AND FREED THE SLAVES AT THE REQUEST OF 'SPIRITS.'" See *Banner of Light*, April 9, 1887.

We ask our readers to review the claims and promises above quoted, and keep them in mind while they examine the data and statistics which follow these remarks. Please consider and remember that neither the claims nor the statistics are our careless say-sos. We give you our authority. The great subject is condensed into a few pages of type impressions which the eye translates to or transfers upon the mind as a momentous question of vital importance to every accountable



being in the land, and indeed in the world! Consider well and act wisely.

Prof. Peck claims that Spiritualism "has made more converts of scientific men and profound thinkers than any other sect in the world—has Ten or Fifteen Millions of believers, and literature in every known language."

Now, although we can give great latitude in this direction, it must be admitted that this is a sweeping claim—one which will promptly suggest the question—Where are your institutions of Science and Literature? We have for years watched the "press" for information on this question, and find very few notices of the kind. The first one we clipped from *Light for Thinkers*, Oct. 16, 1886, and reads as follows:

Dr. B. Franklin Clark writes us that Belvidere Seminary, in Belvidere, N. J., under the management of the well-known Spiritualists, the Misses Bush, is "the only one of its kind, and is neglected by Liberals, and boycotted by the Orthodox." Such a school should be well patronized by Spiritualists and all liberal-minded people.

The second is a paragraph from the *Banner of Light*, June 4, 1887, which says:

The last number of *Revista de Estudios Psicologicos* announces the opening, at Madrid, of a Spiritual College for young ladies. It has been founded by Señora Eusebia Gomez, and will be under the direction of Dr. Huelves Temprado.

We know of no others of the kind—one in the United States and one in Spain. The Professor also claims that Spiritualism "has done more to advance civilization and the arts and sciences in thirty-nine years than any other cause," and that "the *Banner of Light* has more subscribers than any religious paper printed."

It cannot be thought strange that irreligious, or sec-



ular papers should have greater circulation than religious journals, although we have authority for stating that the weekly average of the *Christian Herald* was at that time "close upon 45,000 copies."

Now, after Forty-five years effort with a system claimed to be superior to Christianity, and attended with such results as claimed, or even much less, we think it reasonable to *demand a showing of moral improvement* in society in those countries and localities where its teachings and wonderful phenomena are known—for real phenomena are really wonderful. They are very different from professional jugglery, in that you wonder *what* does them, while in jugglery you simply wonder *how* it is done. Altogether, we should expect a good report. Shall we have it? Are there available data from which to compile it? We have to say that **FACTS MAKE UP A TERRIBLE NEGATIVE!**

In order to give our readers the facts referred to, we have spent much time in selecting statistics and other data from more than one thousand clippings which we have at hand. In using them we have chosen such as have evidence of correctness in detail and date—all doubtful ones being rejected. They cover thirty years well, and some of them more, comprising the United States, as a whole, and the majority of them singly; and also, the larger cities. European countries and cities are noted as well—all showing that crime has increased faster than the population!

Those who lack moral courage to face such a line of criminal statistics, and who are inclined to pass them by in disgust, should remember that the more they do so, the harder will it be for their children to meet them, for **MEET THEM THEY MUST**. Then study them carefully, and counsel the loved ones in wisdom. The why, and the outcome of it will be briefly given elsewhere.

We have already remarked that misery does not en-



joy isolation, so it may cheer somebody's moral loneliness to know that the nations on the other continent are wicked also, hence we will notice some of them. "Carleton," of the *Boston Journal*, when on his tour round the world, wrote to that paper from Munich, the capital of Bavaria. In a letter dated May 20, 1867, he says :

Notwithstanding the degree of education and the attention outwardly to religion, morality is at low water mark. In this city the number of illegitimate births exceeds those born in wedlock! In other parts of the kingdom about twenty-five per cent. of the births are illegitimate.

A sad state of things, truly; but he soon writes again from Vienna, the capital of the Austrian Empire, under date of May 26, 1867, as follows :

Half a million of people dwell here, and make up a licentious and dissolute city. There are from fifteen to twenty thousand children here who have the Imperial Government for their father, and the world for their mother! So many upon an average on the hands of the Government all the time. Five thousand births per annum—sixteen each day throughout the year! The grave swallows them by the thousands, but the little cribs in the Foundling Hospital are never empty. Some weather the storms of childhood, and what a childhood! Their home, the walls of a Foundling Hospital—no mother; no father; no growth of the heart's affections; no home; waifs they are, on the shores of time—the outcasts of sin.

The church takes some of them into her service, instructs them in the dead languages as if their hearts were not dry enough already, gives them a dry and hard theology, and as if they were not sufficiently mortified, teaches them to mortify the flesh by shaving the head, walking barefoot in midwinter and wearing hair shirts—making monks of them and sending them out to beg bread. The army takes its share. Some are put out to trades. A few of the many are acknowledged by the parents and taken from the hospital.

We clipped these articles from the current numbers



of the *Boston Journal*, little thinking we should find them so interesting and useful twenty-six years hence.

But they have been of some use to us in a moral sense, and may in turn prove a means to make our children better by their properly studying them in connection with more modern statistics, and trying to heed the warning they give us.

A clipping from the *Philadelphia Record* in 1883 is headed—

#### CRIME IN FRANCE.

Recent statistics issued by the French Government exhibit a startling increase in crime of all sorts. The facts show that the greater number of criminals are between the ages of sixteen and twenty-five years. From 1872 to 1882 the number of habitual criminals sentenced to penal servitude INCREASED NEARLY FIFTY PER CENT., or from 12,953 to 18,012. During the latter year the grand total of the condemned numbered 80,818. In towns of upward of 100,000 population the annual ratio in criminals is 33 per 10,000. But in towns of less than 30,000 it falls to 16 per 10,000.

In Paris the ratio is above the highest figure, being 50 per 10,000! Of all criminals only 35 were sentenced to capital punishment, and 31 of these had their sentences commuted by President Grevy. One in every 200 of the population of Paris seems a large proportion of criminals.

The *West Jersey Press*, May 23, 1877, gives the following statistics :

In Prussia, out of 1,000 births 120 are illegitimate; in Southern Germany, 200 out of 1,000 are illegitimate. In France, the illegitimate births are but 70 in 1,000; in England they are but 50. In Upper Austria the proportion is 213 births to 1,000; in Lower Austria, 305, in Carinthia nearly every other child is illegitimate, or 456 to 1,000!!

This is a province of the Austrian Empire containing over 300,000 inhabitants and who at that time led in social "don't-care" law and order, or, rather, disorder.

Where there is much high crime we find much intemperance; and a clipping from a local paper will



introduce the subject in connection with other crimes, and is as follows :

According to the *Cologne Gazette* not less than 10,000 persons perish wretchedly in the horrors of delirium tremens every year in Germany. There are 11,000 saloons in Berlin. In Prussia the average quantity of beer annually consumed is from twenty to twenty-five gallons per capita, and of ardent spirits about three gallons. In 1869 there were 120,000 saloons in Prussia. In 1880 there were 165,000, or about one for every 92 inhabitants. Of the crimes committed in Prussia during the last five years, 41 per cent. were committed under the influence of liquor, and it is estimated that half of the pauperism is attributed to the same cause. Now let us hear no more from apologists of the liquor traffic about the example of Germany in favor of the "safe and wholesome use of beer and wines." Let the awful picture of wretchedness and woe tell its own story.—*Selected.*

The *Camden Post*, Dec. 27, 1886, has the following statistics, headed :

#### THE LIQUOR TRAFFIC.

Carefully prepared liquor statistics of the United States disclose some surprising facts. The total number of dealers in the country is 209,500. The number of inhabitants to each dealer is largest in Arkansas, where it is 1,118; Alabama coming next with 1,105, and South Carolina next with 1,001. Montana is the lowest with 37 inhabitants to each saloon; California next with 72; Colorado next with 87; then, humiliating to acknowledge, comes New Jersey with 137. On the basis of number of voters to each dealer the result is somewhat different. Then California has the bad eminence of heading the list with one dealer to every 16 voters; Louisiana follows with one to every 19; Rhode Island comes next with one to every 21; Maryland follows with one to 29; New Jersey is again disgracefully near the top with one dealer to every 32 voters. These statistics seem to show that New Jersey is a good field for temperance missionary efforts.

The *Philadelphia Public Ledger*, April 25, 1887, credits *Public Opinion*, London, with the following facts :



## BEER STATISTICS.

In the United States there are 2,269 breweries, which produce annually 460,832,400 gallons, or over seven gallons per head. In Germany there are 23,940 breweries, which now produce annually 900,000,000 gallons, or over twenty gallons per head. In Great Britain there are 26,214 breweries, which produce annually 1,050,000,000 gallons, or over thirty gallons per head.

On reading these statistics we leaned back and almost instinctively tried to enlarge our comprehension and stretch our credulity so as to furnish "standing-room" for such enormous figures! Thirty gallons per head! An average of nearly three quarts of beer for every man, woman, boy, girl and infant in Great Britain, each week!! Verily, many of the poor make themselves miserable, and keep themselves poor, though it cannot be said that they drink all of the beer.

But we give place to Rev. D. T. Taylor, who is an able writer on Scriptural topics, and ethics as well. On August 11, 1886, he delivered an address before the "World-wide Prayer Union," at Camp Hebron, Mass., on "THE INCREASE OF CRIME." It has since been published, and makes an interesting and very instructive pamphlet, as it contains statistics which are important and painfully thrilling in their character. We quote from them freely, and suppress some of our own that are less important.

He says, "Drink is the mother of all crimes" [be it so; tobacco is the *father* of them in nearly all such cases—AUTHOR], hence, he prefaces Criminal Statistics with "Drink" Statistics, on page 13, as follows:

## A LAKE OF BEER.

Now England, Germany and the United States are the recognized bulwarks of Protestantism. But the drink bill of these three so-called Christian nations alone is not less than \$2,000,000,000 per annum. Of beer alone, twelve of the greatest na-



tions make and drink no less than 3,250,000,000 gallons! Every medical authority declares this beer more debasing, more destructive of morals and conscience, than are the stronger drinks. This beer, guzzled down the world's throat yearly, would fill a lake twenty feet deep and covering one square mile—large enough to float all the navies in the world,—and would require 812,500 cars, each of twenty tons burden, to carry it. It is impossible to strain all this poisonous beer and poisonous strong liquors through humanity and not spoil the strainer. And that is what is the matter with our race to-day. Hence poverty, misery, crime, loss of vital stamina to resist evil, and general demoralization exist everywhere.

I give a few more figures of Rum-ruin in England: In 1860 the liquor cost \$430,000,000; in 1872 the cost was \$563,000,000. The rum and beer bill in 1870 reached \$590,000,000; in 1876 it rose to \$740,000,000.

Look again. The number of drunken persons in England and Wales in the year 1860 was 88,000; in 1868, 111,000; in 1870, 132,000; but in 1875 it was 204,000. Thus in fifteen years there is shown an increase of 150 per cent. The result was that murders in the last four years of that period had increased 80 per cent.

#### CRIME IN GREAT BRITAIN.

Passing to note the rapid spread of crime, we recall the startling statement of George Smith, of London, who says the population of our globe has doubled during the last hundred years. Now in that long century art, science, discovery, music, invention, intelligence, civilization, all, all have advanced. And the Bible and Christianity have also advanced. But has crime kept even pace? Has evil been as swift-footed as good? Well, in Great Britain from 1805 to 1845, while the population increased 65 per cent., crime in England increased 700 per cent., in Ireland 800 per cent., and in Scotland 3,600 per cent. Such was Christian England's showing for the first half of the century. (*Blackwood* for July, 1844.) In the 40 years that have followed, there is in that realm no decrease. The convictions for crime rose in five years (between 1859 and 1864) 40 per cent., and in two years (1878-1880) they increased 30 per cent. The increase is four times faster than population in England, and 25 times faster in Scotland! Every year England's criminal record leaps up to nearly one million! Recent developments in high circles show how rotten is rich society, how much like Sodom is London, and with what a bold and brazen front vice and crime stalk on without reform or shame.



This picture, though a sad one, flatters the reality, and also the extent of the situation, but may be sufficient to show how our foreign neighbors are "progressing" under Spiritualism and other isms as claimers and disclaimers.

For the figures which will form the domestic picture of our moral situation, we will start from Camden, New Jersey, on the east bank of the Delaware, opposite Philadelphia, and swing round the *country end* of the river back to Philadelphia, which occupies sixteen miles of its west bank, as a water front.

The Camden *Post*, March 30, 1887, says:

Can it be possible that there is something in the light soil of New Jersey that expedites crime by absorbing the damning evidences thereof, and so fuddling the brains of its law officers that they cannot, it appears, see their way to some sufficient remedy for the frequent outrageous murders for which we are rapidly becoming notorious. . . . There is reason for this state of affairs, and that reason should be made known.

The following clipping from a Boston paper, twenty years ago, is before us, and gives a view of crime in New York twenty to twenty-seven years ago, which was then on the increase, and much lamented; yet it was a moral city, if compared to its present condition! The article begins thus:

When speaking of the annual report of the Metropolitan Police Commissioners in New York city, the editor of the *Daily Herald*, Jan. 6, 1866, says:

Although prepared for an unusually extensive budget of criminal statistics, we confess that we are astonished and startled at many of the revelations contained in the document. It appears that the number of arrests for offences of all grades, amounted to the enormous number of 68,873, or about 14,000 more than the previous year. Crimes of violence toward the person have increased in a still greater ratio, the total number being 995, against 624 in 1864! . . . .

The report shows that there are 1,200 "daughters of perdi-



tion " in the concert saloons, and that there exist in this city and Brooklyn the fearful number of 10,000 places where intoxicating liquors are sold, 8,000 of which are unlicensed.

Four years later, a special dispatch to the *Boston Journal*, dated New York, Jan. 4, 1870, contained remarks upon the increase of crime, from which we take the following paragraph :

Judge Bedford, in his charge to the Grand Jury to-day, said :  
I regret to say that, of late, crime in this city is greatly on the increase, and it is for you, gentlemen, to wield your immense power fearlessly, fairly and impartially, in order to aid the authorities in their honest endeavors to stem the current of the daring and reckless actions of bad and unprincipled men.

Ten years later—Jan. 2, 1880—the *Philadelphia Record* presented its readers with a painfully interesting editorial on the mysterious disappearances in the city of New York. It says :

Three Hundred and Forty-seven "mysterious disappearances " in the city in the course of a single year is a summing up which is far from creditable to the first Municipality of the Union, and the frightful catalogue of the missing men is calculated to carry consternation throughout the country. The names of that number of persons—almost one for every day of 1879—have been, according to the *New York Sun* of yesterday, reported to the New York police officials.

This battalion of men dropped one after another silently out of sight, and nothing has been heard from a solitary individual of them since they were lost to view. Three of these were Philadelphians. . . . This revelation discloses a fearful state of things. The peril it betrays concerns not New York alone, but the whole Country, of which New York is the social and business Metropolis. It will be dangerous to visit such a place. . . .

In the light of the appalling disclosures now made, it would be difficult to say what sojourner in New York is secure, or what extraordinary precautions would suffice to protect a casual visitor from being suddenly made way with ! . . .

The *Banner of Light*, Oct. 29, 1887, says :



There are sixty-four persons in the New York State Prison—life sentences—nearly one-half of whom are in for wife murder. Turning to Massachusetts we get no comfort in criminal matters. A paragraph taken from the *Boston Police News* of Jan. 2, 1868, shows that the increase of crime was noted, even then; it reads thus:

“In view of the actual state of affairs as presented by those unerring records of the world’s history, it would be at once trite and useless to comment dryly upon the frightful increase of crime in the land, but we cannot help contemplating it merely as a dreadful phenomenon before which we stand at the same time appalled and fascinated. The reign of diabolism appears to be absolute! . . .”

After a dozen years, we clipped the following paragraph from the *Philadelphia Record*, Sept. 3, 1880, which is an awful showing of a very important part of social life. It is here applied to Massachusetts people, but it will fit many other localities as well! The following is the article referred to: [Capitals are ours.]

The *Springfield Republican* has a sharp editorial about the repugnance of Massachusetts women to the bearing of children, and the immoral and murderous practices which prevail among them to escape the responsibilities. “Marriage,” says the *Republican*, “is postponed, concubinage substituted for it, and the birth of children prevented, or else their little lives destroyed by persons married and unmarried, here in Massachusetts.” The mischief is INCREASING YEARLY with the growth of wealth, luxury, and what is called culture. Child-farming, baby-murdering, and wet-nursing grow from day to day, and the native type of original Americans in Massachusetts is decreasing, while the Irish, German, and other foreign elements who are not yet civilized enough for these cheats against Nature, are filling up the ancient homesteads of the Puritans.

Apropos of this, we copy a clipping from the *Record*, which was credited to the *Interior*, in 1884:

But the fools of wives are direfully plentiful—the silliest of silly fools who want to be flirts after marriage, and whose ideas of life are dress and gadding. One can see them any day—women who kill their babies and go round nursing dogs—the



most horrible perversion of the maternal instinct that is possible to imagine.

Comment on this point is needless; but we offer one more paragraph based on Massachusetts statistics which to a good American citizen must be simply appalling. We take it from Rev. Mr. Allen's discourse on "Prisoners and Crime," in Trinity Church, in Boston, as quoted in the *Banner of Light*, April 2, 1887. When speaking of the increase of crime, he said:

The tide has not receded any since the National Census was taken in 1880. It has kept on rising here in Massachusetts in about the same ratio. Our Prison Commissioners reported in 1885 that one out of every five hundred and seventy-five of the entire population of the State was in prison; and in the county of Suffolk, embracing the city of Boston, one in every two HUNDRED AND SEVENTY-EIGHT!! The figures are startling enough to be appalling. [Capitals are ours.]

Poor Boston! The home of our early boyhood—where with childish satisfaction and guiltlessness we drove the shingle-nails into the front door sill, and where dear mother led us by the hand to the frame school-house to pass our first day in school—with all thy faults we love thee still.

But these recollections do not blind us to the fact that a pertinent question is now in order. Let us introduce it understandingly.

It being a fact that Boston has the oldest and one of the largest Spiritualist papers in the world; is ably conducted, as such; and according to Prof. Peck, leads any religious paper in number of subscribers; that according to a tabulated statement read by Dr. Bates of the Eureka Lyceum in Philadelphia on March 27, 1887, Massachusetts had, at that time, 100,000 believers in Spiritualism; that the *Banner of Light*, Oct. 1, 1887, advertises sixty-eight lecturers, while the



number of "mediums" are untold; that Spiritualism claims superiority for its theology and ethics, or moral teachings; that its steady effort for forty-five years has crowned "push" with success (as claimed), we ask, nay, WE DEMAND the reason or reasons why Massachusetts, one of the oldest and most intelligent States in the Union, should take one person out of every 575 of its inhabitants and place them behind prison bars? Or, that Boston, the very "hub" of the geographical and theoretical wheel of Spiritualism, should select one person out of every 278 of its inhabitants and cast them into prison? (!!)

*Honest Skeptic* stands aghast at these figures, while *Radical Ghostman* walks away with a doleful, meditative whistle! And who will rise to explain these terribly suggestive problems?

It will be clear to most minds that, under the circumstances named and proved, the city of Boston and vicinity should have been morally improved during the time, rather than grow worse much faster than the population! But we pass to note "progress" at other points, as well. Let us look at Maine.

A part of a Boston paper before us with date of May 2, 1883, has criminal statistics which we quote:

The following statements were made by Judge C. W. Goddard, of the Superior Court, last February. He says there were, between 1820 and 1837, but two murders in the State, with an average population of 400,000. He also gave the following:

A comparison between the years 1851 and 1880 was given, as follows:

	1851.	1880.
Murders.....	4	21
Manslaughter.....	1	5
Murderous assaults.....	3	7
Arson.....	4	9
Rape.....	1	9
Attempted rape. ....	1	6
Felonious assault.....		4



<i>Table Continued.</i>	1851.	1880.
Robbery.....		4
Piracy.....		2
	—	—
Total high crimes.....	14	67
This is an average increase of 478 per cent.		

This is a terrible showing for twenty-nine years, with no prospect of decrease !

New Hampshire now has but 109 male and 3 female convicts in her State Penitentiary, the smallest number for many years!—*Ledger*, Philadelphia, Aug. 6, 1887.

This is an oasis in the great moral desert—good, for New Hampshire ! It is a pleasure to give credit, when we are obliged to charge so much.

Now a single bound of thought on scanning the next article carries us to Iowa, where the *Cedar Falls Gazette*, under date of Jan. 21, 1870, says :

From the numerous tragedies occurring throughout the country, we are led to conclude that the era of crime is upon us. Our exchanges teem with murders, suicides and shocking tragedies by every mail. The startling head-lines in the columns of our daily papers announcing the elopement of some man with another man's wife, or the shocking murders of men, women and children, in different parts of the country have come to be regarded as amusements for the special gratification of the sensational reader ; they are fearfully suggestive of the growth of immorality, drunkenness, passion and crime. . . ."

Accounts from time to time convince us that Iowa is not redeeming herself in this matter, while before us are three articles clipped from the *Boston Journal*, which quote local papers in Missouri, Texas and Tennessee—all giving frightful accounts of terrible crimes, which are increasing. California may also be noticed in this connection. In the *Herald of Trade*, a San Francisco paper, dated Nov. 19, 1885, may be



found an extract from a recent speech delivered by Judge J. M. Maguire, which is as follows :

Sixteen years ago the County Court tried all cases of felony except murder in this city, and also heard all appeals from the lower criminal court. To-day it is impossible for three of the departments of the Superior Court to keep up with the trial of felony alone. Then, only one Police Court was necessary ; now, two Police Courts are generally so overcrowded with business that a demand for a jury trial in either of those courts generally delays a trial for months.

Then, there was but one State prison—that at San Quentin ; now, there is another at Folsom, and the House of Correction has been added to the penal institutions, which are all crowded. Then, there were but few tramps, who were fed by our hospitable farmers ; now, there is an army of savage outcasts—more savage than beasts and as unprincipled as savages.

Now, those who are compelled to go in rags in search of work are so treated that soon they are compelled to resort to the crime of theft, which at first they abhorred. This completes the transformation, and good men are thus reduced to the lowest ranks of humanity.

Upon this, the editor of the *Herald* remarks :

This is a horrible picture, but sadly be it said, it is a true one. The criminal element is growing in a greater proportion than the State.

The Philadelphia *Record*, April 6, 1882, says :

Two fiendish outrages in towns in Indiana upon little children yet in the cradle, and the lynching of the inhuman fiends ; a shooting affray between Whites and Negroes in Missouri in which two men were killed ; a shocking homicide at Shelbyville, Ky. ; a fatal affray at Lexington ; the lynching of five cattle thieves in Colorado ; the shooting of a policeman in Chicago ; a sporting man killed at San Francisco ; a fratricidal quarrel at Cincinnati ; another murder at Dunbar, Pa. ; a fatal stabbing at Denver ; a wife murder at Seward, N. B. ; besides a score of suicides, swindles, robberies, rapine and other crimes in different localities, all reported as having occurred in TWENTY-FOUR HOURS, would indicate that THE DEMONS OF CRIME ARE HOLDING



HIGH CARNIVAL! *The Millennium is a long way off.* [Emphasis is ours.]

The following is from the Washington *National Republic*, of May 18, 1867:

In all parts of our Country, North and South, East and West, there is a fearful recklessness prevailing in respect to the commission of heinous offences against law and order. Great criminals are rapidly multiplying. Horrible murders, daring burglaries, theft, arson, and robbery seem to be the order of the day; indeed, crime in every form stalks abroad and would seem to be epidemic. Human life is no longer sacred. Men are murdered for revenge, but more frequently for a few dollars. Husbands are murdering their wives, and wives their husbands, that they may gratify the lowest and most debased of human passions. The condition of things in this respect is becoming fearfully alarming, and there is no telling whereunto this will lead, unless immediate efforts are made to put a stop to these things by the chosen ministers of law.

The above article was printed Nineteen years AFTER the advent of Modern Spiritualism, when, despite the Reformatory claims of the latter, it showed that "great crimes were multiplying," and were "becoming fearfully alarming;" hence its appeal to "the ministers of the law."

Twenty years later, we clipped the following data which suggests the idea that "law and law ministers" are of little account in Washington, seeing it has "progressed" from very bad to much worse, in its number of arrests per 1,000 inhabitants, during the last twenty years!! The data aforementioned may be found in the *Christian Herald* (New York), Jan. 13, 1887, and is as follows:

The prevalence of crime in Washington, particularly among juveniles, was pressed on the attention of Congress last week by Senator Vance, who, in presenting a petition, quoted some remarkable Statistics. The proportion of crime to population



in the District of Columbia, when compared with that of other cities, is unfavorable to the Federal Capital.

The number of arrests last year in Springfield, Mass., was only 44 for every 1,000 of the population; in Cincinnati and Brooklyn, 48; in Providence, 58; in Columbus and Philadelphia, 60; in New York, 61; in Buffalo, 70; in Boston, 79; in Baltimore, 80; in Chicago, 81; and in the District of Columbia, 126, or more than twice as many as in New York, Brooklyn, or Philadelphia.

The proportion of juvenile criminals to the population is still more remarkable. In Washington it is four times greater than in New York and five times greater than in Springfield. It must have astonished Congress to learn that this state of things is attributed to defective laws in the one city that is under its government.

The most glaring defect is that there is no law prohibiting minors from buying liquor or visiting gambling resorts.

Morally, this is "WORSE AND MORE OF IT;" and though the *Herald* would seem to account for the terrible situation by "defective laws," yet we think it will fail to do so, when all known facts are brought to bear upon the nature and causes of crime; and *Candid Reader* already wishes to know what Spiritualism proposed to do with the shocking array of facts which we have presented, seeing it has claimed and promised so much for the betterment of society, which, meanwhile, has fast retrograded! But we have more sad facts to chronicle, and will at once proceed with the task.

The following timely and instructive editorial in the *Philadelphia North American*, dated Sept. 24, 1887, brings us to the west side of the Delaware River, into Pennsylvania, Philadelphia, and home. The article is headed—

#### IS CRIME ON THE INCREASE?

Some time ago a French Statistician proved a wonderful increase in the number of crimes in proportion to population during the past Hundred years. The *North American* then ventured the prediction that some one was already preparing Sta-



tistics to prove the same thing true of this country. The figures have now indeed been presented by the International Record of Charities. In Pennsylvania the ratio of commitments in 1830 was one to 15,320, and in 1880 it was one to 5,931. **THIS INCREASE IS TRUE OF THE STATES IN GENERAL.** Good explanations do not go with the figures. It is suggested that we have now better facilities for the detection of crime than they had then, but that doesn't seem sufficient to account for the difference. The careful gathering and comparison of Statistics will in time prove the truth of the matter. People will be loth to believe that crime is on the increase, and will anxiously await an explanation of the condition of affairs reported. [Capitals are ours.]

Of course, good people dislike to think that mankind grows worse, but their likes or dislikes cannot alter facts, and *they* of all people can least afford to ignore them ; and it is our belief that those who read this work **THROUGH**, will, if willing, find "an explanation of the condition of affairs reported."

The *American* has well said that "facilities do not account for the difference" in amount of criminal data received, though it is often claimed by Pre-Millennialists. Many, however, are dropping the theory, as statistics, in the light of Scripture show the position to be untenable. See the Third Chapter of 2 Timothy, and parallel readings. The present use of electrical apparatus furnishes details of crime *sooner* than

The coach and four  
In days of yore,

but *not more surely*, as witness the fact of hundreds of "mysterious disappearances ;" silent evidences of crime, like that of ash-barrels, of sewers, of river bottoms, and—shall we say—abortion offices !

A partial translation which some good people may need of the above readings may be found in the Phila-



delphia Records of local crimes and casualties of 1885, when *Sixty-eight infants were found on lots, and in alleys and wells in different parts of the city!!*—more than one in each week through the year abandoned to its fate in different ways! We had similar accounts the next year from the ash-barrel, the lots, and the rivers, while the *Record* under date of April 28, 1887, has an article headed—BABES IN A BUNDLE, and proceeds to detail the finding of *three lifeless babes wrapped in newspapers and dumped on a rubbish heap in Fairmount Park!!*

Once more we may exclaim with Buck in his account of Persecutions—“Oh, God! What is human nature when left to itself?” And is there no help? We are told that the Gospel is a failure! Mrs. C. L. V. Richmond says, “THE GREAT REFORMER OF THE WORLD IS SPIRITUALISM!” If so, why has it left Pennsylvania out in the cold? She nearly doubled her population in Fifty years ending with 1880 [See Statistics], and NEARLY TRIPLED her criminal account!!

Dr. Bates (already quoted) shows from a tabulated statement that Pennsylvania has 78,300 Spiritualists. This is a strong force, numerically, and with the boasted moral power of Spiritualism, or “Spiritual Philosophy,” should, we claim, have held crime in check; measurably, at least. Has it done this? Our researches extending to the end of 1892 fail to show it; hence we are satisfied that the System is more than a simple failure. Indeed the Statistics which we shall present to our readers do abundantly warrant such a conclusion.

Having made our brief tour and limited canvass through the States by the data which we have given, we will now notice the moral condition of the United States as a whole. And here, we quote again from Rev. D. T. Taylor’s Address. As in our former quotation he prefaced the World’s crimes with the World’s



“Drink” Statistics, so now we quote his United States Criminal Statistics in the same way. Thus on page 15, he says :

POISONOUS BEVERAGES.

Now look at the appalling increase of this infernal liquor traffic. Since 1840 the consumption of liquors has far outstripped the growth of our population. Here are the number of gallons guzzled down per annum, given at each decade by the Governmental Census Bureau :

1840,	.	.	71,000,000	gallons.
1850,	.	.	94,000,000	“
1860,	.	.	202,000,000	“
1870,	.	.	293,000,000	“
1880,	.	.	506,000,000	“
1883,	.	.	655,000,000	“

From 1840 to 1880 the population increased *threefold*, but from 1840 to 1880 the consumption of insanity-causing, crime-begetting, poisonous beverages increased **TENFOLD**.

And this report says the total money expended for liquors in 1883 amounted to \$900,000,000. Nine hundred millions! Do we realize the vastness of this sum wasted yearly by our 60,000,000 people? Let me try to show it. When Vanderbilt died he left, it is said, \$200,000,000. But our liquor bill—useless and devilish—is more than fourfold greater in a single year than the wealth of the richest man on this continent. In standard silver dollars piled up on top of one another, Vanderbilt’s wealth would reach a height of 355 miles. The consumption of distilled and fermented liquors and wines in the United States in 1891, according to the U. S. Internal Revenue statistics, was 1,097,524,307 gallons; and the drink bill was, therefore, \$1,223,704,371!!

But Mr. Taylor, on page 21, comes to the subject of

CRIME IN AMERICA.

How stands the case in our own land? “Worse and worse.” Why, in a single State—our own Massachusetts—convictions for crime rose from 28,149 in 1879 to 48,876 in 1883: the population during that period increased 22 per cent., while crime increased 90 per cent. Think of the criminal class almost doub-



ling in only four years in one of the best States in the Union! In a period of fifteen years ending 1885, crime increased in the State 125 per cent.! Looking over our papers, we find that Prison Records gave 13,466 as the number in our prisons in the year 1858. In 1877 the number rose to 246,599 prisoners—an increase of persons arrested for offences and crimes of 1,900 per cent. in nineteen years! Very much of this startling and alarming increase is caused by drunkenness. In seventeen years ending in 1870 the Boston police arrested 400,000 persons, and 303,000 of them were arrested or aided home for drunkenness. Between 1856 and 1870 the population of Boston increased 53 per cent., but the sin of drunkenness increased 175 per cent.

Joseph Cook can be credited when he styles our land more murderous than old Europe, and human life here less secure. He says, "Out of every 10,000 deaths in Europe seven are murders; but out of every 10,000 deaths in the United States twenty-one are murders." The spirit of Cain that reached its climax at the Deluge has fallen on our country.

#### SEE THE AWFUL FIGURES.

Convictions for murder in the year 1881 reached the number of		1,265.
Convictions in 1882	. .	1,467.
" " 1883	. .	1,697.
" " 1884	. .	3,377.

An increase of nearly threefold, or 290 per cent. in the short space of four years. And of our future the Divine warning has but the solemn words—"worse and worse."

In all our broad land the official record of crime as shown by the census books stands as follows:

Year.	Criminals in prison.	Ratio of Population.
1850.	6,337	1 of 3,442
1860.	19,086	1 of 1,647
1870.	32,901	1 of 1,172
1880.	59,255	1 of 860
[1890.	64,771	1 of 966—Author.]

It is here seen that in forty years the number of prisoners increased TENFOLD, the ratio to population nearly FOURFOLD, while in the same time our population has *not yet trebled*.

A desperate state of things, truly. Trains and



steamboats will have to carry officers heavily armed, in order to secure safety to treasure and travellers! Taylor has also given us an epitome of gigantic "steals," local and national, and heads it—

#### THEFT.

Ours too is an age of gigantic thefts. The enormous scale on which this crime proceeds has no parallel in the past. Somebody stole a Million of dollars from the Exchequer of Russia. Then Kentucky was robbed of some Two Millions by State Officials, and South Carolina suffered in a similar manner a theft of some Millions. A New York bank lost Three Millions by theft; in about Two years defalcations in Philadelphia reached an equal sum; while in Boston in but a few months the frauds and thefts aggregated the sum of Three Millions. All this was eclipsed by the infamous Whiskey Ring, that, conscienceless as ever, stole from the Government the sum of Six or Seven Millions of dollars. On a still greater scale of crime Tweed and his gang stole the vast sum of Twenty-six Millions of dollars from the city of New York, while in the old world the managers of the Glasgow Bank, not to be outdone in rascality, stole Thirty Millions of dollars from the Scotch people. To cap the climax of giant thefts, the city of New York is again said to have been robbed of the sum of Thirty-three Millions of dollars by a ring of its officials! Search all history and you cannot find another such showing as this. The awful record is reserved for this evil time.

We have seen that journalists twenty or thirty years ago were alarmed at the increase of crime, which was but a pleasant condition of things if compared with the present state of morality in the land. *To what, then, are we coming?*

Last, but not least, we come to that prodigious libel on civilization, divorce. It is bad, more or less, in any view we may take of it.

When a lad and living at Newton Lower Falls, Massachusetts, we found, while playing around the Paper Mills, a queer almanac; that is, the pictures were queer, and it had queer sayings in it. One of



them was the following: "The word *devil* is bad any way you can take it. Remove the *d*, and it is *evil*, remove the *e*, and it is *vil* (vile), remove the *i* and the *l* itself has the sound of *hell*!" So with divorce; *it is either crime, or a result of it*, IN ALL CASES; hence, bad any way. We noticed that D. T. Taylor wisely prefaced his Criminal Statistics with "Drink" Statistics, as a *cause*, and we will *appned* Divorce Statistics as an *effect*, or as A RESULT OF CRIME. An explanation of the term, divorce, is not needed; albeit no pen can describe the heart-aches or the pangs of broken hearts which the word covers as with a cloud of thick darkness forever.

The following data, though not numerous, are sufficient to cause all good people to cry, enough! Running over our divorce clippings, covering the last thirty years, we notice a few, touching several points in the United States. One from the *Boston Journal* in 1869 says that "during the past year (1868) 284 wives have been divorced in Chicago, from as many husbands, and 176 husbands have been released from their wives"—460 in all! Another clipping from the same paper in 1870 has the following important statistics:

In the past seven years there have been 730 divorces, and 15,710 marriages in Vermont, a ratio of one to twenty-one. In Massachusetts, for a period of four years, there was a total of 1,022 divorces to 45,372 marriages, a ratio of one to forty-four. In Ohio in 1866, the divorces were 1,169, marriages 30,479, a ratio of one to twenty-six. In Connecticut, in a period of eight years, there were 2,910 divorces, and 33,227 marriages, a ratio of one to eleven!!

After allowing for ordinary troubles to sandwich the daily duties of life, we might suppose that *only the birds and animals had hearts that did not ache*, in that land of culture and inventive genius! Having noticed



the West, and viewed the East, a single bound of thought, 3,000 miles to the Southwest, drops us into San Francisco, Cal., where, according to statistics before us, it "granted 284 petitions for divorce, being ONE-EIGHTH OF THE NUMBER OF MARRIAGES during the same period," *i. e.*, 1878. This is a ratio of one in twelve and a half! Taylor says that "Beautiful California's vineyards are her ruin, she having a liquor-seller to every 18 voters!" This may account for many divorces. [Capitals are ours.]

The Philadelphia *Record*, June 1, 1885, contains a synopsis of a discourse delivered in Grace Protestant Episcopal Church, Twelfth street, above Arch, by Rev. Reese F. Alsop. His subject was "Marriage and Divorce." In the course of his remarks he stated that "within the last thirty years, the number of divorces, in proportion to the number of marriages, had doubled in the Northern States! In 1800 there was but one divorce to every 100 marriages in Connecticut; while to-day there is one divorce to every fifteen marriages!"

Now, when we remember that the "grants" are only about one-half of the applications for divorce we see at once that every eighth married couple in Connecticut was at that time seeking liberty through Divorce Courts! But the following statistics are far worse—nearly double!! They are from the New York *Evening Post*, as quoted in the Philadelphia *Record*, June 2, 1888, and headed—

#### NEW HAMPSHIRE DIVORCES.

Although there have been signs of late years that divorce was becoming less common in some parts of New England, the change for the better has not yet affected New Hampshire. On the contrary, the report of the Registrar of Vital Statistics for the year 1886, just published, shows a remarkable and alarming increase of the tendency since 1870. In that year and in 1871 the number of divorces decreed was only 149; in 1886 it was 385, and since 1880 it has only once fallen as low as 273. The



average number for the seven years beginning with 1870 was 212, while for the seven years beginning with 1880 it was 318, an increase of 50 per cent., although the population of the State was less than 10 per cent. larger in the second period than in the first. During 1886 there were ten divorces to every eighty-three marriages, a proportion seldom reached in any State, and far too large to be viewed without apprehension. There is something radically wrong with family life in any community where one divorce decree is granted for every eight marriages contracted.

It will be seen that the most of the forty-five years of operations by Modern Spiritualism with "Woman's Rights" and "Woman's Suffrage" help as claimed, has not improved our social relations. It has had the advantage of great success in the locality of its nativity, and surrounding the Office of its oldest and perhaps ablest paper, which advertises NINETY SPIRITUALIST LECTURERS who are residing in those States!

What shall we say if we read again the series of great moral claims of Spiritualism which we have presented in this connection?

Dismayed in countenance, and grieved at heart, we hie away home to Philadelphia and look at her Records. In January of each year the *Philadelphia Record* gives detailed statistics of divorces, as well as other data, pertaining to the previous year. Before us are those of the following named years, and are as follows:

In 1883,	224	decrees of divorce were granted.
In 1884,	241	" " " " "
In 1885,	218	" " " " "
In 1886,	283	" " " " "

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Total, 966 during four years!

The following clippings containing statistics of later years will be read with intense interest by all moralists and *real* "Reformers." The first is from the *Philadelphia Press*, of March 16, 1891, and is as follows:



## DIVORCES ON THE JUMP.

Ratio of Increase Three Times as Great as the Population in a Decade.

## THE APPLICATIONS DOUBLE.

Applications for divorce in this city and final decrees breaking the marital tie have in ten years increased beyond all proportion to the increase in population.

A comparison of the figures representing the number of divorces applied for and granted in 1880 and in 1890 with the figures representing the population of Philadelphia in 1880 and in 1890 show that applications for divorce have increased almost twice as fast as the population, and that the number of divorces granted have increased more than three times as fast as the population.

It is shown in the dockets of the office of the Prothonotary of the Common Pleas Courts that in 1880 there were 332 applications for divorce. The dockets for 1890 show that during that year there were 483 applications. In 1880 the population of the city was, by the census returns, 847,170. In 1890 it was 1,045,396. Approximately, the increase, according to these figures, is 45 5-27 per cent. in the applications for divorce and 23 2-5 in population.

A greater discrepancy even than this is seen in the number of divorces granted. While 332 divorces were applied for in 1880, the records for that year show that only 194 were granted. In 1890 there were 483 applied for and 349 granted. These figures indicate that while in later years a larger proportion of applications are granted, the number of divorces granted in 1890 was 79 9-10 per cent. greater than the number granted in 1880.

A discussion of the causes of divorce, of some length, we omit.

We clip the following statistics from the *Philadelphia Record*, Dec. 29, 1888 :

THE RECORD OF THE YEAR'S DIVORCES IN THE PHILADELPHIA COURTS SHOWS THAT MANY HAPPY HOMES WERE WRECKED.

During the year of which but three days remain marriage was officially declared to be a failure in 241 cases of divorce that were adjudicated by the Courts of Common Pleas of Phil-



adelphia. The number of legal separations of man and wife shows no falling off in 1888 from the record of previous years, and the divorce docket still presents a long list of cases to be heard in 1889.

The following is from the *New York Sun*, as quoted in the *Philadelphia Bulletin*, Nov. 12, 1889 :

The necessity for a radical reform of the divorce laws is apparent to the most superficial observer of the tendencies of American social life and the helplessness of the courts to surround marriage with adequate safeguards. With a record of 400,000 divorces obtained in this country during twenty years, there is no ground for argument against reform. The National Reform Association does not need to hold many meetings in American cities for the single purpose of demonstrating the urgency of this movement. The moral elements of society are already convinced of the necessity for action, but there is the widest divergence of views respecting the methods to be adopted for counteracting the tendencies of demoralizing legislation, and promoting a uniform system of marriage and divorce law.

The Protestant Episcopal Convention, during its recent session in this city, could easily have united in the passage of such resolutions as were presented at Philadelphia; but when the attempt was made to introduce a canon incorporating the substance of the Levitical law of marriage and divorce, definite action was at once perceived to be impracticable, and the subject was dropped with undisguised feelings of relief. The same difficulties will arise whenever the leaders of this National movement propose definite measures or practical expedients.

The passage of a National law of divorce by Congress will be vehemently opposed by close constructionists of the Constitution and State's rights advocates. The attempt to codify the divorce and marriage laws of the various States and to evolve from them any form of compromise legislation that may be recommended for general adoption will meet with resistance from theorists, social reformers and jurists of every grade of opinion. The whole subject is beset with practical difficulties, which will inevitably obstruct the progress of the movement whenever definite action is recommended.

Judge Thayer's scathing remarks on the divorce system of Pennsylvania opened the way for a frank confession that he had made entries and issued decrees from the bench against the dictates of his conscience because he was compelled by his oath



to administer a preposterous immoral and un-Christian law as he found it. "In many and many a case," he said, "have I felt that this thing was being done by agreement, and that people who were bound by the laws of God to remain united were sundering themselves by a trick, and I did not have the power or the capacity to stop it." That is in accord with the testimony of all upright Judges who are called upon to administer the divorce law. It points to the laws rather than to the courts as the source of present social demoralization.

Judge Thayer, alarmed by the increase of the evil in Pennsylvania, where 16,000 divorces have been granted in twenty years, despairs of any real reform in that State until the New York law abolishing divorce except for a single cause shall be introduced there and in other States. That is probably the closest approach that can be made to a definite policy for the National Reform Association.

If public opinion in Pennsylvania and a few other great Commonwealths can be concentrated in favor of the essential principle of the New York law, and the Legislatures of those States can be prevailed upon to sanction it, form and direction will be given to the whole movement in favor of a uniform system.

We offer one more article which is so painfully interesting that its length will be excused. It is from the *Philadelphia Press*, April 7, 1889 :

#### SOME INTERESTING STATISTICS.

Massachusetts the Worst, South Carolina  
the Best State.

If all the divorced men in the United States were formed into an army they would outnumber the standing army of any European power. And if the divorced people of both sexes were placed by themselves they would comfortably populate a territory larger than any Eastern State. Until recently no attempt has been made to collect the statistics of marriage and divorce in this country. But during the last two years government statisticians, under the direction of Labor Commissioner Wright, have been at work collecting and compiling data relating to the subject, and at the last session of Congress their report was made.

In only one State is divorce prohibited. In all others, at



least, one cause for annulment of the marriage tie is recognized, and in some States there are six, eight, and even nine causes sufficient for the granting of a divorce. In the latter States the divorce courts have gone on year after year untying the marriage knot until the number of divorces is appalling. In many States the ratio of divorces to marriages is one to fifty—a poor enough showing—but in others it is one in thirty, while in single counties in Western States one divorce is granted for every ten marriages.

#### MASSACHUSETTS THE BIGGEST SINNER.

Of the Eastern States Massachusetts is the most lax in her laws, and consequently has a larger number of divorces recorded than her neighbors. In the early days of the State only one plea for divorce was recognized—the violation of the marriage tie—and but few divorces occurred. But in recent years the laws have been gradually altered. First, desertion was recognized as sufficient ground for legal separation, then extreme cruelty was let in. Next followed habitual intoxication, cruel and abusive treatment, neglect to provide, imprisonment, physical reasons, and separation without consent. The character of society in Massachusetts has changed in the last generation. Marriage is looked upon now more lightly than a score of years ago. Statistics collected by the State officials show that during the twenty years ending December 31, 1886, there were 9924 divorces granted in Massachusetts, 3075 to males and 6849 to females. In 1867 the number of divorces granted was 282. In 1886 the number was 601. During the same period of twenty years there were 308,195 marriages, making the ratio of divorces to marriages 1 to 31.1 for the twenty years. But in 1867 there was only one divorce to 51.2 marriages, while in 1886 there was one divorce to every thirty marriages. Suffolk County, which includes the city of Boston, has a record of 2560 divorces to 78,990 marriages—a ratio of 1 to 30.9 for the twenty years. Desertion heads the list of causes which led to divorces, with a record of 4341; unfaithfulness is next with 3104 cases; intoxication caused 1042 divorces, and extreme cruelty 547. Of all the divorces decreed 69 per cent. were granted on complaint of the wife.

#### NO DIVORCES IN SOUTH CAROLINA.

The champion state in upholding the solemnity of the marriage rite is South Carolina. No divorces are granted there for any cause. "Once married always married" is the inexorable law of the State. Nearly all of the Southern States and most of the Middle States have strict laws governing the granting of



divorces, so that many of the residents who desire a legal separation are compelled to take up a temporary residence in States where the laws are more lenient.

Wisconsin has a record of 12,000 divorces in the twenty years. The laws of that State provide for the granting of divorces for infidelity, cruel or inhuman treatment, desertion, where one of the parties has been confined in the State prison for three years, where one has been a drunkard for one year, or where the parties have voluntarily lived apart for five years, preceding the suit.

Chicago leads as offering the best facilities for dissatisfied couples to obtain a divorce. All of the causes recognized elsewhere are sufficient, and the Chicago definition of what constitutes a residence is sufficiently lenient to make the divorce mill a "free for all" concern. Publicity is avoided as much as possible, and a large proportion of decrees are granted in default of the non-appearance of the defendant. A Chicago authority has drawn up a table showing what becomes of divorced women. It is as follows :

	Per Cent.
Class I.—Remarried within a year.....	75
Class II.—Waiting for an offer.....	10
Class III.—Fallen into evil ways.....	10
Class IV.—Devoted to celibacy.....	5

The official records of Hennepin County, Minnesota, in which Minneapolis is situated, show that Chicago has a rival. With 18,000 marriages in the last thirty years, 1800 divorces have been granted—a cool 10 per cent. The number during the past two years has largely exceeded that of any former years. In all parts of the country the number of women who apply for divorces is double the number of men.

It will be seen that the last clause is more interesting than pleasing to husbands. The whole is indeed a sad picture, socially, of the times in which we live. We did not invent it, nor did we choose it, for we would not pay humanity a grudge by teaching Pessimism, as there is no comfort in it for us. We have simply collated facts and presented them, and they make the horrid moral picture above shown.

This state of things is a very long remove from what



we have been promised by the "Spiritual Philosophy" for five and forty years, and we think our array of facts and figures have made very telling points against Spiritualism. Its claim for superiority over all systems of reform as a moral quality and force is simply immense—indeed, that wonderful manifestation of moral power which followed the Apostles' preaching at the time of Pentecost, which reformed bad people by Thousands, is called a "*tallow dip*," while Spiritualism is called the "Electric Light." Nevertheless, although it has shined through "Thousands of speakers and mediums" as a part of "Ten or Fifteen Millions" of believers, as claimed, and "literature in every known language," yet, *it has allowed crime to increase faster than the population, everywhere!!*

This statement is true even of New York, and the New England States, where it is best known! As a "*Reformer of the World*," we conclude that it is proving a COMPLETE FAILURE! Moreover, facts to be given in another topic, partly to save repetition, will add great weight to this conclusion. History repeats itself, seemingly, to prove that THERE CAN BE NO RADICAL MORAL REFORM WHERE THE BIBLE IS REJECTED.

Our prisons, morgues and cemeteries have just begun to garner the crop which is maturing from the seeds of variegated Infidelity. It will be enormous in a very few years hence, if it does not decimate itself by its own reaction!

At this point we are confronted by a bluff argument in the shape of an inferential assertion, which, although it may be true in a restricted sense, if accepted as a broad statement, complete in itself, might be very misleading, as we shall see. The assertion was made by M. Jaubert, Vice-President of the Civil Tribunal of Carcassonne, France, in a letter to the Editor of *La Verite*, but addressed to the Bishop of Barcelona,



Spain, who had "cast some slurs upon Spiritualism." After admitting "176,456 prisoners, 3,767 suicides, and that every year the same gulf opens to receive its fresh prey," he exclaims, "Believe me, Monseigneur, the Spiritualists are not there!" [See "Nineteenth Century Miracles," p. 79.]

It is plain that the meaning of this statement is that no Spiritualists get into prison, or commit suicide. It will at once be seen that the correctness of this assertion depends upon the meaning of the term "Spiritualists," as here used. Perhaps no one will question our belief that it means that class of Spiritualists known as "high-minded" Spiritualists, who are above meanness, are well behaved, well informed, kind-hearted, peaceable, courteous, respectful; and who like to live and have others live also—such company as Prof. Kiddle, A. E. Newton, Luther Colby, Mrs. Britten and many others would be pleased to meet with very often. Very naturally, these do not go to prison, neither do they suicide.

Now, we ask, candidly, if we are expected to believe that *all* Spiritualists embraced in the Ten Millions *claimed* in the United States, are of such character and position as we have named? Why, the idea is as absurd as M. Jaubert's assertion is abstract. What, then, we ask, constitutes a *Spiritualist*, as such? The answer is found in a card published in the *Banner of Light*, Nov. 24, 1888, by the "American Spiritualist Alliance," which says:

The Alliance defines a Spiritualist to be "*One who knows [?] that intelligent communication can be had between the living and the so-called dead; and all such are invited to become members.*"

This is in keeping with the "Declaration of Principles" passed in Convention, twenty-five years ago. [See Sixth Topic.] Please notice; there is no moral



requirement in the matter of becoming a Spiritualist, but simply a "*knowledge*" of *Spirit communion*, which Thousands of criminals "know" as well as those who are not in prison. Hence, a man can be bad, and also be a Spiritualist, while he cannot be bad and be a Christian. It may be stated differently, and form a moral paradox, thus: A man of fair capacity and ability who accepts and practises *all the teachings* of the Gospel of Christ to the extent of his privileges, will be a Christian, and be regarded by his townsmen as a highly moral man, while a man of similar cast, or make-up, who accepts and practices *all of the teachings of Spiritualism to the extent of his privileges*, will be a Spiritualist, but will not be regarded as a highly moral man—Spiritualists themselves ("high-minded" ones) being his judges.

Now see the rush! Here comes *Candid Reader*, *Honest Skeptic*, and even *Radical Ghostman*! With one voice they ask: "What manner of speech is this which we hear him make? We cannot understand it!"

Well, friends, neighbors and patient readers, we will explain. We have shown you that the Bible is the Fountain-head of all expressed moral principles that are worth anything to mankind; and that all of the best family, social, Church and National governments are based upon it. We have shown that Spiritualism ignores the Bible, nay, it does more than that; it makes resolutions against it in conventions in various ways, and admits only such ideas as agree with each person's *individual* views and judgment, "*which last is the final standard.*" [See Declaration of Principles.]

We call you to witness the fact that mankind—let us say, the average man—having no moral standard except his own, as above quoted, will improve the privileges of the position assumed and judge those things to be right which he delights in; and hence,



because he *can*, he follows his own inclinations, and in a lapse of years will become guilty of misdemeanors which he would not have committed under Bible teachings for a moral standard, and for which his "high-minded" Spiritualist friends *will call him immoral*, as we have said; although he has not violated his privilege of self-judgment, and has always believed in "Spirit communion."

Now *Honest Skeptic* rushes to the front with a question: "How came those Spiritualists to be called 'high-minded,' and if they are better than the man whom you have just reviewed, *why* are they so, seeing that both parties were Spiritualists?" Good enough, *Honest!* We thought our suggestive picture would bring you to the front. Your question is the key which will discover to you THE TRUE BASIS of all good society, OF ALL REAL REFORMS, and of EVERY MORAL GOOD TO MAN.

Now we will answer, and say, *First*, that we saw the term "high-minded" applied to the educated, influential, and leading Spiritualists who are respectable, good citizens anywhere—such as M. Jaubert was proud to refer to, in his letter already quoted. The *Banner* used the phrase under date of Aug. 14, 1886, and we have made a similar use of the term.

*Secondly*, the difference between those "high-minded" Spiritualists and our representative "man" in question is, that they *did not* practise all their Declaration of Principles, "spirits," and lecturers teach, as *privileges*, while the "man" *did*.

But we will make it plainer. They (those high-minded persons) *practised*, largely, a higher grade—*No, No!* We mistake; it was THE HIGHEST GRADE of morals ever known to man! THEY WERE TAKEN directly, or indirectly FROM THE BIBLE, OF NECESSITY, and WERE, ARE, AND EVER WILL BE THE STANDARD!

*Honest Skeptic* still doubts this pointed statement,



and *Radical Ghostman* declares that "those Spiritualists do not so use the Bible!" Now, we will tighten our grip on them by one more "round turn and half hitch," and then leave them in it! This is how we do it; we call their attention to the FACT, that when we listen to Spiritualists who are privately, socially or publicly discoursing on moral topics, they do not quote the Vedas, Talmud, Koran, or Spiritualism as such, but Bible texts and principles are used and advocated with earnestness, while "spirits," as claimed, do the same!

Again, if we select a single square on any column or page written by those parties on ethics, we notice that Bible precepts and morals are often used and interwoven in their arguments, and if the real authors were quoted, or chapter and verse given, it would spike every one of their own guns which are used against the Bible!

*Moral:* Do not attempt the discussion of moral topics when the *Standard* is rejected or ignored.

Having now opened the way by moralizing somewhat on questions pertaining to crime and the claims of Spiritualism, we claim that the *theory* of Modern Spiritualism is responsible for many of the crimes which we have shown to be daily crowding the criminal calendar with an alarming increase, notably in the United States. For our position we offer some reasons here and now:

*First,* The remarkable increase of crime during the last forty-five years, which we have noted.

*Second,* The INCREASED RATIO OF INCREASE, as Spiritualism becomes more popular, which we have clearly proven.

*Third,* The absence in Spiritualism of any radical moral principles, or formulated theory, by which to restrain very many persons of weak moral powers from committing crime, considering that—

*Fourth,* The System denies authority of "Creed,"



“Church,” “Inspiration,” “Book,” and hence, of Being, “except that of *received truth*!” This leaves all to “*judge for themselves* what is right,” and virtually DENIES the Scriptural doctrine of moral responsibility, which exactly suits perverted human nature, and leads us to say that man naturally has but two great wishes, viz. :

First, For everything his fancy suggests ;

Second, Responsibility for nothing !

Now it naturally follows that as Spiritualism increases its number of believers, the doctrine of *No-accountability* becomes more familiar to the people who from time to time hear of it, and while some accept it, two large classes—designing people and discouraged people—hold it in doubt. These have ever supposed they were accountable for their conduct to an All-Wise Being ; and this belief is known to have a moral restraint upon such persons, and thousands who read this statement will admit the truth of it in their own experience. Nor is this fact confined to small offences ; nay, IT IS OFTEN TRUE OF HIGH CRIMES !! Reader, *you know this is true* !

On taking this practical view of the subject, we find that the “No-accountability” theory as a positive, is offered to human nature, which, being negative, quickly accepts and absorbs the theory (so to speak), thus leaving the doctrine master of the situation. It can now trespass upon the fair field of conscience with impunity, having demolished real moral principle, which was its fence and defence.

In view of all the evidence presented, we conclude that when the *designing* class of doubters above named come to a time of temptation, when a wicked self-interest is largely at stake, and only an act of crime can secure it, their remaining doubts are removed under the



pressure, and they yield to it readily if they can hope to escape the legal penalty. And the same may be said of the *discouraged* doubters, also. It matters but little what the discouragement is, for WHEN THE LAST RAY OF HOPE IS FLICKERING IN THE AWFUL TWILIGHT, AND THEY ARE TOLD THERE IS "NO ACCOUNTABILITY" TO ANY BEING ASIDE FROM THEMSELVES, *and that in any case they will, AFTER DEATH, "PROGRESS" and eventually attain to angelic purity,* THEY GRASP THE IDEA with the greediness of the hungry goat which we saw on a corner lot, breakfasting on a sheet of straw paper! Now a *sheep*, which is the Christian's moral prototype (Matt. 25 : 33), would not accept such food, neither would the Christian accept the theology which called this occurrence to mind.

We ask if any moral person of average mental calibre and candor would offer such principles to the large class of persons above alluded to, as an *incentive to encourage* (!) them to strive for points of high moral excellence, or social eminence, in the world? We ask if it is a wonder that massive compilations of statistics prove that the people of the world are multiplying crimes faster than they increase the population, thus crowding our increasing spacious prisons with the living who ARE vicious, and our cemeteries with the dead who WERE so, many of whom killed themselves or others! *Moralists, REFORMERS, MINISTERS! WHERE ARE YOU? Are you "hidden among the trees" while the seance is going on?* (Gen. 3 : 8, 9.)

Once more: is it not plain to *Candid Reader* and *Honest Skeptic*, that while it might be true, abstractly, that "Spiritualists [that is, "high-minded" ones] are not found in Prisons," yet it might be true that great numbers, yea, even a majority of the Two great classes we have named should become Spiritualists, not for the sake of seeing how much of good or how much novelty there is in its phenomena, but that they might



have a theory, or a kind of "dead faith," with which to wash their hands, as Pilate did, when they should commit the crimes which their evil hearts had conceived, and their wicked interests had demanded? If such persons were asked, when in prison, if they were Spiritualists, they would answer negatively, or indifferently, owing to their short acquaintance with the doctrine, and, of course, would not be placed on the canvassers' roll of Spiritualists.

It is now seen HOW and WHY we believe that Spiritualism has had the effect to alarmingly increase the general record of crime!

As it is in the interest of the *Banner of Light* to report MORAL PROGRESS, the following articles will be received without discount. The first is an editorial paragraph under date of Nov. 28, 1885, which says:

The papers are filled with accounts of desperate encounters with midnight burglars. The only method to suppress this growing evil is to shoot them at sight, as did an Andover man some years ago. This put a veto on that sort of enterprise for quite a while. Cold lead is the only thing that will stop this class of crimes. One dose of lead will cure the disease in a few moments, in individual cases. It goes against our conscience to recommend so potent a remedy; but then society must be protected, even at the cost of human life.

We think these are radical sentiments philosophically rendered; and they carry their lesson with them.

The next article is, also, from an editorial in the *Banner* of April 2, 1887, therefore is recent, as well as reliable. The subject is, "Our Prisoners," and was suggested by a recent discourse in Trinity Church, Boston, by Rev. Mr. Allen, the assistant minister, who criticises our Prison system, thinking it is "practically" more for "*retribution*" than for "*reformation*," which may be so. When speaking of crime, he is quoted thus:



IN NO LAND IN THE WORLD IS CRIME SO ON THE INCREASE AS IN THE UNITED STATES. We are going downward in the scale of public morals faster than any great modern nation. In 1850 there were nearly 7,000 prisoners confined in the various Prisons of the United States; in 1880 there were more than 59,000 PRISONERS. In other words, in 1850, One in every 3,000 persons in the Country was in prison; in 1880 *one in every 837* of our vast and increasing population was undergoing involuntary confinement for crime!! [Emphasis is ours.—AUTHOR.]

Here we make room to insert an excerpt from an editorial article in the *Philadelphia Record*, Jan. 5, 1889. After heading it "WE'RE WICKEDER THAN WE USED TO BE," it says:

According to Mr. Wines, who has made an intelligent study of the Criminal Statistics of this Country, in 1850 the ratio of persons imprisoned for crime to the population was 290 to the million: but in 1880 it was 1169 to the million. This startling increase has anything but a millennial aspect . . . "This four-fold multiplication of crimes, happening concurrently with a decrease of drunkenness, is calculated to stagger the faith of persons accustomed to believe that intemperance is more responsible than all other causes for offenses against society and against morals. As we grow soberer we grow wickeder. It is evident that alcohol cannot be made the single scapegoat for the depravity of this wicked generation."

The *Chicago Tribune*, of Jan. 1, 1892, says: "The number of persons who have committed suicide in the United States during the year, as gathered from telegraph and mail reports to *The Tribune*, is 3,331, as compared with 2,640 last year and 2,224 in 1889. The total is larger than that of preceding years. The number of murders committed was 5,906 as compared with 4,290 in 1890 and 3,567 in 1889. The number of legal executions during the year was only 123, while 'Judge Lynch' executed 195 victims in the same time!!"

Now, we kindly ask the attention of *Candid Reader*



and *Honest Skeptic* to some excerpts, while they keep in mind the evidence of the great increase of crime in our Country, and in the world. We will first notice several which were taken from "a discourse given through the mediumship of Mrs. Cora L. V. Richmond in Berkeley Hall, Boston, Sunday Morning, Nov. 22, 1885," and published in the *Banner of Light*, April 3, 1886. Mrs. Richmond said :

THE GREAT REFORMER OF THE WORLD IS SPIRITUALISM. Any power that makes man aware of true moral growth and real existence, must work the only reform.

Further on, she said :

Over Thirty years ago, when Modern Spiritualism made its appearance, it said in so many words, 'I COME TO REFORM THE WORLD.' . . .

Spiritualism came to put the axe at the root of the tree of human evil ; it came to decide upon the most important and vital thing connected with existence, *i. e.*, Is man only an evanescent, material, earthly being, or is he immortal ?

Still further on, she said :

SPIRITUALISM CAME TO REFORM DEATH, TO RESOLVE IT INTO LIFE ; came to reform fear, to resolve it into trust and knowledge ; came to reform the darkness which rests upon humanity concerning the nature of man's existence. [Capitals are ours.—AUTHOR.]

Lastly, we introduce a great promise or prediction made in an editorial paragraph in the *Banner of Light*, Aug. 6, 1887 ; it is as follows :

Modern Spiritualism will grow, and deepen, and broaden, and strengthen until all false creeds and dogmas shall be swept from the earth—when faith shall be buried in knowledge, when war shall be known no more, when universal brotherhood shall prevail to bless mankind.

In these Two articles we find representative CLAIMS



and PROMISES of Spiritualism, which have been our bottom thought throughout the Topic, and which we now bring to a close. If we have saved the strongest claims and best authority for this point in the discussion, it is well, and we will briefly notice them.

The "spirit guides" of Mrs. Richmond say that "Spiritualism is the Reformer of the World!" Has it occurred to you that THIS CLAIM IS VASTLY GREATER THAN CHRIST'S CLAIM FOR HIS GOSPEL? It is, for He knew, and Paul declared that "evil men and seducers should wax WORSE AND WORSE, deceiving and being deceived." See Matt. 24 : 12, and 2 Tim. 3 : 13. Nevertheless, "WHOSOEVER WILL, SHALL BE SAVED;" but Mrs. Richmond says, virtually, that whosoever *will not*, shall be saved as well—thus taking in "The World."

Now we ask, and PRESS THE QUESTION in the light of Statistics and Known Facts: Has Spiritualism been reforming the world—any part of it—our own Country, even, the place of its birth?

No, No! The booming facts reply,  
While faster, crime rolls on!

This lecturer says also, that "Spiritualism came to reform death; to resolve it into life!" We ask, Has it done it? *Is it doing it?* WILL IT DO IT? *Nay, verily;* but that high authority which Spiritualists quote so often—*minus chapter and verse*—says that "Death shall be destroyed," which is a long remove from "reforming him" in any sense. See 1 Cor. 15 : 26, and Rev. 20 : 14. Death is an "enemy" in all cases which are under normal conditions. He will never "reform," but will, in due time, be made to unform so as NOT TO BE. [Rev. 20 : 14, and 21 : 4.] The same may be said of "fear," which was quoted. Of course, this refers to slavish fear, which hath "torment," and which real Christian-



ity "casts out," leaving only a filial fear, which makes one afraid to do wrong BECAUSE it is wrong.

The paragraph taken from the *Banner* is peculiar. It has two clauses; the first might be construed to be a virtual concession, or surrender of Modern Spiritualism as a doctrine, when the time alluded to in the second clause shall come; and which is, as far as it goes, a prediction of the condition and character of mankind MADE IMMORTAL IN THE KINGDOM OF GOD—The "Earth Made New," as shown in the last two chapters of the Bible.

We think, however, that it means as if the word, *other*, stood in place of the word "false," thus making it plainly teach that Spiritualism will survive *all other* systems, as the fittest, and eventually usher in the conditions named in the last clause, which is a Bible prophecy, to be fulfilled through and by very different means. We have shown that "faith" is no part of Spiritualism, as doctrine as, that claims to be a "KNOW SO," which does not allow of belief. See definition by the "Spiritual Alliance," which we have quoted, and also, "Spirit" teachings, elsewhere.

We can only say of this PROMISE, or CLAIM, judging of the unprecedented INCREASE OF CRIME, and the manner of the moving of men and kings on the great National Checker-board, that the *Banner* does not expect such a state of things *very immediately*.

Finally, after discussing the colossal claims of Spiritualism, and proving the system *worse than a failure*, we can see pretty pertinent pointedness in the following article which was taken from the *Philadelphia Bulletin*, and which we clipped from the *Boston Herald*, Dec. 17, 1874 :

Let Spiritualism produce some idea, utter some word, or perform some deed which will have novelty and yet be of manifest value to the human race, and it will make good its claim to our



serious consideration. But it has not done this. For nearly thirty years it has been before the world in its present shape, and in all that time, with all its asserted command of earthly and super-terrestrial knowledge, it has never done an act, or breathed a syllable, or supplied an idea which had any value as a contribution to the welfare of the race, or to its stock of knowledge. Its messages from learned men who are dead have been the silliest bosh ; its stories about life upon the planets are wretched guesses, many of which can be proved false by the astronomer ; its visions have frightened scores of people into mad-houses and made semi-lunatics of hundreds of others.

We remark that one interesting feature of this article is, that Nineteen years of time has not affected its correctness ; if correct then, it is so now.



## FOURTH TOPIC.

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### INTRODUCTION TO PHENOMENA.

LOOKING from a human stand-point, it may be truly said that we cannot overestimate the importance of rightly understanding the subject of our present Topic so far as it may be understood ; and we are happy to state that we may understand it so well that WE CAN DISMISS ALL REASONABLE DOUBTS CONCERNING THE ORIGIN, OBJECT, PROGRESS, AND END OF SPIRITUALISM, theoretical, as well as phenomenal.

Addressing now the common reader—the “millions”—in particular, we ask your close attention and slow and careful reading. It is certain that very many of you have not been familiar with Spiritual Phenomena, and that many of those who have seen much of them are still in doubt about them. It is proper, therefore, to present some explanatory thoughts and facts, pertaining to the topic before us, always designing to make brevity a point, as well as needed information a success.

Phenomena here means appearances—particularly such as are of a startling nature, or are remarkable in character. The term is applied to the ocular and audible demonstrations in mediumship as known under the title of Modern Spiritualism. Those demonstrations, or phenomena, beginning near Rochester, N. Y.,



created a sensation which has never been abated ; and the amazing feature of the occult power has always been that it was intelligent, for whenever it controlled persons known as mediums it made communication the object, and mankind the objective point. As it has ever claimed to be a personality, and has in each individual case, if required, given more or less convincing proof of identity, it must be admitted that this is the reason why Millions believe that the power is that of “disembodied spirits” of their deceased friends, acting or speaking through persons or mundane things. The evidences thus given have been variously startling, thrilling, pleasing and plausible, according to circumstances existing, or claimed as such.

Of course, we now refer to actual phenomena—those which *do occur* without human dictation, or even previous knowledge of the facts so given ; and the time has come, when, if a man of professed ability denies this fact, he runs a risk of having his veracity or his stock of information questioned. Take notice : it is the *fact of actual phenomena* to which we now refer—the agency or factors which are claimed by Spiritualists being another consideration altogether, and one which we not only question, but earnestly deny, and expect to successfully refute, to the satisfaction of candid, inquiring minds : all others being, so far as we are concerned, hopeless cases.

To say that we can prove our position in the sense that we can show and prove that Ten chairs and Twenty chairs make Thirty chairs, might have the effect to fill them with the last named number of hearers, but the reaction of such egotism would be worse than the action. *We claim to present evidence that will convince candid minds of fair intelligence, to the exclusion of all reasonable doubts.* It is certain that if such a position is not the correct one, *it will take the place*



*of it in all cases.* The position we hold is tenable because it is reasonable, and reasonable because its conclusions are in keeping with Scriptural Teachings, and on a line with certain Known Facts in human experience.

Now inasmuch as no amount of reasoning or argument can ever change a single fact, then it follows that any ideas lying back of such facts are either facts of themselves, and may be turned to some account in the investigation, or they are probabilities, suggestions, or mere possibilities posing as speculation in the remote corners of thought; and they are too weak, or too far away to shake the conclusion, because they would have to drive rough-shod over those known facts that are on the line which ends with the conclusion.

Again, our position is tenable, in that it is an important factor in our hope which is so substantial that for the time being it takes the place of fact; that is, the undoubted assurance and available evidence takes the place of actual occurrence, so that it is enjoyable in life, and SUCH A HOPE WAS NEVER GIVEN UP AT DEATH, as OTHERS HAVE BEEN. Indeed, such a hope insures eternal life, and is so satisfactory that more than 50,000,000 of persons concluded to fill as many untimely graves, rather than continue to fill their places with their families and friends without the privilege of enjoying such a hope! And yet, they could not say as of a passing occurrence, I KNOW IT! Truly, this is wonderful, and *Honest Skeptic* wishes to know if a key can be found wherewith to unlock and open up the problem.

A colloquy in which we took a part may answer the purpose. Very early in the conversation, the stranger asked in a pompous, scoffing, and positive kind of a way, "Who made God?" Now, many ministers and Christian critics have turned away such questions in disgust,



saying, "You have no business to ask such a question, I won't talk with such folks;" but we did better. Quickly and very mildly we answered, "I don't know—*Do you?*" This unexpected answer took the swagger out of the man and changed his polarity from positive to negative, letting him down as much as an "octave" in tone and style, when he coolly answered, "No." We then asked, "Is it really *necessary* that we should know?" He mildly answered, "I suppose not." To this we both agreed, and a candid conversation followed. The key is now found; it is not necessary that we should KNOW the origin of Deity, but rather that we "BELIEVE that He is [God], and that He will reward all who diligently seek to obey Him."

We have shown, incidentally, in our reviews in this work, that the TEACHINGS of the Bible are reliable and reasonable, when understood and properly applied; and are, in character, the HIGHEST TYPE OF MORALITY KNOWN TO MAN. We do not need to argue this point here, as our readers are aware; but we will "electrotype" our stereotyped assertion, by repeating, that Old Line Infidels and all Spiritualists virtually acknowledge this by CONSTANTLY QUOTING Bible teachings in their best efforts to moralize! They cannot avoid it, yet they deny the "Book" as we have already shown, and how few hearers notice the fact!

Please remember that when we quote the Bible as an authority for facts or morals, we refer to its TEACHINGS, that is, the laws and instructions that were given by God through His prophets, His angels, His Christ, and His apostles—NOT the sayings of those evil persons or angels who are brought to view *in its history*, as "the serpent," "false prophets," "sorcerers," "familiar spirits," persecuting Jews, ("vipers"), "Satan," demons and lunatics. It is common to hear such history quoted for Bible doctrine, with and without de-



sign, although the difference in character and authority is simply immeasurable.

Again, if only one or two texts are quoted, do not conclude that no others are known; there may be a good many more. A SINGLE PLAINLY STATED TEXT, OR FACT, SHOULD NOT BE SET ASIDE BY SEVERAL AMBIGUOUS, OR DOUBTFUL ONES, MUCH LESS, if the plainly stated ones are in the majority.

Of the "Spiritual Phenomena," it may be said that a score or more of phases, or modes of presentation known as "mediumship," have been noted by Spiritualists. While we doubt that all of them are *real*, that is, beyond human trickery, yet, our view is so broad that it can embrace some that are *unreal*, and still hold our position, for we do not have to beg the question. We shall notice the more important or convincing phases in due time. It is well known that Spiritualism claims that its phenomena are produced by the "Spirits" of dead persons. By "Spirits" is meant "immortal souls," in the common acceptation of the term, with the additional claim of ability to communicate with the living; hence it is clear that *Spiritualism is based upon the dogma of the immortality of the soul*. Now, if one plain text could have been found in the TEACHINGS of the Bible declaring that man, or any part of him was, or is immortal, *i. e.*, undying, indestructible or incorruptible, we should have been a Spiritualist of Thirty-five years experience—noted for convincing tests in mediumship. We shall explain our assertion further on. We have for many years held a printed offer of money for furnishing such a text as we have named, but have failed to comply with the conditions; and the same reason accounts for our non-possession of a fine gold watch which has been thus waiting for years. If some one of our readers will send the required text to our address (see title



page) we will divide the gains of your success, and also publish the same!

Lest some investigator should send us a copy of Satan's *Old Saw*, "Ye shall NOT surely die" (Gen. 3 : 4), which is the *only* straight (natural) immortality text in the Bible, we will say that the author of it only figures in Bible *History*, and NOT in its teachings, where he is called "a liar from the beginning." This is a poor recommendation for the foundation of two great theories—One of which involves the dogma of eternal misery, and the other claims that it will reform the world! Both are unscriptural as we have shown, and the latter is fast proving a failure!

Our remarks go to show that the Bible does not teach natural or inherent immortality; and many readers will ask, "Is it not mentioned in the Bible?" Yes, "immortal" is mentioned ONCE, and once only; and "immortality" is mentioned Five times, and *only* Five; and IN NO CASE ARE THE WORDS APPLIED TO MAN, OR ANY PART OF HIM, THIS SIDE OF THE RESURRECTION. We give you chapter and verse, hoping you may consult them carefully. 1 Tim. 1 : 17—Rom. 2 : 7—1 Cor. 15 : 53, 54—1 Tim. 6 : 16—2 Tim. 1 : 10. So much for the negative side of our DENIAL of present or inherent immortality.

We will now consider the positive side, and say, first, that man IS CALLED MORTAL in the Old Testament, and also in the New. In Asa's prayer—2 Chron. 14 : 11—we read, "O Lord, Thou art our God; let not MORTAL (margin) man prevail against Thee." Also, in Job 4 : 17—"Shall MORTAL man be more just than God?" Paul, when discoursing on the Resurrection of the dead, says in 1 Cor. 15 : 53, "For this corruptible must put on incorruption, and this MORTAL must PUT ON immortality." In the next verse (54) he repeats himself thus: "So when this corruptible shall have



put on incorruption, and this *mortal* shall have PUT ON immortality, THEN shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY!"

If it be objected that the term "man" is used rather than "soul" or "spirit," we answer that it was

MAN, whom God proposed to make, Gen. 1 : 26,

MAN, whom God made, Gen. 2 : 7,

MAN, who received the breath of life, Gen. 2 : 7,

MAN, who THEN BECAME A living SOUL, Gen. 2 : 7,

MAN, who was put into the garden, Gen. 2 : 15,

MAN, to whom laws were given, Gen. 2 : 16, 17,

MAN, who came to know good and evil, Gen. 3 : 22,

MAN, who sinned by breaking the laws, Gen. 3 : 6,

MAN, who was driven from the garden, Gen. 3 : 24,

MAN, who was sentenced to punishment, Gen. 3 : 19,

MAN, who was punished with death, Gen. 5 : 5,

MAN, who will be resurrected by Christ, John 5 : 29

—a wonderful example in John 11 : 43, 44,

MAN, who will appear for judgment, Matt. 25 : 31,

MAN, who, if judged to be faithful, will be rewarded with "ETERNAL LIFE," Rom. 6 : 23, and Matt. 25 : 46, and it is

MAN, who, if judged to be unrighteous, will be punished with EVERLASTING DESTRUCTION (NOT *everlasting misery*), 2 Thess. 1 : 9, Rev. 21 : 8. In all cases it is THE MAN—NOT a part of him, aside and away from the other parts of him.

Now, *Candid Reader* admits this fact, but he is still in doubt concerning the first question which any theory of punishment always suggests, and asks: If God is All-powerful, and All-goodness, and All-wisdom, why did He not make man so good that he WOULD NOT SIN, but ALWAYS DO RIGHT? The following triple-pointed hypothesis, to the author entirely satisfactory, is an answer to the very interesting question, and it is stated thus:

1. God, by His POWER *could* have made man with a



sinless and worshipful nature, and immortal, as well. Such worship, however, would be *extorted* or *forced*.

2. He, in His GOODNESS has *provided* a way for man to obtain “glory and honor, and eternal life.”

3. God, in His WISDOM saw fit to *choose* for an accession, in due time, to His “innumerable company of angels” (Heb. 12 : 22), “a great multitude [of mankind] which no man can number, of ALL nations, and kindreds, and people, and tongues” (Rev. 7 : 9), who shall prove during their probationary trial here, that they worship Him because they CHOOSE TO DO SO—not because they are forced to do it : hence, they have *immortality to gain* by obedience, thus making it CONDITIONAL. The *reason why* God chose this method still remains within the circle of His wisdom.

With this view of the question under notice, we can discover present beauty and future glory in the wisdom of God and His plan of redemption which gives immortality to those and to THOSE ONLY who accept Christ as a Saviour, and a COMPLETE RANSOM. But how different the doctrine taught by many ! In Weninger’s Catechism, p. 17, may be found the following colloquy :

“*Ques.* Of what does man consist ?

*Ans.* Of a body, and a rational and *immortal soul* !

*Ques.* What is the soul ?

*Ans.* A spiritual being endowed with will, memory, and understanding.

*Ques.* Who were the first of the human race created by God ?

*Ans.* Adam and Eve.

*Ques.* How did God create Adam ?

*Ans.* He made his body out of the earth and breathed into it *an immortal soul* !”

But the Bible says, Gen. 2 : 7—“And the Lord God formed man out of the dust of the earth and breathed



into his nostrils the *breath of life*, and man became a *living soul*."

We purpose to accept God's Revelation to man, and let man's tradition, and Satan's theology perish.

The Hebrew word, *ruach*, and its corresponding Greek word, *pneuma*, occur 785 times in the Bible, and are translated "spirit" 529 times *with no qualifications denoting incorruptibility or immortality*. They are used in Four different senses, viz. :

1. INFLUENCE, as "The *Spirit* of God moved upon the face of the waters." Gen. 1 : 2.

2. WIND and BREATH, as "They heard the voice of the Lord God walking in the *cool* [margin *wind*] of the day," Gen. 3 : 8; and "Behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the *breath* of life, from under heaven." Gen. 6 : 17.

3. STATE OF FEELING, as "Then their *anger* [margin, *spirit*] was abated toward him, when he had said that," Judges 8 : 3; and "As soon as we heard these things, our hearts did melt, neither did there remain any more *courage* in any man, because of you," Josh. 2 : 11. And we claim that *state of feeling is the mother of character, what or whoever the father may be*.

4. A BEING, as angels, good or evil.

We have already noted a list of Forty-two kinds or phases of "Spirit" found in the Bible—all included in the four senses above named, BUT IN NO CASE are they called immortal; neither are the words *ruach* and *pneuma* ever translated *soul*, although many suppose that "soul" and "spirit" are one and the same thing! The term *soul* is oftener used among religious people than *spirit*, and commonly with the idea that it is the "conscious," or "thinking" part of man, and that it is immortal. As much depends upon the truth or falsity of the proposition, we will notice it.



Perhaps our readers would like to view the subject from a human stand-point, clearly and briefly; therefore the author will step aside and let Prof. J. Stanley Grimes come to the front with his able remarks upon "Consciousness," and its relations—if any—to "immortality;" or, more plainly stated, whether immortality is inherent, or natural to man. We quote from "Mesmerism and Magic Eloquence," pp. 109–112, which is as follows:

If man is necessarily immortal because he is endowed with an indestructible organ of consciousness, then so IS EVERY INSECT AND REPTILE, and all the infinite variety of vermin that have ever infested the earth; and science offers as powerful an argument in favor of their immortality as that of man. Of all the investigations of scientific men, none has excited the jealousy of sectarians as much as the one we have now under consideration; almost every philosopher who has manifested a disposition to approach the subject fearlessly, and speak of it with independence, has had the mad-dog cry raised against him of "*Fatalism*," "*Materialism*," or "*Heresy*."

Many of our modern authors have been so far influenced by this outcry, that they have evidently suppressed their true sentiments, and smothered their conscientious convictions, to avoid the relentless persecutions which arise from bigotry and superstition. The only road to the favor of this potent and numerous class of tyrants, is to make a profound mystery of everything relating to mind; all explanation, or even demonstration, is condemned by them as unpardonable heresy, dangerous to religion, and inconsistent with *their own narrow views* of the Holy Scriptures. Nothing has had so injurious an effect upon the fair and successful investigation of this subject, as even the well-meant interference of these self-appointed theological critics, and nothing can be more injudicious and misplaced than their animadversions. The truth is, the subject is not fairly within their jurisdiction, and therefore they have no right to meddle with it.

THE IMMORTALITY OF THE SOUL CAN NEITHER BE PROVED NOR DISPROVED BY THE DEMONSTRATIONS OF NATURAL SCIENCE. We may examine the nerves and the brain as much as we please; we may prove to a certainty that consciousness maintains its seat in the very centre of the oblongata; we may determine the precise, individual, ultimate atom in which it resides with all



its prerogatives, where it receives its impressions through the senses, and sends forth its mandates through the motor nerves; we may prove that it is dependent upon the various phrenorgans, the currents of Etherium, and their modifications in the different avenues; and yet the subject is as far beyond our comprehension as before: WE CAN DISCOVER NOTHING THAT ILLUSTRATES OR ILLUMINATES IMMORTALITY! If all was doubt and obscurity when we began the search BY THE LIGHT OF NATURE, REASON, AND SCIENCE, IT IS EQUALLY OBSCURE NOW; and from the nature of the subject it could not possibly be otherwise. We have come to the wrong place to learn the nature of the immortal principle of the human soul, or to find evidence for or against this important doctrine. Suppose it proved that consciousness in this temporal life does actually depend upon a compound material organ, which at death is decomposed so as to render consciousness by that organ impossible; suppose this demonstrated, beyond all question; WOULD THIS BE ADMITTED AS DECISIVE PROOF THAT THE SOUL IS NOT IMMORTAL?

Again, suppose it demonstrated that consciousness is dependent upon a single indestructible atom; WOULD THIS BE SUFFICIENT TO SATISFY US CONCERNING THE IMMORTALITY OF MAN? We may conjecture what we will, and speculate until we have exhausted all the resources of our ingenuity, without solving the question of our future destiny. CONSCIOUSNESS CERTAINLY DOES EXIST IN MAN AND EVERY OTHER LIVING ANIMAL, AND HAS ITS SEAT AT THE POINT WHERE SENSATION TERMINATES AND VOLITION COMMENCES; THIS IS ALL THAT WE CAN KNOW. The condition of human consciousness after death is A MATTER OF RELIGIOUS FAITH, BUT NOT OF SCIENTIFIC KNOWLEDGE.

Immortality is like one of those fixed and beautiful stars that cannot be perceived by the unaided eye; but divine revelation is like a powerful telescope, which brings that star clearly to view.

BE IT, THEN, HEREAFTER REMEMBERED, that "*Eternal life and immortality is brought to light through the gospel of Jesus Christ,*" and NOT THROUGH ANATOMY AND PHYSIOLOGY, NOR ANY OTHER DEPARTMENT OF SCIENTIFIC INVESTIGATION. The subject is infinitely beyond the reach and ABOVE the comprehension of finite intellect and HUMAN REASON. IF ANY ONE WISHES TO FIND EVIDENCE OF THE IMMORTALITY OF THE SOUL, LET HIM GO TO THE BIBLE. If he rejects this testimony, I can assure him that HE WILL FIND IT PROVED NOWHERE ELSE. He will look to human science in vain—it can only lead him to the grave, and there leave him. [Capitals are ours.—Author.]



We cheerfully accept the able advice of Prof. Grimes, and look to the Bible for "immortal-soul" evidence, seeing that so many claim it from that source; but we think a few facts may effectually dispose of this form of Satan's lie as given by the medium in Eden.

Thousands of Bible students know that the Hebrew word, *nephesh*, in the Old Testament, and the corresponding Greek word, *psuche*, in the New Testament, occur, in all, more than 800 times in the Bible. They are translated soul 533 times, but it is NOT ONCE called immortal!!

It is found that these words are also rendered *creature, man, mind, person, life and lives*, 218 times, yet these, like the word soul, are not said to be immortal!! We say again, that a fact cannot be changed by eloquence, erudition, subtlety or force; and IT IS A FACT that although the terms, SOUL, SPIRIT, CREATURE, MAN, MIND, PERSON, LIFE and LIVES, with others not mentioned, occur [as translations from the original words which we noticed] more than 1,600 times in the Bible; yet, IN NO CASE are the terms, Undying, Unending, Imperishable, Indivisible, Intangible, Uncompounded, Indissoluble, Indestructible, Incorruptible or *Immortal* used to describe or qualify them!!

Another point: if *Candid Reader* and *Honest Skeptic* will turn to the first chapter in a reference Bible they will find at verse 20, the word, "life," and just before it a figure, or sign, referring them to a similar figure or sign on the margin of the page, where the word "*soul*" is seen in *italic* letters. This shows that "soul" is also a proper rendering of the Hebrew word rendered "life" in the text; furthermore, the same word occurs in the same verse, and is rendered "moving creature." It also occurs in verses 21 and 24, where it is translated "*living creature*," in each case, and is applied to fish, fowl, and also to beasts! More-



over, it proves that the word translated "soul," occurs *Four times BEFORE man was made!!*

Now, how about the theory that the soul is the "thinking, knowing, accountable and immortal" part of MAN, when the record declares that sea, earth and air abounded with "souls" that wore fins, feathers and horns, BEFORE MAN WAS MADE? (!!)

We think this is a theological dilemma which needs more true theology to keep it from being funny, for it suggests a logical dilemma too good for the waste-basket. Many years ago we read of a certain son of Erin whose ready sayings made many new acquaintances. On asking such an one his name, he was told that it was "Finnegan," when he exclaimed, "Arn is Finnegan yer name? Indade, I knew two ould maids be that name, in Tipperary—*sure, they weren't yer mother, were they?*" We like Pat's dilemma the best, for it did less harm.

But some good "doubting Thomas" may desire more evidence that man is not immortal, so we quote Ezekiel 18:4: "THE SOUL THAT SINNETH, IT SHALL DIE!" Again, in verse 20, it is repeated: "THE SOUL THAT SINNETH, IT SHALL DIE!" Lastly, Jesus teaches in Matt. 10:28, that SOUL AND BODY CAN BE DESTROYED, therefore it is NOT IMMORTAL! Despite the overwhelming evidence we have presented, and also Judges 5:27, where "death" and "destroyed" are synonymous terms (see margin), there are those who will look us in the face and argue that "destroy" means endless life in misery!! They merit and receive our forbearance, and, also, our kind indifference to further discussion with them.

We have found that MAN—"body, soul and spirit"—1 Thess. 5:23—as if Paul had said body and life [making a living person], and sensation—spirit, here, must be accepted in its third sense—state of feeling,



which, when under trial, manifests character—IN FACT, THE ENTIRE MAN is made accountable. We find, too, THAT THE BIBLE DOES NOT CALL HIM IMMORTAL, and that his experience and surroundings in this life do not prove that he is so; that the Bible *does* call him mortal, and that his experience in this life proves the fact; and that he OBTAINS IMMORTALITY by accepting the requirements of the Gospel, thus showing it TO BE CONDITIONAL; hence, NOT inherent in him.

Now, seeing that neither body, soul nor spirit in man or beast is immortal, we must look elsewhere for the directing intelligence and power which is necessary to produce the *real* Spiritual Phenomena, which are known as "Spiritualism." The *unreal* phenomena were noticed in our First Topic.

We claim, here and now, that angels—EVIL ANGELS—produce such phenomena, when "conditions are favorable," and that "mediums," and hence others, are deceived by them, and led to believe that they are the "spirits" of their friends, who are really dead, but who (*in a moment, to them*) will be resurrected in due time. A careful investigation will convince the intelligent reader who is candid with himself, that such is the case; for he will consider the evidence which we offer, and thus discover the object, and also the character of the directing intelligences.

Now, we are asked, "What are angels?" We find that "angel" means "messenger, or messenger of God—spiritual, intelligent beings, who, according to the Scriptures, execute the will of God—serve Deity." They were thought to be spirits with ethereal bodies, and this doctrine of the Church was established by the Council of Nice in A. D. 787. The Lateran Council of 1215, however, decided to accept them as immaterial beings.

According to Josephus, the Romans taught that the



souls of soldiers killed in battle “would become *good demons* and propitious heroes ;” but, that “if they died by common causes their souls were condemned to the grave, together with their bodies.” We find that the word “demon” originally meant a spirit, either good or bad ; hence the qualifying word, “good,” in our quotation. But it has long been used to denote an evil spirit or angel, in contradistinction to holy angels, of the Bible account—those who kept their “first estate.”

Nearly all religious sects have believed more or less in angels, though some, like the Sadducees—Acts 23 : 8—believe in no resurrection, neither angel nor spirit.

Spiritualism teaches that angels *were* human spirits, who, since they left their bodies through death, have “progressed” by culture and refinement in the “Spirit world” until they have become angels ! Many are daily added to the throng already under discipline on “the other side,” according to the theory.

At a seance held in the *Banner of Light* Office, and reported in that paper, under date of June 19, 1886, the “controlling spirit” consented to answer a question which was then proposed, and in doing so, concluded with the following language :

Man, having grown wise through experience, having grown powerful through knowledge, having come into perfect sympathy with his fellows, will have attained that degree of wisdom which will allow him to apply all the principles of his life to a grand development of the interior soul. When we reach this stage, we may look upon man as having gained the utmost of discipline from this human experience of earth, and ready to press forward, himself an angel among angels, himself almost a god, having arrived at the stage of beatitude such as only the divine can know.

This plainly teaches that man, or as another “spirit” says, “*his spirit*,” may become an angel, regardless of death or dissolution. To this agrees the following



spirit teachings at a seance which was reported in the *Banner of Light*, June 6, 1887.

Q.—How do spirits and angels prevent coming in collision with each other when traveling through space at great speed? Do the angels have wings?

A.—Angels, or ministering spirits—messengers, as we prefer to call them—may traverse space, as we have said, very swiftly, by the power of the will alone. Such spirits are clear-sighted, can perceive objects and beings at far distances, and understand how to guide themselves so as not to come into collision with those objects or beings; but spirits of any class are in no more danger of coming into collision with each other—hardly as much—as are you of earth in traveling from point to point. It sometimes happens that spirits who are not very clear-sighted, and are undeveloped in spiritual power, and environed by earthly conditions, may come into forcible contact with each other; there is then a certain shock, so to speak, to the two bodies, such as you sometimes experience when coming in contact with the electric battery. No, angels certainly do not have wings. We have never seen a human being of any class or quality, or in any condition of life, with these appendages.

Angels, ministering spirits, or exalted intelligences of the higher life, it is true, travel swiftly, but they have no need of such appendages as wings, for it is the human will alone which gives them locomotive power. Through the exercise of this will, the grandest, most vital force in the universe, a spirit exalted enough, with wisdom sufficient, may travel from one end of the globe or the universe to the other, without difficulty, in a comparatively short period of time.

The following question was answered through the Trance mediumship of Mr. W. J. Colville, as reported in the *Banner of Light*, Nov. 7, 1885:

Q.—Is the angelic world on earth?

A.—Of course it is not on this earth. The angelic world is beyond the orbits of all the planets in the solar system, beyond the inter-stellar spaces where those souls commingle together who have perfected their lives upon different planets in different systems. However, you may attain to the angelic state while yet in the physical body; you become angelic simply when you always desire to do right, and never do wrong



except from ignorance. As soon as you have overcome all malice and selfishness, as soon as all your motives are pure, whatever may be the extent of your knowledge, then you are entitled to the epithet, angel.

Please read this "answer" again and keep in mind Spiritualism's standard of right and wrong which we have so plainly shown; also, the fact, that if these "spirits" were asked to define "right desire" and "wrong doing," *they would use Bible terms!* and lastly, that the idea of man's spirit or any part of him *ever becoming an angel*, is as foreign to Bible teachings as are criticisms of "Hoyle's Games!"

At a regular seance, as reported in the *Banner of Light*, Jan. 9, 1886, the "controlling spirit," when speaking through the medium, Miss M. T. Shelhamer, said:

Spiritualism teaches that there is a divinity in every life which may be wrought, developed, strengthened and expanded, until man universally shall become not merely a little lower than the angels, but an angel himself, beatified in every part and portion of his being.

We clipped the following from *Light for Thinkers*, a Spiritualist paper published in Chattanooga, Tenn., and dated Oct. 16, 1886:

Angels are messengers developed from human organisms whose souls by transition are enabled to comprehend in a higher degree the mysteries of the laws of life. Their human love and affection not lost but intensified, comprehending better than mortals the necessity for elevation and development, and returning are messengers, bearing intelligences that teach us a higher life. They, gathering their wisdom from sources still higher, continually communicate between the visible and invisible world, fellow-servants, but glorified by experience.

Angels are the spirit messengers from the fountain of life, bringing life-giving forces, hope-inspiring sentences, encouragement in affliction, and proofs of immortality.

The following quotation is said to be from another



spirit, through another medium, as claimed, and purports to be a discourse by Wendell Phillips (deceased), through the trance mediumship of Mrs. Cora L. V. Richmond in Chicago, and published in the *Banner of Light*, April 25, 1885:

I understand that it is possible, through death, for human spirits to become angels, for angels to become of higher and more wonderful estate; but the more wonderful that estate, the less important must it be to express it to ears that cannot hear, to reveal it to eyes that cannot see, or attempt to make it understandable to those who cannot understand.

We have now acquainted our readers with "spirit" ideas of angels, by giving *verbatim* quotations from the "spirit world," as claimed, and other authority, thus proving that SPIRITUALISM TEACHES THAT ANGELS ARE ADVANCED HUMAN SPIRITS. The Bible nowhere mentions the doctrine, to teach it, and we shall now spring a fact upon the theory which will let the false bottom drop out of it at once. According to the oldest and most reliable authority known it is *a fact* that angels existed BEFORE any human being died! This shows at once the error of the claim that angels were human spirits whose bodies are dead.

Moreover, we find that angels existed before man was made! Nor is this all; for it is logically conclusive that *angels assisted in making man!!* "O what strange ideas!" exclaims *Honest Skeptic*, "where does he get them?" Our answer is, in the first Chapter in the Bible, at the Twenty-fifth verse, where we read, "And God said, let US make man in OUR image, after OUR likeness. . ."

Again, in the Third Chap., ver. 22, we read, "And the Lord God said, 'Behold the man is become as one of US, to know good and evil.'" The expression, "Let US make man," implies more persons than the one



making the proposal, "us" being in the plural number ; and please remember that the expression was used BEFORE man was made, and that the same "us" was used AFTER he was made, and all in the same account, or narrative.

Now a full chorus of questioners with *Honest Skeptic* for a mouth-piece, hastily ask, "Who was with God at that time?" We answer, "Cherubim." "But who, or what are *Cherubim*?" "Cherubim" is a Hebrew word in the plural form, Cherub being in the singular, which means one angel ; hence, Cherubim means two or more angels. The word occurs in the concluding verse of the Third Chapter, which also is the conclusion of the account of the Creation of man, and his expulsion from Eden. It is spelled with the English plural, *s*, which is wrong, as the Hebrew plural *im* is sufficient. These Two, or more angels, or "mighty ones," constituted the "us," in question. The claim, that "Christ was there," will be met in our Sixth Topic. It may now be said

### OF ANGELS:

1. They are a higher order of beings than man, and were created before he was made. See Heb. 2 : 7 ; also Job 1 : 6, and 38 : 1-7, where it is evident that they are called "Morning Stars," and "Sons of God," before Earth was organized from chaotic matter. In Gen. 3 : 24, too, they are called Cherubim before any man died, as we have already seen.

2. Bodily, angels are, without doubt material in their formation, though of far less density or grossness than our own ponderable personalities. To say that intelligent beings are immaterial, we think would be a flat-footed absurdity. Immaterial is simply *no* material, *i. e.*, nothing. Exactly speaking, *no*-thing is the nega-



tion of *some-thing*, and it *admits no attribute, hypothesis, nor condition*.

We have Three reasons for believing that angels have the same general form and contour which man possesses :

First, the expression, "in our image, and in our likeness," conveys the idea that these celestial assistants have the form of man, who is the "image of God."

Second, whenever seen, whether in vision, as related by Isaiah, Chap. 6, and many times by John, in the Book of Revelation, or seen in person, face to face, as did Manoah and his wife, in Judges 13 : 1-21, or Daniel, in Dan. 9 : 21, and John, in Rev. 22 : 8, they are always mentioned or described as having the general form of man. Even Gabriel is called both man and angel, Dan. 9 : 21, Luke 1 : 26.

Third, their manner of communication is always the same as that of man ; they talk as a "man speaketh to his *friend*."

3. Angels were *good* when they were made. So was man. (See Gen. 1 : 31.) *Neither were holy*. So, too, neither were immortal ; they had immortality to gain by BECOMING HOLY. Holiness is goodness but goodness is not holiness, *per se*. Holiness in *man* is that character which is the result of successful trial. Man was placed on trial, or probation, and failed—*the whole family*. See Gen. Chap. 3. Angels were placed on trial, *and only a part* of their number fell, *i. e.*, sinned. See 2 Peter 2 : 4, and Jude, ver. 7. Here is a fact with a Moral attached to it ; for those angels who did not fall, are a standing evidence to us that we need not, if we will not, fail to secure eternal life ; hence their perseverance, as well as their influence, should be an encouragement to man.

4. Angels have various names or titles, in the Bible, and the following compend will be of use to many who



are interested in the subject, as a reference. They are called :

Angel and angels,	167 times.	
Angel of the Lord,	61	“
Angels of God,	8	“
His Angels,	17	“
Cherub and Cherubim,	41	“
Seraphim (in vision),		Isaiah 6 : 2 ;
Gods,		Psalms 97 : 7 ;
Chariots,		“ 68 : 17 ;
God's Hosts,	Gen. 32 : 2 ;	Ps. 103 : 21, and 148 : 2 ;
Spirits (not human spirits),	Heb. 1 : 7, 14 ;	Ps. 104 : 4 ;
Watchers,	Dan. 4 : 13 and 17 ;	
Holy Ones,	“ 4 : 13, 17.	

Thrones, Dominions, Principalities, and Powers are mentioned in Col. 1 : 16, where it evidently refers to angels.

These various titles indicate rank, and we may suppose that some are rulers of Dominions and Principalities, and sit on Thrones as Powers, while others, like Gabriel, mighty in wisdom and action, are SENT (not called) on important business, which they transact quickly and correctly. One is called Michael *the* Archangel, in Jude, Ver. 9, and is called Chief, or “the first” (see margin), in Dan. 10 : 13. Hence we read of “Michael and HIS angels,” in Rev. 12 : 7. Some think there are Seven chief angels, of which Michael is one, and also the leader, which is, virtually, the same thing. It has also been claimed that “Michael” means Christ, that is, stands for, or refers to Christ ; but we think the claim will not stand when confronted with available data touching that question.

5. Angels as seen in *visions* in Bible history have wings, and are said to fly ; and the cherubim placed upon the “Mercy-seat” were made with wings of beaten gold—see Exodus, Chapters 25 and 37—and though to the



eye they suggest flying motion, yet to the understanding mind, as a symbol, they denote protection. "Wings" make the best poetic metaphor and the greatest symbol of personal protection of which the mind can conceive! Do you doubt it? Why, the eagle can deal a death-blow to some kinds of its prey with its wings only, and at the same time cover and protect the eaglets from harm! If *Honest Skeptic* will read about "wings" in Psalms 17, 36, 61, 63, 91, and other Scriptures, he will find that what the wings are to the eagle, the angels are to the Almighty, as an operating force, and that His will is their pleasure; while their power is but a degree of His almighty power.

It is no wonder that David desired to "hide under the shadow of his wings" (Ps. 17:8), and when we remember that protection sometimes consists in the fact of sudden flight, we see that "wings" make the symbol complete.

On examination, we fail to find one case in the Bible where angels are said to have wings, in a natural, or literal sense; but we *do* find in Rev. 22:8 and elsewhere, that they are mentioned as having head, face, feet, hands and man's speech. This goes far to sustain our theory that the lesser parties constituting the "us" aforementioned, were made in the same form in which man, who is the image of God, was afterward created, but not with wings.

Again, we cannot see why wings are absolutely necessary for swift travel in the case of angels, as a miniature cyclone properly guided and of sufficient force to move such a being one mile per minute, would be so inconsiderable in size and operation that it could not be seen with human eyes!

Now, inasmuch as our Spiritualist friends do not claim wings for their ideal angel, but the power of "will," for a moving force, our own friends (in theory)



may feel alarmed at this apparently needless concession ; but do not be alarmed : ALWAYS REMEMBER that no fact, even if it were peculiar to Spiritualism, will ever conflict with the teachings of the Bible. We will not knowingly deny such facts, but rather try to present them fairly, and apply them properly. When this is done, all candid persons will see the real supports of each theoretical edifice.

6. On admitting the theory of the foregoing paragraph, and the fact that angels are, IN EVERY CASE, mentioned in the masculine gender, and often as possessing great power and wisdom, we conclude that the pictures seen in books and on headstones in cemeteries representing women and children—even babies—having wings attached to them, are drawn from imagination, and not from Scriptural facts. AND REMEMBER, that although mentioned in different ways *more than One Thousand* times in the Bible, angels are NEVER said to be any part of man, nor do they ever claim it ! This is consistent with the fact that they are a different order of beings, and prior to man, as we have seen.

7. This brings us to a very interesting question, which we have raised and studied in connection with this subject, and one which we have never heard from others. The question is whether the messengers who were sent to Abraham and to Lot—Gen. chapters 18 and 19—were heavenly messengers, *i. e.*, “angels of the Lord” or “holy angels,” or whether they were men who were directed by God’s Influence, or by “His angel,” to deliver the messages in person, orally, as stated in the chapters quoted.

We accept the latter proposition, and claim that they were *men* in the highest sense of the term ; that their fine nervous make-up, being in magnetism negative, therefore receptive in mind, made them very suscept-



ible to influences from God, whose servants they were at all times. We notice :

*First*, That they are called MEN in both cases, though they are called angels in one case.

*Second*, They accepted the invitations of their hosts and ate of a "calf, tender and good," of "cakes," of "butter," and of "milk," and of "unleavened bread!" They were politely received when they approached the "gate," and the "tent," and were respectfully treated when they took their leave. No claims are here made for visions, spirits, or conditions. They were, we think, MEN of God, rather than ANGELS of God; albeit, in this case, they did angel's work as *messengers*, and in this particular sense are they said to be angels.

*Third*, In all the accounts of human intercourse with angels, as given in the Bible, the Two which we have noticed stand alone in the matter of angels eating and drinking with men as men. This will surprise a great many who, like the author, were taught to believe that angels were immaterial; but could, when they saw fit, become material and eat food like men. Have we not shown the idea to be palpably absurd—nothing eating something—only to drop again into nothing!!

We find that "angels of the Lord" may be visible to men, even seen face to face, as in the case of Gideon, in the sixth chapter of Judges, and elsewhere in the Bible. They "appear" suddenly, perform their work and mission at once, and "depart" or disappear, as suddenly. They never call for food, nor will they eat if it be offered them.

A highly interesting account of two visits by an "angel of the Lord" to the home of Manoah, in Zorah, may be found in Judges 13. Manoah's wife said of him that "his countenance was like the countenance of an angel of God, very terrible." Matthew says of one, in chapter 28:3, that "his countenance was like



lightning, and his raiment was white as snow ; and for fear of him the keepers (of the sepulchre) did shake, and became as dead men." This graphic description of an angel is in strange contrast with a fine picture of a beautiful woman with witching curls and graceful wings, or a chubby-faced baby blonde with cherub wing-lets ! Yet many hold such ideas of angels !

Although the angel in the account before us is called "the angel of the Lord" Eight times, he is also called "man of God," and "the man ;" indeed Manoah wished him to tarry until a kid should be prepared for a meal, "NOT KNOWING THAT HE WAS AN ANGEL OF THE LORD." He refused to eat with him, but suggested that he offer a burnt-offering unto the Lord. Manoah then asked his name, but the angel told him that it was secret, or "wonderful." (See margin.) The kid was then prepared, and while the offering was burning, Manoah and his wife saw that "he did wondrously," for he "ascended in the flame of the altar." "THEN MANOAH KNEW THAT HE WAS AN ANGEL OF THE LORD."

Again, we learn, in Judges 6, that an angel of the Lord appeared to Gideon, and when he had made ready a meal of unleavened bread, and of a kid, the angel, so far from eating of it, surprised Gideon by consuming it with fire, and "then departed out of his sight !" Then "*Gideon perceived that he was an angel of the Lord,*" and exclaimed, "Alas, O Lord God, for because I HAVE SEEN AN ANGEL OF THE LORD, FACE TO FACE." Thus we find that angels are a higher order of beings than man, hence they do not eat with him as men, albeit they look much like him.

8. The effective physical power of angels is very great. It far exceeds that of man's natural strength, as when Daniel was saved from the jaws of the lions—chap. 6 : 32—or when the great stone was rolled away from the sepulchre, although guarded by Roman sol-



diers—Matt. 28 : 2—or when one opened the Prison-doors at Jerusalem, Acts 12 : 7. Hence the Psalmist says that the angels “excel in strength,” or are “mighty in strength.” (Margin.)

We might speak of the 185,000 Assyrian soldiers in Isa. 37 : 36, who were slain in one night by “the angel of the Lord,” and become dazed by the figures which are obtained by comparing statements in the Bible concerning angels. In Matt. 26 : 3, Jesus claims a protective force of “Twelve Legions of angels,” if He should ask for them! A Roman Legion is about Six Thousand; therefore, Twelve Legions are 72,000. Now, if One angel could destroy 185,000 soldiers, then 72,000 might destroy 72,000 times as many; hence  $185,000 \times 72,000$  is 13,320,000,000, which, if all soldiers, would not equal the practical force of this body-guard of angels!!

Again this is more than a thousand times the number of able-bodied men now living on earth, and if this be but a body-guard taken from an “innumerable company,” how say many Theologians that sin and Satan will exist eternally in spite of such a force under Almighty direction?? But we charge the theory of such an eternity to Serpent-to-Eve-Theology, given at the first seance in Eden, from which it came.

9. The number of good angels is not known, but it is represented as being very great. Those mentioned in Ps. 68 : 17, are also called “Chariots,” and are said to be 20,000, even “many Thousands” (see margin). From this text and Ex. 23 : 20–23, we get the idea that these are special messengers, swift in motion, and perhaps symbolized in Isaiah’s vision, by “Seraphim” having wings, which we have noticed. Angels, in Heb. 12 : 22, are said to be “AN INNUMERABLE COMPANY,” which indefinite number we gladly accept.

10. We have reason to believe that each good, God-



serving person has an angel as a “watcher,” or guardian to encourage and protect him until his (GOOD) work is done. [O, then, ye lovers of good, and of doing good—as Jesus did—be at once, and for all of your time ashamed of faintheartedness in contending for the right.] By angels we do not mean a mythical shade, neither any part of man, but a good angel, as such, to “MINISTER TO THOSE WHO SHALL BE HEIRS OF SALVATION.” We read of a woman who had Seven evil angels, or “devils,” but Christianity, pure and simple, dispersed them, and the woman was left a medium, still; but Oh! how changed in character—not for evil spirits or demons, but for good ones who obey God, and teach the doctrines of the Bible. And it is so to-day. God does the same work now, for those who wish it done for them.

Returning to our topic, we remark that the first verse in the Book of Revelation intimates that Jesus had a special angel, and in the last Chapter, verse 16, He says, “mine angel,” thus strongly suggesting a particular angel attendant and messenger. In Acts 12:15, we find that the term, “his angel,” is used in the sense of Peter’s angel—not his “shade,” or “immortal spirit,” for they had no reason to think that his “body was dead”—as many say in these days.

A plainer proof is found in Matt. 18:10, where, in speaking of His disciples who are called “little ones which believe in me” (sixth verse), He says: “THEIR ANGELS do always behold the face of my Father which is in heaven.” To this also agrees the experience of all devoted Christians who have made the subject a study. Moreover, in the Seventh Chapter of Rev., where we learn that John was permitted to see in vision all the good in earth’s history assembled, not only of the Jews, but also of the Gentiles—“of all Nations, and Kindreds, and People, and Tongues,”—he says it



was "A GREAT MULTITUDE WHICH NO MAN COULD NUMBER." In the preceding paragraph (9) we have shown that angels were estimated in the same way—simply "innumerable." For reasons here given, and which agree with personal experience, we conclude that each good person has a celestial attendant who may assist in doing God's will—not ours—at all times. Hence the importance of earnest prayer to Him who may DIRECT angels in our behalf, but we should not pray to them, for they *will not be called, nor worshipped*, as we shall see further on.

11. Angels are not only messengers, bringing news, welcome or unwelcome, but they may be sent to comfort and strengthen such as are under trial of faith, or are tempted to do wrong, which is a trial of character. See Matt. 4 : 11, and Luke 22 : 43.

12. Angels serve as guards. See Gen. 3 : 24, and Ps. 34 : 7. How often they have guarded us we do not know—doubtless very many times when we did not know of it.

13. When angels make themselves known to mankind, they are visible and audible, and thus hold conversation properly.

14. When seen, they appear bodily, look like men, and speak the same language as do the persons whom they address. Judges 13 ; Dan. 9 : 21, 22.

15. Angels do not pretend to be men, women, nor children ; neither do they claim to be their spirits, nor any part of them.

16. *Angels are sent*, as seen in Luke 1 : 26 ; but they are NEVER CALLED. After one had appeared to Man-noah's wife, he was not entreated to come again, but Man-noah asked the Lord to SEND HIM again, and the angel came. If angels or spirits come on call, they are evil ones, though such may come on pretence, unbidden, as in Matt. 4 : 3, but they are easily proved and dispersed



by vigorously applying the Scriptures to them, as Jesus did in the Chapter quoted.

17. Angels always come on important business, either in word or work, or, perhaps, both.

18. They do not wait a year or two to get a chance to call on friends, or complain that "conditions have not been favorable." Nor do they let Sixty or Seventy Generations pass away before they tell a world an all important fact; and much less if they did so, would the "fact" prove to be an old lie placed in a new dress, in order to deceive the whole world, if possible, as do evil angels, or demons!

19. In their doctrines—Heb. 2 : 2—the angels steadfastly present the teachings of the Bible, and always acknowledge God as its author.

20. Angels do NOT CONTRADICT THE BIBLE.

21. They do NOT CONTRADICT EACH OTHER.

22. They do NOT TEACH THAT DEAD MEN'S SPIRITS ARE CONSCIOUS ENTITIES.

23. Angels do NOT TEACH ETERNAL MISERY.

24. They do NOT TEACH PROGRESSION AFTER DEATH, NOR SPHERES FOR MAN OR SPIRITS.

25. Angels make NO MISTAKES, AND THEY TELL NO LIES.

In arranging the above series of paragraphs we are partly indebted to William Shepherd's excellent tract on "THE EXISTENCE OF HOLY ANGELS," and also to a MS. brief, by Rev. H. L. Hastings, Editor of *The Christian*.

Since the above was written, we find an epitome of the Bible view of angels in a sermon by Rev. Alfred Graham, D.D., in his pulpit, in Philadelphia; and which was well reported in a condensed form in the *Inquirer*, under date of Sept. 26, 1887. We give a reprint of the report, beginning at the fourth paragraph, where Dr. Graham says:



The existence of a class of beings called angels all, I suppose, are ready to admit. I do not stop to prove their existence. They are often mentioned in the Holy Scriptures. As to the nature of these beings, they are evidently spiritual intelligences, but not bodiless phantoms. They are not the imaginary deathless spirits of departed saints. Angels were in existence before any human being died. They shouted for joy when the foundations of the earth were laid. They are spirits, but are not immaterial. They have a form and size, and, though unseen by human eyes, they come and go as substantial, material individualities. Immateriality is nothingness.

The spiritualistic philosophy of the times prevents a proper understanding of the nature of angels as it does of the nature of man. It teaches that angels are bodiless men, women, and children. God deals always with realities, never with phantoms. Let men be taught the great truth that all men are mortal and that the dead rest in peace till the resurrection and undergo no transformation into angels. The doctrine of the natural immortality of the soul paves the way for many erroneous positions.

The angels as to character are pure and holy and spotless. They were undoubtedly once on probation, as we are, for some kept not their first estate, but were cast down to Tartarus under thick darkness for the judgment of the great day.

There are various orders—archangels, seraphim, cherubim, &c. Ancients thought there were nine orders, others eight, others four.

Their employment is to serve God—to do the bidding of Jehovah. One vast glorious assembly—a happy family.

The place of their worship is Heaven. Heaven is not merely a state; it is also a place. It is the home of God. None are there save God, Jesus—the Saviour, and angels. This earth is, in God's appointed time, to be made the eternal, holy, happy home of the pure in heart, for the meek shall inherit the earth. This is yet future. It has been for ages the subject of prophecy and song.

The worship and service of angels is connected with the redemptive work of God through Christ in many ways. They sang for joy at the birth of this earth; they have been messengers of patriarchs and prophets; they announced the birth of Jesus; they sang on Bethlehem's plains; they hailed His resurrection; they escorted Him to glory; they will accompany Him again to this earth by and by, and will unite with the lofty acclamations of resurrected, glorified man.

Angels rejoice in the conversion of sinners. And, more than



this, angels accompany us everywhere, and they silently keep vigil over the graves, which dot this earth of ours over its entire surface, and wait patiently at the resting place of loved ones until the trump of God shall sound, and the sleeping dead arise in eternal vigor and immortal bloom.

The above short discourse on angels is, perhaps, for clearness in expression of correct Theology seldom equalled, while its pathetic eloquence makes it enjoyable by all, and instructive to many Christians.

After studying the subject much, we conclude that inordinate ambition of angels to rule in all of their work and worship was the cause of the rupture or breaking up of the family, or, as Dr. Graham has said, "the home of God." And it is a painful fact that many earthly families are "broken up" in the same way on each and every day that is noted in Time's great calendar. But this is the sifting of society—the trial of character. The wretch and his wretchedness will pass through the sieve, *in time*; but that which remains—the good—shall shine forth as the stars, IN ETERNITY. Then, Alleluiahs will be neither few nor tiresome!

### FALLEN ANGELS or DEMONS

are those who sinned—2 Peter 2: 4—and thus became evil, and they are ever opposing such a state of things as the Gospel requires. They seek man's destruction, as they know that their own will surely come. Concerning this class of angels, we make the following notes and points:

1. We have already shown that angels were created before man was made, and find they were included in Gen. 1: 31 with created things which God Himself called "VERY GOOD." Those angels who remained "good," thus succeeding their trial of character, became "holy," and are so called, in the Bible. Their abiding



place is in heaven (Matt. 22 : 30), though they are often sent to earth on errands of love and mercy. But many of them did not succeed in their trial, or probation, because they became evil by their disobedience, and were banished from Heaven.

2. These evil, or fallen, angels are NOWHERE in Scripture said to be human spirits, or immortal spirits or souls; but they often lead, or control persons who are weak in mind or those who are willing captives, to disobey in act or expression the best precepts and laws which are known to man. This will be clearly seen further on. Doubtless, that arrogance which is the offspring of pride was the cause of their ignoble fall from their high moral and social position to the confines of Earth's surroundings, which is their abiding place and field of action until they are destroyed. See Matt. 25 : 41, Heb. 2 : 14.

For proof of our position, we quote verse 6, of the Epistle of Jude :

“And the Angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.”

The marginal reading shows that “estate” means “principality,” or the territory of a prince, called in the text “their own habitation.” It would nearly stagger the human mind to comprehend such a position, such a chance. Good themselves, glories all around, the best society in the universe, immortality to gain simply by obedience, when they would become co-existent while they were co-workers with Him who made them, and their surroundings as well!

But we opine this was too much prosperity for angels to endure when they indulged an inordinate desire to rule—that pride which “goeth before a fall.” Prov. 16 : 18. We have often noticed people who could bear



adversity a year, when they could not bear prosperity for one month; and there are 100,000 persons in the United States who will not on next Saturday night bear up under the prosperity of receiving good pay for their services, by making good use of it, but will proceed at once to commit some immorality which they would not have done with a much less salary!

The seventh verse of the Epistle which we quoted shows the certainty and the completeness of the destruction which awaits those evil angels, or demons, as a finality, but we pass it for the present, and will notice it again.

*Honest Skeptic* thinks our quotation does not clearly prove that the angels sinned, which would prove that they were placed on probation, so we quote Peter's second Epistle, and second Chapter, where he declares that "God spared not the ANGELS THAT SINNED, but cast them down to *hell*, and delivered them into chains of *darkness*, to be reserved unto judgment."

Here it is plainly stated that angels "sinned," thus proving that they were placed on trial, or probation, inasmuch as they were "cast down" to await judgment and death, while others who did not sin were retained and very properly called HOLY ANGELS, they having been fully proved by their trial.

3. The text says the angels that sinned were "*cast down to hell*." The word, *tartarus*, here rendered, or translated "hell," does not occur elsewhere in the Bible; and if our skeptical readers will be kind enough to themselves to consult Greek authorities, they will find that "*tartarus*" signifies the verge of the material universe, and answers to our atmosphere, or "thick air" which surrounds the earth as a shroud, or case, like the skin of an orange. It is supposed to be about forty miles in thickness, or height, from the surface of the earth, and is dense enough to exert a pressure of fifteen



pounds to each square inch ; but it presses on all sides of things equally, so that we can move around in it easily.

The average consistency and density of the air we breathe is such that CELESTIAL LIGHT, or even lightning, would have the effect to make the average of day, night and clouds relatively dark, or "darkness" as stated in both of our quotations. Now it becomes clear that evil spirits, evil angels, or demons, though usually unseen, INHABIT THE AIR which surrounds the earth, and in which we live ; and that they are not human spirits of the past, nor of the present, for reasons already given.

4. We call attention to the fact that the foregoing Scriptural view of evil angels not only does not conflict with human experience and observation, but does agree with very much of it, while it is not condemned by common sense.

5. Those evil angels, though banished from heaven by God, like the thieves who were banished from the Temple by His Son, still retained their natural abilities and power, as well as their character. They are angels still ; but always bear in mind, there are two very important points of difference between evil angels and holy angels, aside from character, viz. :

*First*, Having broken connection with the great Source of wisdom and power, they can only use their natural angelic powers, as such, because they cannot obtain Almighty power to assist them in their designs.

*Second*, The powers which they do possess can be, and often are, modified or held entirely at bay by holy angels, whose presence with man means not only wise direction, but also a measure of protection by Almighty power, which THEY, as "angels of the Lord," may and do receive by His word, and exert at His will.

[Once more we see how utterly impossible it is for



evil men, or indeed for the entire phalanx of evil angels to stop us, or our work, if we are in the path of duty, until our work is done !]

Christian reader, the Two points above given, which suggested a repetition of the foregoing remark, are, we believe, important facts, and will help you not only to understand this subject as now presented, but WILL HELP YOU TO UNDERSTAND MUCH OF YOUR OWN EXPERIENCE, and also that of others in whom you may be interested. All should be familiar with them who study the subject.

6. According to Scripture, and not inconsistent with known facts and common sense, we conclude that evil angels have a leader, or chief angel, as do the holy angels. This fact is clearly seen in such expressions as "the Devil and HIS angels," "the Dragon and HIS angels," found in Matt. 25 : 41, Rev. 12 : 7, and other texts.

For the benefit of common readers we will here and now say of the Book of Revelation,

*First*, Much of it is highly symbolic.

*Second*, It is not all symbolic, therefore,

*Third*, Certain parts are literal.

*Fourth*, The parts which were intended to be understood as literal, do not conflict with other Scriptural facts or teachings, nor do violence to common sense. In quoting from the Book, we have been and shall be guided by these facts in the best of our judgment.

Turning now to Rev. 12 : 9, we find the great leader of the angelic rebellion identified by the account of his having been cast out of Heaven, and the statement that "*his angels* were cast out with him *into* the earth." The DOUAY version reads, *unto* the earth; SAWYER'S TRANSLATION reads, *to* the earth, and the REVISED version reads, *down to* the earth. And it is further said of him that he "deceiveth the whole world," which makes his identification complete, and shows that he,



with "*his* angels," abide in our air, or atmosphere; hence, he is called "The Prince of the Power of the Air," as in Eph. 2: 2.

Moreover, the text gives his name with Two or Three characteristic aliases, thus: "The great Dragon, that OLD SERPENT, CALLED THE DEVIL, and SATAN," which means enemy, and accuser; while none will accept "Serpent," and "Dragon," as desirable titles. He is, doubtless, called "that Old Serpent," because the wonderful manifestation in Eden which deceived "the woman," was made by the Serpent, who was mouth-piece in speech, proxy in person, and medium, in fact, for Satan.

The term "Dragon," if fairly considered, would radiate ideas, and suggest facts enough to fill a large book if they were reduced to words; but it is not so nearly associated with our subject as "Serpent," which we have well noticed, nor have we time or space for it. So, too, with numerous other terms and titles which are applied to the Devil in the Bible.

7. Although we have in a brief space made our position plain, as we think, touching the existence, locality, character, power and object of Satan, we shall be—as we have often been—confronted with the homely assertion, "There ain't no devil, anyway." This calls to mind a repartee which we saw in print more than forty years ago, and we have never seen it repeated. It was said that a green-looking fellow entered a grist-mill to have some corn ground. While it was grinding the miller thought to quiz the young man, and said: "John, they say the Devil's dead!" "*Is he?*" said he. "*Who tends mill, then?*"

Now, if there is no Devil, we desire to know who will "tend" the great number of *fatherless children* who meet in our Police Courts, and a *greater number who do not?* Half in doubt, *Candid Reader* answers:



“Our Jailors and Prison Wardens will tend them.” True, in part, *Candid*—the first part—but what about the last part, or class, that we brought to view? Do not be deceived; *Satan is doing a greater work than ever before!*

8. In sight, and in the light of our last assertion, it will seem awkward to state that the Devil delights to have people believe and teach that there is no Devil; yet we cannot doubt the truth of the assertion. The theory is this: if there be no Devil to tempt, there is no temptation; if no temptation, then no sin, neither will there be a judgment appointed which might impose punishment; hence *no moral responsibility*.

This philosophy is a kind of bridge which many persons carry with them, intending, when they approach the yawning chasm and hear the waters roar, to rest one end of it upon the bank (this life) which is a reality as long as it is used, and then to throw the other end upon the opposite bank, which, as seen, by their “guides” is labelled “*Immortality*.” Friends! Do not attempt to use your *Pretty, Portable, Philosophical Bridge*; it was invented by Satan—see Gen. 3: 4—and it has launched many of your friends in the raging billows of Jordan; but try the Old-Time structure—IT NEVER FAILS!

9. *Honest Skeptic* improves this opportunity by asking, “Why did God make a devil, anyway?” We answer, God did not make *a* devil, although He made *the* Devil. “How can this be?” cries *Honest*. It is thus: God made the Devil, as a *being*, an angel, but he was not a devil, for a devil is bad, whereas this being was “very good.” His history, however, shows that as a matter of choice he became wicked, and being an angel still, despite his fall, he thus virtually *made himself a devil*; and being a leader, first, or chief, in defy-



ing Divine law, he was “called *the* Devil and Satan.” Rev. 12 : 9.

10. “What was Satan’s act of disobedience by which he ‘virtually made himself a devil,’ or *the* Devil?” This is *Candid Reader’s* question, on noting the last paragraph. We will say that details are not given in the Bible, but so much as is given, together with personal experience and close observation, warrants our belief that PRIDE was the first digression from the line of angelic duties and privileges, for pride is sin. See Rev. 21 : 8. *Pride is that degree of satisfaction with ourselves and our surroundings that inflates self-esteem, encourages tyranny, and CRUSHES CHARITY.* Satisfaction, and enjoyment that does not do this, but is bounded by charity and modesty, is not pride in a Scriptural sense. Paul’s language to Timothy, in 1 Timothy 3 : 6, when stating the requisite qualities of Bishops, says: “Not a novice (one newly come to the faith), lest being *lifted up with* PRIDE, he fall into THE CONDEMNATION OF THE DEVIL.” We think this is very plain.

11. We close this series of paragraph points, and indeed the Topic also, by quoting from Job 1 : 6, 7 : “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

“And the Lord said unto Satan, ‘Whence comest thou?’ Then Satan answered the Lord, and said : ‘From going to and fro in the earth, and from walking up and down in it.’”

Evidently there was a meeting of holy angels outside of heaven, and inside of Satan’s bounds, as he found it possible to meet with them. But Satan’s answer is our objective point. It is quite abstract, as he said nothing about his eviction from heaven, his former residence ; but what he did say, agrees perfectly with the evi-



dence we have presented, viz. : that he and his angels, or demons, "go to and fro" in the same air in which we live, and which encircles the earth at all times.



## FIFTH TOPIC.

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### ITS PHENOMENA.

It is admitted by all persons having considerable knowledge of Spiritualism, that its phenomena form the life of the system; indeed, if it had been "all human humbug," its existence would have been too short to span the dates of two almanacs! Many, supposing it had become lifeless, have been astonished when assured that it was not only alive, but "able to be out." We have been asked many times, "Do you think there is anything in it?" There is much in it, we said, but it is generally misunderstood with regard to its directing power, and its object as well. We shall try to make it plain to candid seekers of light on the subject.

An effort has been made to familiarize our readers with those facts and theories which are closely related to this Topic, in order to assist them to readily understand the philosophy of the phenomena, as we present it. Among them is the fact that the terms "evil angels," "evil spirits," "devils," and "demons," are, in their modern meaning, synonymous, or interchangeable terms; and that such beings possess superhuman knowledge and power: this means *more than human*, but NOT SO MUCH AS ALMIGHTY knowledge and power.

Now we can see how it is that evil is limited; how that a restraint is often placed upon evil-doers—angels,



as well as men. But for this limit to moral evil, the entire world would have been depopulated long before this, in a single day's time; for *the destruction of man is the object of evil angels at all times.*

We understand that these angels control certain persons who are known as mediums, by magnetism, or psychic force; or more simply stated, by influence—a controlling power, silent and unseen, like the influence of the magnet upon steel. This latter force, however, being confined to minerals, is earthly in its nature, hence it is called terrestrial magnetism. We would name it *terra-magnetism*. As attraction, it is polaric, directing the ends of the object, or needle, toward the poles, while gravitation is centripetal, directing the entire object toward the centre of the earth. This is physical—not metaphysical or spiritual—therefore, man is not accountable for any part of its operations, *per se*.

But that magnetism which emanates from man, by which he controls or modifies the actions or physical conditions of others, becomes a moral consideration as well as an important power for good or evil, according to the manner and extent of its use, and for which the operator is morally responsible. This occult force in man was discovered in 1766, by Friedrich Anton Mesmer, and after him has generally been known as “Mesmerism,” but this term is not of itself intelligible to the average reader, not even suggestive, as Mesmer did not invent the force, but simply discovered it as a peculiar mind-force, or magnetism. True, this power, or influence, suitable to their species, pertains to the entire animal kingdom, more or less, but it belongs as a system, or practical theory, to man, rather than to animals, and for the use or abuse of it he is ever responsible; therefore, its name should suggest which kind of magnetism is meant by the term applied to it; hence,



we call it *Homo-Magnetism*, or, simply, *Human Magnetism*.

“Spirits” themselves (as claimed) admit that the operation of controlling mediums is the same as that of Mesmerism, or Human Magnetism; and though it is claimed that these “spirits” are “disembodied,” we have proved them to be demons, or evil angels who magnetize mediums and thus control them to do and say good or bad things as suits them and the occasion best. Now, this system, or practical theory, should also have a name that will readily suggest the kind of magnetism employed in this, the phenomenal part of Modern Spiritualism; hence we abbreviate *démoniaque*, and call the system *Demo-Magnetism*, or, simply, *Demon Magnetism*.

Hypnotism is a name given by Dr. Braid, of Manchester, to a peculiar condition of mind and body, and was discovered by him. It is closely allied to “Animal Magnetism,” and is much the same. [See *Hypnotism*, in Zell’s Ency.]

The Two systems, Human Magnetism and Demon Magnetism, are directed by psychic force, or will power, therefore they are similar in operation. In either case the weaker mind is governed by the stronger, which may effect good or evil upon the passive subject, or person. Let us take a practical view of this important question—we might say triple question, for it embraces principle, action, and results of the policy pursued, both by human and demon magnetizers.

Some persons, though possessing less magnetic power, or controlling influence, than evil angels, or demons, certainly have more than many other *persons* do, and hence may, under favorable conditions, control them, while young persons are quite susceptible to magnetic influence. Such subjects, if under full control, are as completely possessed or controlled by the person who



is the operator, or magnetiser, as are other persons when under control of demons.

The proper object of magnetic control is, either to produce phenomena in the interest of mental science and to enjoy a psychological treat, merely, or, as a healing process which has in many cases resulted in wonderful cures; and this, too, without medicine, poisonous or otherwise! Is this not good? Everybody says "Yes," especially those who have been cured.

But here another fact stares us in the face. Within hearing distance—aye, less than that—lurks a sly, persistent, impulsive enemy, whose soft footsteps will be heard by none, save only the most vigilant watcher, whose sense of moral hearing is acute. He follows the successful magnetizer whose morals are only moderately fixed, but who has suddenly and effectually cured scores of people. Now, while enjoying success, and long before he has disposed of his list of *doing-good-possibilities*, among the sons and *daughters* of men, he will find himself confronted by the *sly, soft-footed enemy*, Licentiousness, who will remind him that although he has "controlled" many others he has failed to control himself; and that some of his fair patients, though cured, physically, were made ill, morally! Disaster has come to him, only to be repeated until his *overdoing* doing good, physically, will, through lack of staunch morals, result in moral evil, and perhaps, his "everlasting destruction." (Not everlasting misery.)

*Moral:* Do not allow any irresponsible person to magnetize you under any circumstances; and if proper parties are allowed to do so, be sure to require the presence of a third person.

Our note of explanation and Moral will forcibly remind many persons of facts in their experience which prove that the idea of overdoing doing good, is not mythical. But do the Scriptures not teach us to "do



good as we have opportunity?" They do. "And is it not doing good to cure the physical ills of life if an opportunity occurs?" It is. "Then shall we not do it?" Here, both the Civil and Divine laws prevent a direct answer by forcing a condition; that is, propriety—IF it be proper.

There is suffering every day which might be relieved at once without risk of taking life, at present, but it would jeopardize it in future; hence not proper. Pain may be stopped at the expense of worse suffering in the future; therefore, not proper. So, too, many ills may be radically cured, in ways and at times which would jeopardize reputation or character, or indeed both; this, also, would be improper.

Now it is asked, "What is magnetism?" It is the attractive and repulsive power of the loadstone, and though it is a mineral, it will not attract all minerals, but finds its affinities in iron, steel and cobalt.

The attractive power of this mineral is, apparently, an influence which is exerted under favorable conditions upon the substances, or affinities above named. So, *Human Magnetism* is, apparently, INFLUENCE exerted by one mind—the result of an active brain—upon another mind which is so passive in its condition, and so receptive in its nature, as to be at once controlled by it. Such minds, or persons, are called "subjects," or "affinities." This kind of magnetism differs from the first named, in that it *may* make conditions favorable for the introduction of a third kind, which we have called, by way of easy distinction, *Demon Magnetism*.

The following case is an example:

A lady in Philadelphia, an invalid, sat many times for magnetic treatment by a friend of ours, and was nearly cured of her maladies, when one day during a sitting she suddenly assumed the condition of clairvoyance, thus leaving her magnetizer powerless! The



sequel showed that where human magnetism ended, demon magnetism began, and proved that human extremity *may* be an evil angel's opportunity, for gross immorality resulted in this case. It also proves different directing agency in the Two Systems, and that Human Magnetism is, or may be, a stepping-stone to Demon Magnetism, or the phenomenal feature of Modern Spiritualism.

Human Magnetism may be defined as the power of one mind to influence another mind to the extent of controlling it; as if the brain were a battery, sending its power—controlling influence, or mind—as a positive to another mind that is negative or passive enough to receive it as an impression. In such cases the first mind brings the second one into sympathy, or rapport with itself; hence, the second mind reproduces the thoughts and sensations which were evolved by the first one, whether of sight, taste, feeling or touch; and the person so impressed, can, by expression, writing or other signs, communicate it at once to others. *This is the extent of human mind power in this direction.* It was this peculiar faculty of mind that was discovered by Mesmer.

Now, just as it is necessary for a person to be passive, in order to be subject to a human magnetizer's will or control, with a view to success, either curatively or otherwise, so it is necessary for a person to be subject to a demon magnetizer, in order to produce *greater* effects—such as we call superhuman, because science and natural philosophy do not account for their character and presentation. By this we mean “Spiritual Phenomena,” so called.

This brings *Radical Ghostman* to his feet, and he exclaims, “Our mediums don't subject themselves to demons *any way!*” We are glad they do not—*mean* to do so, *Radical*, but we are here to show that they do



it, nevertheless, being deceived by demons. Let us view the subject carefully and practically.

By the term superhuman, as applied to phenomena, we mean that which human magnetism DOES NOT PRODUCE, and also that which Professors of legerdemain fail to produce in the practice of their art—indeed we mean all of the wonderful phenomena which we shall soon notice and admit as actual occurrences, ALTHOUGH NOT DIRECTED BY “HUMAN SPIRITS,” for we have shown the last idea to be a myth—NOT Truth.

But we said it is necessary that mediums should be willing “subjects” to their controlling powers, whether human or demoniacal, and *Honest Skeptic*, who is ever ready to moot a moral or a metaphysical point, wishes to know why we say this, after admitting that demons have both more knowledge and power than men, which, if exercised, would control every person as well? Our keen-eyed skeptical friend did well to ask this *very important question*. We will ask a few questions to intensify his, and then make one answer reply to all.

Why are all persons not subject to human magnetism? Why are all persons not subject to demon magnetism? Why are all persons not very good? Why are all persons not very bad? One single fact in God’s economy, and which is a check to Satan’s complete success, will answer each of the above questions more or less fully. It is this: MAN ENJOYS THE RIGHT, OR PRIVILEGE OF “FREE CHOICE” in moral things, and there are not demons enough anywhere, to wrest that key to eternal life from him! If he becomes dispossessed of it, it is because he chooses to give it away to the demons.

True, free moral choice involves responsibility, and this becomes the parent of many doubts, in many cases; but even doubts are enough to keep many persons out of active service; so that between clear conviction and



many doubts, even demons cannot force *all persons* into service as mediums; but they may and do “entice” many, and thus they become “servants to whom they yield themselves servants to obey; whether of sin unto *death*, or of obedience unto righteousness.” Rom. 6: 16.

In place of the term, *Free Choice*, which we have here used, many writers would have said “*free moral agency*,” which is radically wrong in expression, because man chooses *for himself*, as a factor, and *not for another*, as an agent. He chooses, and ACTS FOR HIMSELF, alone. For this correction by modification of expression, we are indebted to a discourse by the Rev. Alfred Graham, D. D., who has our thanks; and let all teachers of Theology say Amen.

Returning to our main thought in this connection—the controlling, or directing power in Human Magnetism and Demon Magnetism, we offer the following testimony of a “spirit,” being an answer to a question, as published in the *Spiritual Age*, April 3, 1858:

*Ques.* What, then, is the distinction between Mesmerism and Spiritualism?

*Ans.* Mesmerism [Human Magnetism, AUTHOR] is something which a man does while he has his *clothes on*; SPIRITUALISM IS A SIMILAR ACT of his *after his clothes have been put off*. Suppose I magnetize, or mesmerize, you to-day, and that I, the Mesmerizer, speak, write and act through you, you being unconscious; this is Mesmerism. Suppose, further, that I die to-night, and that to-morrow, I, a “spirit,” come and magnetize you, and then speak, write and act through you: this is Spiritualism. [Capitals are ours. Substitute evil angel, or demon for “spirit,” and the *entire* statement would be CORRECT.—AUTHOR.]

Andrew Jackson Davis edited a Spiritualist paper in New York City called the *Herald of Progress*, in 1860. In its issue of Oct. 27, he said:

It is known that a wise and strong-minded person in the



spirit-world has the power to make visible to the eyes of mortals the exact appearance or semblance of the body it wore before death. This representation is elaborated sometimes to the minutest particular, even to the reproduction of the appearance of the habiliments, etc., by which the person was characterized and identified while a resident of the earth."

Later, in the *Herald of Progress*, Feb. 1, 1862, he said :

All intelligent spirits are great artists. They can psychologize a medium to see them, and to describe them in the style which would produce the deepest impression on the receiver.

If the reader will substitute *demons, or evil angels* for "*spirits*," in the foregoing quotations, he will get a clear view of the similarity of operation of the Two Systems, and also of the difference between the agency, or directing power. DO NOT FAIL TO NOTE THIS VERY IMPORTANT REMARK. We think it very clear that *human* magnetism is the operation of one human mind upon another human mind, while *demon* magnetism is the operation of one *demon* mind upon a *human* mind. In practice, this psychological power produces a variety of manifestations, or phenomena, through its media, or mediums.

We shall notice, more or less, the following named phases, or kinds of mediumship which are claimed as Spiritual Phenomena :

Rapping.	Clairvoyant.	Etherealizing.	Clairaudient.
Tipping.	Inspirational.	Photographic.	Trance.
Direct writing.	Musical.	Telegraphic.	Picture and
Independent	Singing.	Haunting.	Flower.
slate-writing.	Impressional.	Talking.	Fire.
Writing in air.	Materializing.	Healing.	DESTROYING.

The last in the list is not the least ; it is the most important, as it is the most dreadful, and is *our addition to it*.



Before taking up the different phases of mediumship, it may be well to introduce an excerpt from "Questions and Answers," at a seance given by W. J. Colville, and reported in the *Banner of Light*, Nov. 7, 1885. It will freshen the memory with the nature and importance of "spirit control" as seen by the "spirit" itself—as claimed. It is as follows :

Q. Could you control your medium, and hold his body in spite of him, if he, in the spirit, made an effort to get back?

A. He never makes an effort to get back. We have no difficulty in holding control; he is always perfectly willing we should control him when we do. If he expressed desire to return, and should ask us to allow him to do so, if we had any special communication to give, we should inform him that we had not done using his organism. He would then be willing we should keep it; whereas, if we did not specially require it, we should allow him to return. There is such perfect harmony between this medium and his guides that there is no conflict, there is no violence required. Our medium is quite willing to yield to his guides; he has perfect confidence in them, believing that they know what is best, and that they have ever guided him aright.

Q. What I wish to get at is, whether you can hold his body against his will?

A. Of course, we have plenty of power to hold it, if we please. Our band of twelve guides have far more than sufficient power to control his will. If we chose to do so, we have plenty of power to remove him to spirit-life. If I found it necessary to control a medium for a fortnight or three weeks at a time, I could retain possession of his organism, and allow him to be elsewhere. I could do all the work the medium has to do, through him. I could so act through his organism that no one need know he was under control.

On this, we note several points: 1. The first question is not clear to many minds. "If he," as a living man should attempt to break away from the influence, or control—is the obvious meaning of the language used. 2. Determined control on the part of the guide. 3. Entire passivity, or willingness, of the medium. 4.



Twelve guides. 5. Their claim of power to control him for weeks, or even “*to remove him to spirit-life!*” “What does this mean,” asks *Candid*, “that he will kill him?” No, *Candid Reader*, it does not; it is demon dialect, which, when understood, means, that **HE CAN MAKE HIM KILL HIMSELF!!**

In view of our *Introduction*—the Fourth Topic—it is hardly necessary to say that we understand the “twelve guides” to be evil angels, or demons, who would have us believe they are our “spirit-friends,” and hence use their superior knowledge and memory of events to enable them to palm themselves upon us as such, for reasons already given. To make the theory plausible they talk about a “band of twelve” guides, or spirits, being able to “remove to spirit-life” (or kill), *one human* being, whereas we have shown by the Bible—the source of angel history—that one angel with destroying powers killed many Thousands! True, he was under orders from heaven, while demons are under their leader, Satan, whose power, though limited, is far greater than that of man or of mythical “spirits.” Thinking our position familiar to our readers, we will now use the theory in explanation of phenomena, and notice, first:

### “RAPPING” MEDIUMSHIP.

Rapping mediumship is not only one of the leading phases, or kinds of phenomena, but it has also the distinction of being the first form of phenomena under which Modern Spiritualism manifested itself; therefore, we place it first on the list, and may consider it at some length, comparatively. There are many persons who would like to know, briefly, the *exact circumstances of the very beginning* of the strange phenomena, as well as the operating force, and its character.

We have a copy of “Footfalls on the Boundary of



Another World," by Robert Dale Owen, formerly Member of Congress, and also American Minister to Naples. On p. 284 of the book above named, Mr. Owen begins a highly interesting account of "rappings" known as the "Rochester Knockings," which occurred in Hydesville. We quote so much of it as is pertinent to our subject and object, and give it *verbatim*. Mr. Owen states on p. 290, that he had the particulars from Mrs. Fox, her daughters Margaret and Kate, and her son David—thus making the narrative reliable as well as very readable. Moreover, the certificates of Mr. and Mrs. Fox in "Report of Mysterious Noises," pp. 9 and 10, which is before us, are substantially the same in detail.

Mr. Owens says :

There stands, not far from the town of Newark, in the county of Wayne, and State of New York, a wooden dwelling—one of a cluster of small houses like itself, scarcely meriting the title of a village, but known under the name of Hydesville, being so called after Dr. Hyde, an old settler, whose son is the proprietor of the house in question. It is a story-and-a-half high, fronting south; the lower floor consisting, in 1848, of two moderate-sized rooms, opening into each other; east of these a bed-room, opening into the sitting-room, and a buttery, opening into the same room, together with a stairway (between the bed-room and the buttery), leading from the sitting-room up to the half-story above, and from the buttery down to the cellar.

This humble dwelling had been selected as a temporary residence, during the erection of another house in the country, by Mr. John D. Fox.

The Fox family were reputable farmers, members of the Methodist church, in good standing, and much respected by their neighbors as honest, upright people. Mr. and Mrs. Fox had six children, of whom the two youngest were staying with them, when on the Eleventh of December, 1847, they removed into the house I have described. The children were both girls—Margaret, then twelve years old, and Kate, nine.

Soon after they had taken up their residence in the dwelling referred to, they began to think it was a very noisy house; but this was attributed to rats and mice. During the next month,



however (January, 1848), the noise began to assume the character of slight knockings heard at night in the bed-room; sometimes appearing to sound from the cellar beneath. At first Mrs. Fox sought to persuade herself this might be but the hammering of a shoemaker, in a house hard by, sitting up late at work. But further observation showed the sounds, whencesoever proceeding, originated in the house. For not only did the knockings gradually become more distinct, and not only were they heard first in one part of the house, then in another, but the family finally remarked that the raps, even when not very loud, often caused a motion, tremulous rather than a sudden jar, of the bedsteads and chairs—sometimes of the floor; a motion which was quite perceptible to the touch when a hand was laid on the chairs, which was sometimes sensibly felt at night in the slightly oscillating motion of the bed, and which was occasionally perceived as a sort of vibration even when standing on the floor.

After a time, also, the noises varied in their character, sounding occasionally like distinct footfalls in the different rooms.

Nor were the disturbances, after a month or two had passed, confined to sounds. Once, something heavy, as if a dog, seemed to lie on the feet of the children; but it was gone before the mother could come to their aid. Another time (this was late in March) Kate felt as if a cold hand was on her face. Occasionally, too, the bed clothes were pulled during the night. Finally chairs were moved from their places. So, on one occasion, was the dining-table.

The disturbances, which had been limited to occasional knockings throughout February and the early part of March, gradually increased toward the close of the latter month, in loudness and frequency, so seriously as to break the rest of the family. Mr. Fox and his wife got up night after night, lit a candle, and thoroughly searched every nook and corner of the house; but without any result. They discovered nothing. When the raps came on a door, Mr. Fox would stand ready to open the moment they were repeated. But this expedient, too, proved unavailing. Though he opened the door on the instant there was no one to be seen. Nor did he or Mrs. Fox ever obtain the slightest clew to the cause of these disturbances.

The only circumstance which seemed to suggest the possibility of trickery or of mistake, was that these various unexplained occurrences never happened in daylight.

And thus, notwithstanding the strangeness of the thing, when morning came they began to think it must have been but the fancy of the night. Not being given to superstition, they clung



throughout several weeks of annoyance, to the idea that some natural explanation of the seeming accidents would at last appear. Nor did they abandon this hope till the night of Friday, the 31st of March, 1848.

The day had been cold and stormy, with snow on the ground. In the course of the afternoon, a son, David, came to visit them from his farm, about Three miles distant. His mother then recounted to him the particulars of the annoyances they had endured; for until now they had been little disposed to communicate them to any one. He heard her with a smile. "Well, mother," he said, "I advise you not to say a word to the neighbors about it. When you find it out, it will be one of the simplest things in the world." And in that belief he returned home. Wearied by a succession of sleepless nights and of fruitless attempts to penetrate the mystery, the Fox family retired on that Friday evening very early to rest, hoping for a respite from the disturbances that harassed them. But they were doomed to disappointment.

The parents had removed the children's beds into their bedroom, and strictly enjoined them not to talk of noises, even if they heard them. But scarcely had the mother seen them safely in bed, and was retiring to rest herself, when the children cried out, "Here they are again!" The mother chided them, and laid down. Thereupon the noises became louder and more startling. The children sat up in bed. Mrs. Fox called her husband. The night being windy, it was suggested to him that it might be the rattling of the sashes. He tried several, shaking them to see if they were loose. Kate, the youngest girl, happened to remark that as often as her father shook a window sash, the noises seemed to reply. Being a lively child, and in a measure accustomed to what was going on, she turned to where the noise was, snapped her fingers, and called out, "Here, old Splitfoot, do as I do!" *The knocking instantly responded.*

That was the very commencement. Who can tell where the end will be?

I do not mean that it was Kate Fox who thus half in childish jest first discovered that these mysterious sounds seemed instinct with intelligence. Mr. Mompesson, Two Hundred years ago, had already observed a similar phenomenon. Glanvil had verified it. So had Wesley and his children. So, we have seen, and others. But in all these cases the matter rested there, and the observation was not prosecuted further. As, previous to the invention of the steam-engine, sundry observers had trodden the very threshold of the discovery and there



stopped, so, in this case, where the Royal Chaplain, disciple though he was of the inductive philosophy, and where the founder of Methodism, admitting as he did, the probabilities of ultramundane interference, were both at fault, a Yankee girl, but Nine years old, following up, more in sport than earnest, a chance observation, became the instigator of a movement which, whatever its true character, has had its influence throughout the civilized world. The spark had been ignited—once at least Two centuries ago; but it had died each time without effect. It kindled no flame until the middle of the Nineteenth Century.

And yet how trifling the step from the observation at Tedworth to the discovery at Hydesville! Mr. Mompesson, in bed with his little daughter (about Kate's age), whom the sound seemed chiefly to follow, "observed that it would exactly answer, in drumming, anything that was beaten or called for." But his curiosity led him no further.

Not so Kate Fox. She tried, by silently bringing together her thumb and forefinger, whether she could obtain a response. Yes! *It could see then*, as well as hear! She called her mother. "Only look, mother!" she said, bringing together again her finger and thumb as before. And as often as she repeated the noiseless motion, just so often responded the raps.

This at once arrested her mother's attention. "Count Ten," she said, addressing the noise. Ten strokes, distinctly given! "How old is my daughter Margaret?" Twelve strokes! "And Kate?" Nine! "What can all this mean?" was Mrs. Fox's thought. Who was answering her? Was it only some mysterious echo of her own thought? But the next question which she put seemed to refute the idea. "How many children have I?" she asked, aloud. Seven strokes. "Ah!" she thought, "it can blunder sometimes." And then, aloud, "Try again." Still the number of raps was Seven. Of a sudden a thought crossed Mrs. Fox's mind. "Are they all alive?" she asked. Silence, for answer. "How many are living?" Six strokes. "How many are dead?" A single stroke. *She had lost a child.*

Then she asked, "Are you a man?" No answer. "Are you a spirit?" It rapped. "May my neighbors hear, if I call them?" It rapped again.

Thereupon she asked her husband to call her neighbor, a Mrs. Redfield, who came in laughing. But her cheer was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe; and when, in reply to a question about the number



of her children, by rapping Four instead of Three as she expected, it reminded her of a little daughter Mary whom she had recently lost, the mother burst into tears.

The reader may consider himself very fortunate in obtaining the above narrative from the authority quoted, which cannot be questioned; and "Footfalls" was an early work, and is out of print. It serves the reader a double purpose in that it gives the first practical ideas of "Spirit Rappings," and also of the beginning of "Spiritual Phenomena," and hence of Modern Spiritualism.

There is so much information that is pertinent to the topic under consideration; contained in the following article, which is truthful in narration and well condensed, that we think those readers who are inquirers should and will be pleased to read it. It is a part of the report of the exercises at the Thirty-seventh Anniversary of Modern Spiritualism, held in Brooklyn, N. Y., March 31, 1885, and reported in the *Banner of Light*, April 25, 1885; and is as follows:

After a song by Prof. J. T. Lillie, Mrs. Leah Fox Underhill, the elder of the three Fox sisters (who was on our platform), was requested to speak. Mrs. Underhill said that she was not a public speaker, but would answer any questions from the audience, and in response to these questions told in a graphic manner how the spirits came to their humble home in Hydesville in 1848; how on the evening of the 31st of March the first intelligent communication from the spirit-world came through the raps; how the family had been annoyed by the manifestations, and by the notoriety that followed; how the younger sisters, Catherine and Margaret, were taken to Rochester, where she lived, by their mother, hoping that this great and apparent calamity might pass from them; how their father and mother prayed that this cup might be taken away, but the phenomena became more marked and violent; how in the morning they would find four coffins drawn with an artistic hand on the door of the dining-room of her home in Rochester, of different sizes, approximating to the ages and sizes of the family, and these



were lined with a pink color, and they were told that unless they made this great fact known they would all speedily die, and enter the spirit-world.

Gladly would they all have accepted this penalty for their disobedience in not making this truth known to the world. She told how they were compelled to hire Corinthian Hall in Rochester; how several public meetings were held in Rochester, culminating in the selection of a committee of prominent Infidels, who, after submitting the Fox children to the most severe tests—they being disrobed in the presence of a committee of ladies—reported in their favor. Mrs. Underhill came from a sick-bed—from a severe attack of erysipelas—so that she might not disappoint our people. All the time she was on our platform there was a continuous rapping by the spirits in response to what was being said by the several speakers, also in response to the singing, and all our exercises.

Again, “rappings” may occur unbidden, and respond to the sayings of some person other than the medium, as stated in the last article quoted.

When living on Summer street in Concord, N. H., in 1866, a healing medium—a connection of the family by marriage—came from the country to make a brief visit with us. Her object, in part, was to obtain our strongest points against Spiritualism. To this we gladly consented, when she went out and purchased a reference Bible, in which she “marked” many texts for easy future reference.

On the following evening, while sitting at our table candidly discussing and answering questions, especially those of our visitor, we suddenly heard those peculiar sounds known as “Spirit-Rappings” upon, and also on the under surface of the table, and with apparent earnestness of purpose. Although surprised and tempted by the unbidden phenomena, we made no break in our conversation, but mentally and heartily asked the Lord to relieve us at once of their presence. After attacking the seat and legs of the chair we sat in, for a moment, the “raps” ceased, and never since dis-



turbed our peace, our prayers, or our position. For this favor we thank Him "who hath gathered the wind in His fists." (Please read Prov. 30 : 4, 5.) This was our only experience in "Rapping" mediumship, "Tipping" and "Writing" having been our leading gifts, naturally, and which we used to practise for investigation—never for gain—nor did it make us a Spiritualist, because we saw the premises were unsound, though certain *phenomena were real*, as such.

At this point it is proper to consider the philosophy of the "raps"—the real, only—which may be quite suggestive, if not instructive. The following question, and the answer given by "spirits," as claimed at a *Banner of Light* seance, and reported in that paper, under date of May 21, 1887, will give *their view of the operation* thus :

*Ques.* [By Edwin Cheney.] By what law are raps audible to the human ear given by unseen forces upon ponderable objects?

*Ans.* Usually these raps are produced by unseen intelligences utilizing the superabundant electrical force of some human instrumentality, either in the apartment from whence the sounds proceed, or within the house or building. We know that there have been occasions where raps and other physical movements have been made in untenanted buildings, in which there has been no human creature so far as could be discerned by mortal eye. In such cases as this, the disturbances are usually made by more than one unseen intelligence, by a united band of spirits, who have not only gathered certain electrical forces from the atmosphere, but who have also the power of making physical demonstrations through the superabundance of their own electro-magnetism.

A physical medium is one who possesses within himself a surplus of that peculiar electrical aura which accompanies great vitality, or what is called animal spirits. Such a nature gives forth a preponderance of this aura, which is caught up and utilized by attendant spirits, and by the agency of which they are enabled to make their presence known to the outward understanding of the children of earth.



By "unseen intelligences," "band of spirits," "attendant spirits," etc., is meant "disembodied spirits." We have so plainly shown in this work the fallacy of such ideas that it hardly needs repetition; indeed, to have believed *in* them, was but to have been deceived *by* them. In place of those terms, read *demons*, and you will be likely to get correct ideas of the directing power in each case. And be it remembered, that available knowledge of this power enables us to account FOR ALL *real* phenomena that occur in the whole line of Demon Magnetism, which is the phenomenal part of Spiritualism. But any attempt to do so without the Bible, would be to invite sure defeat, because it would leave weak places in the theory, which human experience will not support.

The article, or "spirit-answer," which we have quoted, teaches that the "raps" are made by the "spirits" who have "gathered certain electrical forces," or use "their own electro-magnetism," and "utilize a preponderance of the medium's electrical aura to make their presence known." This Demo-Magnetic cheap philosophy is offered, only to deceive the hearer, or patron, as it would be fatal to the plan of the demon to tell who he is; hence, he would make the medium, or his hearer, or both, believe that this occult force, so closely allied with intelligence, is really a "disembodied human spirit," and so make the ancient assertion of the serpent or medium of Eden notoriety, appear successfully plausible! See Gen. 3:4.

We have said that the "rappings" are peculiar, as heard; so mediums have said, and they have truly spoken. The style is telegraphic, but the tone, or key, of the sounds lacks the metallic-sounding "*click*" of that instrument, while it is not so sharp as the sound made by the electric spark from ordinary apparatus,



although it sounds much as if a table was receiving a succession of such blows.

It is very clear, now, that demons do this work, and that they often do it in a very direct, though unseen way. It is known that if a man raise his cane above his head and strike with a quick motion toward the ground, a dull, whistling sound will be heard at the point, or place of motion. The whistling noise is caused by the rushing of the air into the space, or rift in the air, which the moving staff made by its motion. If this motion should be made very many times quicker, then, instead of the whistling noise, the sound would be sudden, and much like the firing of a gun. But if the same motion were made as quick as lightning, it would leave two walls of air, each one five feet high, by two feet in width, or ten square feet; equal to 1440 inches.

The pressure of the atmosphere, being about fifteen pounds to every inch, would then be a moving force of more than ten tons! There being two such surfaces, or forces, they would meet on 'a common line with a force of more than twenty tons! The concussion caused by the action and reaction of the air, would kill the man before he could fall to the ground!

Now we can think how easily a demon could rend or divide a minute portion of the air surrounding the table, or other object, just quick enough to produce the peculiarity of tone which has been noted. Indeed the wood by its nearness would modify the sound more or less. This theory may be suggestive, rather than very instructive; if so, it is well.

It has been claimed that tippings, rappings, and hauntings are efforts on the part of "spirits" to call the attention of mortals to their desire for communication with them. Admitting this to be true, in the matter of desire, but claiming the agency to be demons,



we can readily believe that they could more easily engage the attention of sensitive, or mediumistic persons, and if so, would gravitate, or be attracted toward them. They control, or magnetize many such persons, who, having different gifts, among them naturally produce different kinds of mediumship, and hence, a varied line of phenomena, as well.

Now, suppose a man—a stranger—calls upon a rapping medium for the purpose of obtaining information about a certain matter, and also the persons connected with it. The medium makes conditions favorable by sitting at a table, perhaps places his hand upon it and becomes passive, or willing to receive a communication from some dead friend of the visitor. (?) Soon, raps are heard, and the medium asks, “Are there any ‘spirits’ present who wish to communicate with the visitor?” Three raps—meaning yes. “Is it his father?” One rap—meaning no. “Is it a brother?” One rap—no. “Is it his mother?” Three raps—yes. (Two raps would mean doubtful.)

Another way: the visitor will ask the medium to call up spirit Mrs. Blank (the visitor’s dead mother). The medium asks, “Is the spirit, now rapping, Mrs. Blank?” One rap—no. “Do you know Mrs. Blank?” Three raps—yes. “Will you please find her?” Three raps—yes. “Please do so.” After a pause—raps. (Perhaps a different style of raps.) “Is this spirit Mrs. Blank?” Three raps—yes.

The visitor can now carry on a conversation through the medium, or perhaps do so directly with the “spirit” which *claims* to be his own mother! It tells him many facts which he did not know, and others, of which he did know, before. Some proof of identity is usually given—perhaps much. If the “spirit” mother was a slow thinking and moving person the raps will be slow and indifferent; but if she was, when living, very active



in mind and body, the raps may indicate it by their ready, lively style!

By this time the visitor is astonished, and more curious than ever, and he silently soliloquizes thus: "So many facts which no other person could tell me! How can it be? The medium could not tell them, as he did not know, himself! I could not dictate certain facts which he gave, for I did not know of them then—had no thought about them. I cannot understand it."

The answer is easy. The rappings were done by a demon—an evil angel—who says many good things as well as bad ones, but all for a bad end, at last. He had the knowledge of all those facts when they occurred, and his great memory recalled them when they were wanted, and conditions were favorable.

Now what will result from such an interview? This is to the visitor a highly important question. He soon learns that nearly all that the medium told him was correct; and this, with the wonderful strangeness of the transaction, leaves an impression upon his mind that does not fall short of strong interest in it. We said *nearly all*, for this is the maximum average amount of truth that is attainable in mediumship, as Thousands can testify. At the first seance (in Eden) Two-thirds was the ratio of truth given; *i. e.*, Three statements were made through the medium in Gen. 3: 4, 5, and Two of them were confirmed as facts (ver. 22); but the third—the lie being "sugar-coated" by the other Two—had the effect which was desired by the "murderer" [John 8: 44], and it proved fatal. Gen. 5: 5. The fact is, IT IS NOT WHOLLY RELIABLE.

If the visitor, or patron of the medium, as above stated, proved to be a secular-minded man, perhaps a Church attendant, who had without much study adopted the idea that the "real man," that is, "his



spirit," as claimed, is only more alive because the "body is dead," he would be likely to see that the REAL PHENOMENA, which he had seen, do not weaken the theory which he but loosely held, but rather strengthens it. Then it would be but a single step to Spiritualism, which is easily taken by assuming that the spirit can, after the death of the body, communicate with living persons. In this way Thousands of Spiritualists are made every year.

We suppose our imaginary representative character, *Radical Ghostman*, sees our opportunity to make a point for Christianity, but his *no-responsibility* proclivities will not allow him to prompt us to make it; however, *Candid Reader* calls it out by asking, "If it be so with the man, is he responsible for becoming a believer in Spiritualism?" We answer, he is, for he had access to the Bible, which condemns everything like pretending to talk with the dead, or denying the God of Heaven at any time, or in any manner; and this will ever be done by demons, when tested, as long as there is one remaining in the universe!

We shall now speak of that phase of Demon Magnetism, or Phenomenal Spiritualism, known as

### "TIPPING MEDIUMSHIP."

If it be well to "pitch right into this subject," we will at once introduce that part of an article written by Judge Nelson Cross, which treats on "tipping" mediumship, and which was published in the *Banner of Light*, Dec. 3, 1887. It is as follows:

During the fall and winter of 1882-3, I formed one of a little family circle that sat regularly two evenings a week for the development of one of the members, who gave evidence of a very interesting phase of mediumship, including Clairvoyance and Clairaudience. Before the manifestations had reached beyond "table tippings," we were made aware that Spirit



Frank Cushman, whom we had all become acquainted with at Mrs. Williams's seances, formed one of the "band" in attendance upon our private circle, and in certain business relations, it became highly important that I should communicate with his brother in the form, who had been for a considerable time absent from New York City, but by the most diligent inquiry I was unable to ascertain his then whereabouts.

In this dilemma I applied to Spirit Frank for information, who by means of the usual "tippings" informed me that the brother I sought was in the city of Philadelphia, and that he would endeavor to impress him to come to New York, and report to me at my office. However, at our next sitting I was informed by means of the table that the spirit found it impossible to impress his brother with my message, owing to his new and impenetrable surroundings. I then inquired of Spirit Frank if he could give me his brother's Philadelphia stopping-place, which he proceeded to do without hesitation, tipping out in letters and figures 1324 Green street. I inquired if a letter addressed to that street and number would reach the brother, and was answered that it would.

On the day following I wrote, addressing the letter accordingly. The evening of the subsequent day Spirit Frank volunteered to say that his brother had received my communication, and had replied to it by a letter, which I would receive the next morning; and sure enough the Philadelphia morning mail brought me a satisfactory reply.

I have been induced to give publicity to the events above narrated, because some of the simpler means of spirit communication, such as rapping and table-tipping, have not been duly appreciated, even by Spiritualists; but they are oftentimes the best our communicating friends of the other life can do at the time, and should always be received with becoming thankfulness.

In books, papers and clippings we have many such accounts; but this one is a fair sample, is concise, and also authentic as a statement of actual occurrences. We question nothing, except the directing power and intelligence which is claimed for it, viz., the disembodied spirit of "Frank Cushman," rather than an evil angel, who, we claim, impersonated him so well as to deceive his friends. *There is no man who is so astute that he*



*cannot be deceived.* The medium did not deceive, but the intelligent being who spoke, acted, or made signs by, or through her, as an instrument, or medium, did do it, and she could not be called a "humbug," in such a case.

Nevertheless, if the medium being disposed to do right, according to the highest known standard of ethics, finds that she is being made a mouth-piece for the expression in some form or manner, of ideas and theories that are, eventually, morally misleading—results proving it thus—then she is in duty bound to quit it, and not repeat it for friend or foe. This is just what the author did in 1861.

And God, of whom the Bible teaches—He who made man, and of whom it was said, "He made the stars also"—can, does, and WILL uphold those who WILL obey Him. And we believe, without one reasonable doubt, that all such, "SEEKING," as they do, "*glory and immortality*," WILL HAVE "eternal life" through Jesus, the Christ.

Returning to note a philosophical point in Judge Cross's account of the seance as quoted, we remark that the wonderful intelligence which was evinced by the "spirit," through the medium, let the bottom out of the (human) "humbug" theories, which have been reviewed, already.

A little of our personal experience in Tipping Mediumship will interest many readers, while some will at once accept it as authoritative, knowing our carefulness in not overstating occurrences. Our mediumship was a gift—that is, it was natural. We did not "develop" it—did not even try to strengthen or improve it, but practised it for experiment and investigation only, during the eight years already noted.

The author of "Nineteenth Century Miracles" says on p. 305, that "the modern medium is one originally endowed by nature or inheritance."



Frank H. Derby says in the *Banner of Light*, July 4, 1885: "The mediums from whom we obtain the best results are those whose gifts we may designate as spontaneous." We formerly thought all mediums were "born so," but we learn that some are "developed" from very small natural mediumistic powers. We became aware of our own "gift" in the following manner:

On one bright starlight evening during the winter of 1853-4, when passing up Spring street, in Concord, N. H., and when nearing our residence which fronted on Centre street, we passed through a neighbor's yard, as usual, to "cut off a corner," thus entering our own yard at the rear. Following a path through the snow, which was crusted hard enough to "bear," and amid the perfect stillness of the night—it was nearly Ten o'clock—we heard a peculiar sound, as if some person was scratching the crust on the snow, with a large sliver of wood.

We then went in the direction of the sounds, which continued with short intervals until we came to a clothes-line post, where the noise seemed to be located, and the crusted snow was closely fitted to the post. Between snow and starlight we could have seen a smaller object than that which we seemed to hear. Not satisfied with hearing so much and seeing nothing of the kind, we handled the post, and also the hard snow round about it, as well; but no such thing as we have described was there!

Heretofore we had accounted for all goblins or sounds, but this, a less formidable, but more mysterious occurrence, we failed to account for, and felt fairly beaten by it. On the next day it occurred to our mind that it might mean mediumship for us. We then improved the first opportunity to attend the social sittings at the house of Mr. W. J. S——, on Myrtle street, where we



learned by inquiry and experiment that we possessed the gifts of "Tipping" and "Mechanical Writing" mediumship. These sittings began on account of strange feats of writing by the hand of Miss Julia L——, a respectable servant girl, perhaps eighteen years of age.

One evening it was proposed to have "tippings;" and the author with Two or Three others sat at the table in a light room, with hands *lightly touching the table*. Very soon the table tipped so strongly that the leaf pressed on our laps, and seemed persistent in remaining so, when Mrs. S—— came near and said, "*I guess I can hold it down;*" and so saying, she began to place herself upon the opposite leaf: this failed to move the table to its place, or even to start it, and when it began to break, Mr. S—— asked her to desist, which she did, and the table came back to place with a hard thud.

But some man will say that the force of pressure by our hands was the resisting power in this case. We have only to remark that it is utterly untrue. Nevertheless, if such an one feels confident, let him try it in the *same manner*, that is, under similar conditions, and he will be satisfied.

After other interesting phenomena, through the table, we suggested that other things might be done, whereupon we asked Miss Julia to place her fingers *upon the top* of the table, which she did; we then did the same, the tips of our fingers merely touching the table, and when we said, "*Please follow,*" it followed us, readily, our finger tips still touching it, and *nothing else* did touch it save the floor on which it glided along.

It may now be objected that "this is a simple kind of mediumship." Very well. It will be more easily understood by many of the common people who have not seen it, and this is one reason why we present this kind,



and hope to make it clear, since the principle is the same in all kinds of mediumship, so far as its philosophy and its agency is concerned; while its character can only be known by its teachings and moral influence, which will ever be the practical test.

Again, we wish to be distinctly understood to say that there is no man on earth who can by any power, laws or rules, known to human science, produce the "simple" phenomena we have described. We mean, that much of it is, in point of production, superhuman, and, therefore, human science cannot grapple with the problem; much less can man's poor "spirit" without an active brain ever do it. It can make a good imitation by collusion, which is only another name for human trickery, and that is all. The reader who has read in course, knows we have presented evidence enough to warrant the radical assertion which we have made.

Now, once more, *Honest Skeptic* thinks he can make a telling point against us, and earnestly asks: "Seeing that the author admits the production of *real* phenomena through tipping, and other mediumship which displays intelligence, by communicating interesting facts at times, why does he not accept it on its own claims, and allow it to stand on its own merits?" Some of the author's experience with "spirits," *i. e.*, demons, will at once answer our friend's question.

Being at leisure one evening in the autumn of 1855, at our home, our companion joined with us in attempting to get tidings through "table-tipping," from a relative from whom we had heard nothing for nearly a year. A demon—we did not know it then—pretended to be the spirit of a person whom we knew to be dead, and whom we had in the usual way "called up," and he answered our questions promptly. He told us that our friend had died with typhoid fever, in Hudson, N. H.,



about Two Hundred miles away, giving particulars. We wrote immediately to a friend, and learned that the man about whom we had inquired was, and had been well, and was laying stone every day!!

The bottom had now dropped out of the *spirit-reliability bucket*, and TRUTH FAILED TO RISE TO THE SURFACE IN IT! Still we would give it another chance, and ere it had disappeared from our view, we recovered it and replaced the bottom; but despite our best wishes and efforts it would, from time to time, "drop out" and leave us in disgust; therefore, in order to be honest with ourself we had to abandon it, and let it hang bottomless in the well; and useless *as well*.

And now, *Honest Skeptic*, we can assure you that any intelligence—call it Spirit, Serpent, Man, Angel, or other title that sets itself in opposition to BIBLE TEACHINGS, will somewhere, at some time, lose its moral bottom, and Truth will fail to appear at the top, because the bottom of the boasted, though contraband bucket has warped, curled up, and dropped out!

But it may be well to offer other evidence of the unreliable character of the "spirits" in question; hence, we subjoin a very interesting communication to the *Banner of Light*, by F. Melcher, of Charleston, S. C. This evidence will be accepted, as it comes from our opponents' side of the question, and was published in the *Banner* under date of Aug. 21, 1886. It is as follows:

When I first began to investigate Spiritualism, some eight years ago, a spirit came to me while I was sitting at the table with my daughters who said he was a friend of mine from Germany. He spelled his name by calling the alphabet, and said he had died about a week ago, and I would receive the news of his death in about two weeks.

In my inexperience I took this for absolute truth, and waited patiently for the news. No news came; but about a month later I received a letter from my friend, then about seventy



years old, stating that he was hale and hearty. This staggered me; and if I had not meanwhile received other proofs of the truth of Spiritualism, I might have thrown the whole subject overboard as a delusion.

Shortly after, the spirit who had simulated my friend came to the table, and I upbraided him for his deceit. He then said that he was from the same town, and knew of the friendship between my friend and myself; that he had been afraid, if he had stated his own name, he would have been sent off, and would not have had the opportunity to progress in our society, and begged our pardon.

About two years after, a spirit appeared at our house, professing to be my friend—the same one who was personified before. He told me the day of his death, and other particulars, which I noted down, but kept silent about it. About two weeks after I received a letter from his son-in-law, telling me *that the old gentleman died on the exact day his spirit had told me.*

Later on I had several more cases of the same kind, seven in all, and of these, four proved true to the letter, while three, including the one above related, proved to be falsehoods, although we never found out why the spirits had told us a lie on the subject, except in the first case related above.

The matter remains still a mystery, in spite of the very lucid answer to the question in the *Banner*. All these seven spirits manifested the same way, through the table, with my wife and daughters and myself at the table, and appeared to be always reliable; but still three out of seven were not truthful, as we afterwards learned when we received the news from Europe.

Without comment, which is needless, we append the following extract from the *Banner of Light* (seance), Jan. 7, 1888, being a question, and the essential part of a lengthy answer by the “spirit control,” as follows:

Q.—What is the cause of our receiving inconsistent and untruthful communications? Does the blame, if any there is, rest with us or the controlling intelligence?

A.—There are spirits who delight in imposing upon mortals; they realize their power outside of material things, and that those who seek knowledge from them cannot see nor get hold of them; therefore, to an extent, they exercise a certain power over those mortals who approach; and if the mortals are of themselves tricky by nature, insincere, ready to take advantage



of others, whether it be at the time of sitting or in their daily life, rest assured they may be imposed upon by spirits from the other side who occupy a like plane of existence with themselves.

We have proven that Spiritualism admits that it rests, and that it can *only rest, on mediumship, or "spirit communion."* The above two articles, with our own similar experience, as given, are only samples of its UNRELIABILITY as a whole, or entirety. Verily, this is poor foundation—too poor to command our confidence in what may be built upon it.

We come now to notice the truly wonderful phenomena of

### WRITING MEDIUMSHIP.

Of this phenomena, there are two kinds. They are, Direct Writing, and Independent Writing. Of Direct Writing there are Three phases; Mechanical, Inspirational, and Trance.

This kind of phenomena is far more convincing to the intelligent skeptic than any other that is known to mediumship, and we have often wondered that Spiritualists who were anxious to override fraud by convincing proofs—we mean, proofs of actual phenomena, not of the agency—should make use of phases, or kinds of mediumship that are more easily imitated, rather than such as are *proof against both fraud and Science*. Such is Direct Mechanical Writing Mediumship. Still, this does not prove even the *existence* of disembodied human spirits.

We say that writing is DIRECT, when it is done with a pen or pencil held in the usual way; or *Independent*, when it is moved without the touch of any person. See Slate Writing.

We call it MECHANICAL, when the pencil is made to form letters, words and sentences, and when the person



so writing has no knowledge of what he is writing, unless actually reading it. THE AUTHOR HAS DONE THIS in daylight, as well as by the evening lamp. In such cases the pencil was held by the fingers, as usual, while the arm rested lightly and passively on the table, and the other hand held the paper in place. At the word, or signal, "please write," the pencil moved on the paper and wrote the handwriting of the person whom the "spirit" claimed to be, when in "earth-life."

A thrill of the nerves from the elbow to the fingers, and the awkwardness of seeing the hand move independent of the will, were the only sensations realized during the strange operation. The hand was moved as if by another hand.

Miss J—— L—— (before mentioned) was a stronger medium of the same kind. We have seen her write a communication in French, although she did not know the language! Much less did she know the subject matter; but soon, a Frenchman saw it, and read it easily!

Here *Science* stops, hooks his thumbs into his bouquet button-holes, and sighs for a new invoice of theories, whereof to make an escape-ladder for it, as such hard facts are insurmountable by his principles and appliances! Had the Seybert Commission employed such mediumship, and when its members could not explain it, have confronted it with an open Bible, there would have been a theological quake quite sufficient to shake infidel theories, and especially Modern Spiritualism. We think it was a lost opportunity which might be redeemed with honor to the Commission, and prove a limit to Science, as well.

But another incident which we noticed in Miss J—— L——'s mediumship, at the place afore-mentioned, will be found interesting and instructive in its way.



One evening, when a good number of friends and neighbors had come together as curious and candid inquirers about the "tippings," and the wonderful writing done by the young lady medium who kindly and honestly exercised her gift for our investigation, one of the party had invited his friend, a new acquaintance, and who was an entire stranger to the medium, and, we think, to the rest of the company.

After one or two "spirits" had been called, and had written their messages by the hand of the medium to the amazement of some, and amusement of others less thoughtful who stood around the table, the stranger wished the Medium to "call up" a friend of his who had recently died. Presently, the wish was apparently granted, according to the writing of the medium. For paper, the good housewife had provided remnants of house paper, the blank side of which was well suited to the kind of writing practised.

The stranger now inquired about certain business and other transactions between his brother who was dead, and the informing "spirit." The answers were highly satisfactory, and received with astonishment. He then asked, "Have you anything more to say?" The medium quickly wrote, "Yes." "Please write," said the stranger. With much earnestness the medium wrote, "Go, and marry widow B——!" The writer standing at the left of the medium, easily read as fast as she wrote, and was nearly dazed at the very unique message from "spirit-land." (?) The man, however, could not read it so readily, nor did the medium herself do so, and failing to decipher it she said, "Please write again." Instantly, she wrote furiously, making letters more than one inch square, "*Go, and marry widow B——!!*"

The "spirit" seemed to display anger at the request to repeat the message, insomuch, that the pencil was



pressed through the paper in places, and on ending the sentence the hand of the medium was driven beyond the near edge of the table, when a reflex motion hurt her hand upon it. This seemed more awkward because of the entire absence of anger on her part.

The stranger gazed a moment upon the significant proposition, when with a blush on his face he said, "*That's all,*" and quickly gathered the paper—fully a yard in length—into a crumpled mass and put it into the stove where it was burned at once! After some less exciting phenomena had been produced, all retired to their homes more curious than ever about the strange "doings" of the evening.

Female curiosity, however, was not to be thus readily disposed of by the burning of the writing and the improbable return of the stranger. In the afternoon of the next day, a few neighbors invited the medium to the same house, where she "called up" the same "spirit" (as claimed), who, through the medium, wrote out the particulars in the case, insomuch that they were able to trace the persons in question, and their operations as well.

Our venerable and much esteemed friend Time, while "proving" other things, proved also, that the "stranger" suddenly left the city for parts unknown, even to gossips; and that in the fulness of time the widow had increased the Census account by one, whose paternal parentage was a matter of speculation in his absence!!

Now, we have scores of narratives quite as wonderful as this, and many of them are true; but having personal knowledge of the facts just related makes the account interesting, and the more so because it agrees with our own experience in mediumship.

Some facts proving the absence of human fraud and the presence of superhuman intelligence, in the subject of our narrative, should be properly noted.



1. It was a gathering of friends and neighbors to investigate the strange things which were said and done by mediums—no “money in it” in any sense.

2. The medium had no part in it, except to allow the occult or unseen power to move her hand as it saw fit—sometimes so hard as to hurt it upon the table!

3. The medium could read only a part of the messages, even when written in English—her native tongue.

4. She and her questioner were entire strangers to each other.

5. Messages were written, the facts of which none in the room had any knowledge of whatever, not even the questioner. Of course, this was only true of a part of the number of cases, but this is enough to prove superhuman intelligence, which we claim.

Say, now, *Honest Skeptic*, can you beg the question enough to assert that the “thinking part of man,” which Spiritualism admits does more or less hover near the body which it left, taking sustenance from its emanations, from its surroundings, and especially from food which is being prepared for the living, comes back in a few days to astonish the living with a superhuman knowledge of facts, and occasionally with prodigious lies, as well?

The same demon who grasped, through magnetic power, the medium’s hand, making it write truthful information, may cause another medium, or even the same one, to *tell clear-cut lies* as we have shown on other pages of this work. This fact makes it *unreliable*, but as that may be doubted, we copy from the *Banner of Light*, Sept. 10, 1887, a question which was propounded to the “spirits” at a regular seance, and also the answer to the same, in full. It will be seen that the fault



occurred in the same kind of mediumship, viz., Direct Mechanical Writing. The article is as follows :

*Ques.* [By W. C. Ralphs, Cocoa, Fla.] How can a person who sits for development, and has *writing of an untruthful nature* executed by his hand without his own volition, change the control to one that will give only that which is true?

*Ans.* It sometimes happens through the process of mediumistic development that spirits are attracted to the unfolding medium who are of the earth earthy, rather of a physical than of a spiritual nature, who *do not pay strict allegiance to the rules of truth*, who delight in experimenting with whatever phases of mediumship the instrument may possess.

It *may be* possible that some such spirit as this has come in contact with your correspondent and is making use of his mediumistic qualities for self-gratification. If so, this spirit must be displaced by one of a higher nature.

In order to do this it will be necessary for the medium to earnestly invoke the presence of the pure and high-minded from the higher life, not only to simply request that the disturbing influence shall depart and his place be taken by those of a higher order, but to desire it from the very depths of the soul, to pray for it constantly and sincerely, to seek the purest, most harmonious of associations, and if still the disturbing influence remains, *it may be* wise for the medium to seek the companionship of one, two, or more harmonious friends who can assimilate magnetically together, and in their presence sit for the unfoldment of his medial powers; thus will a battery, so to speak, be formed, which will enable spiritual intelligences to make use of his mediumship in a higher and wiser degree than they may possibly have done before.

It *may be*, however, that the spirit who gives the unsound statements through this mechanical writing is not evil-disposed nor falsely inclined; *it may be* that he does not fully comprehend his work or the subject he has in view; *it may be* that he does not fully control the machine which is under his care; false statements *may be* explained upon these or some other hypotheses.

Let the medium or the friends closely question the spirit, until they are satisfied whether he is falsifying willfully or through some law which has not yet been explained. *If he proves* himself to be fair-minded and honorably inclined, they *may*, by patient experiment and waiting, give to him such conditions as will enable him to fully control the instrument, that



is, place him upon ground where he can make clear, careful and truthful statements. It would be wise, however, for the medium in question to come into the magnetic companionship of good friends, those who are wise, teachable and sympathetic, and uniting with them, earnestly seek the highest unfoldments, the clearest revelations of spiritual life. [*Italics are ours.*]

We have called attention by italics to those speculative terms, "if" and "may be," which are peculiar to "spirit messages," and will be seen elsewhere. We think it begs the question, or theory of Modern Spiritualism, very much.

The following excerpt from a seance report may be found in the *Banner of Light*, Aug. 22, 1863, and treats upon the method of Direct Mechanical Writing, thus :

*Ques.* Do spirits concentrate their power upon the brain and nerves ?

*Ans.* Sometimes on the nervous system. In cases of mechanical writing, power is concentrated upon the ganglion of the arm, and is not at all connected with the brain. In cases of entire physical control, it pervades the entire physical body.

This is simple, very concise, and without doubt correct in every particular, if we substitute *demons* for "spirits." It is said that communications partake of the mind through whom they come, but it cannot be true of Direct *Mechanical Writing* ; hence, its great value as a test.

## INSPIRATIONAL WRITING

is when, attempting to write on a subject, the writer is helped, or led beyond his natural ability so as to exceed himself, as it were, in recollecting, originating, and arranging ideas that are pertinent to the subject, so as to present them with remarkable clearness. The



difference between this and Inspirational speaking is in the manner of *expression, only*.

The following question, and answer given by a spirit (as claimed), is from the *Banner of Light*, March 7, 1891 :

Q.—E. H. C., Grand Rapids, Mich., writes: “*Will the Controlling Intelligence please tell us what to do in this case? Spirits who were open and avowed enemies while in the form, return, since passing to the spirit-world, and ask forgiveness of us, and we freely and gladly grant ours, and also ask theirs (if they feel we need it, which they claim we do not). They then commence a series of falsehoods, until checked by ourselves, and then they promise to come truthfully; but at the very next opportunity they do the same thing again—come personating some one else until detected, and then beg for forgiveness and promise truthfulness, only to break the promise. We cannot banish them; what shall we do?*”

A.—I should take hold of a spirit of that sort just the same as I should take hold of an individual on earth who had deceived me repeatedly, in spite of my attempts to overcome that tendency of falsehood in his nature by kindly acts. I should refuse to receive him. Your correspondent may say: “But how can we keep him out of our home, since we cannot meet him as we would a mortal and refuse him entrance?”

You can keep a spirit out of your home if you will learn to exercise the law of psychological power. You can send out a positive will-force against the encroachments or approach of such a spirit; and so build up a barrier between you and him that he cannot penetrate. If you please you can refuse to sit for manifestations of mediumship, and so debar that spirit from communicating as he has done. Render yourself positive for a time, so that the spirit will see that it is useless for him to approach, because he can make no impression upon you. Let him understand distinctly that finding you cannot do him good and improve his nature by your association, but that he continues willful and deceitful, you wish to have no further communication with him, and after a while he will cease to intrude.

I believe it is right and our duty to welcome returning spirits, be they high and exalted or be they sad and sorrowful, or even be they mischievously inclined, if by so doing we can benefit returning souls or grow ourselves. If an undeveloped spirit is brought to us by some other intelligence, and the desire is manifested that we shall receive him and give him counsel of a



truthful, kindly nature, it is our duty to do it; but it is not our duty to continue to receive a spirit who shows no desire to grow or to become better, or in any way to improve his moral character.

It is just as much your duty to close out such a mischievous intelligence from your homes as a spirit as it would be to close out such a contaminating person who was still in the form.

The above is instructive and suggestive to the student of the Spiritual Philosophy.

### TRANCE-WRITING MEDIUMSHIP

is well described in the following editorial paragraph which we clipped from the *Banner of Light*, but failed to copy the date. We believe that it was dated 1886. It is pertinent to the topic before us, and is very important if duly considered; hence we give a reprint:

#### SPIRITUALISTIC FACTS.

Mr. J. J. Owen, of the San Francisco *Golden Gate*, says he has known a little girl—a mere child, delicate in health, and backward in mental development—whose hand would be used automatically by unseen intelligences in writing long messages to the living, messages of love and wisdom, *written often in a language of which she had not the slightest knowledge*, and during all which writing she was wholly unconscious.

As corroborative evidence in proof of what our contemporary says regarding spirit power and its action through mediums on the mental plane, we could cite at random from an extended experience many instances of such manifestation. We have, for instance, often had translated into English, through the mediumship of the late Mrs. J. H. Conant, German letters, the language of which she did not understand.

They were first read aloud to us in that language, with the proper accents, as well as an educated German could have done—the lady reading them *while her eyelids were totally closed!* Then she (or, we should perhaps say, the occult intelligence in control at the time) would give us the translation in English. We have had many business letters in the long ago answered in this way. Yet, to-day, notwithstanding the indisputable proof we and thousands of other Spiritualists have had, and are still having,



that spirits control mediums, and often "speak in unknown tongues, but by the same spirit," we find highly intelligent men and women (otherwise) who scout the idea, and call all spiritual phenomena "humbug."

This concise description of the phase of phenomena under consideration will be at once *explained*, if the reader will substitute *demons* for the word "intelligences," or prefix it by *evil*, making it read evil intelligences, meaning evil angels. Further on, the word spirits should be qualified in the same way. By doing this, the article will be descriptive, instructive and explanatory; and, without a reasonable doubt in our mind, wholly TRUTHFUL! It would agree with the TEACHINGS of the Bible, and would not outrage common sense, nor disagree with facts, so far as we know them.

### SLATE-WRITING

differs from that already described, only in the kind of tablet used to write upon—the former being paper, while that of the latter is a slate, either single or double. When writing is produced on the inside of a double or folding slate while it is closed, the phenomenon is more amazing to beholders, which perhaps accounts for the demand for "slate-writing" for some years past. It has amounted to almost a "craze" among the admirers of such phenomena, and it has made many converts to Spiritualism.

It is now seen that the difference above noticed has a wonderful distinction, in that a folding slate may inclose a "tiny bit of pencil," and while securely fastened a communication may be written with the pencil, independent of the medium who holds it, or is near it at the time. To save time in discussion, we will now admit that this is done under favorable circumstances and conditions, through and by the directing



power of demon-magnetism, wrongly named (human) "Spiritual Manifestations." Of course, we do not now refer to the many slate-writing frauds that have been figuring in seances for years, and which in many cases have gorged the gullibility of the gullible, who, perhaps, were satisfied with what they got for their money.

If it be strange that mediums should choose slate-writing, which is so well adapted to the practice of fraud, for test purposes, instead of simple direct writing, where fraud need not be possible, then it is also strange that noted mediums should resort to any form of fraud for the same purpose. It may be that they think to convince others by *appearing* to perform that which they know is impossible, for angels, even, to accomplish.

Our readers are requested to carefully peruse the following editorial paragraph, and compare it with preceding ones. We clipped it from the *Banner of Light*, Nov. 7, 1885:

#### THE MEDIUM EGLINTON.

Mr. Eglinton's mediumistic powers suffer no diminution. Last month, as reported in *Light*, a gentleman (G. H. Woodhouse, of Bolton) took a bank-note from his pocket, and, placing it face downwards on the table, wrote (unknown to Mr. Eglinton) in the famous Bramah-locked slate the following question: "Will you write the number of the bank-note which is on the table?" In a very short time the spirits wrote: "Yes; but put it in the slate." He did so and locked the slate. In a few seconds the answer was correctly given.

After more questions had been asked and answered, he placed a cigarette in the locked-up slate and asked that the name of the maker, which was printed on the cigarette paper, might be written. The slate was put on the table, and at the same time Mr. Eglinton held an ordinary slate under the table and almost directly under the locked-up slate, for the purpose of receiving a reply to an unanswered question.

In a short time was heard the sound of writing, followed by the customary three taps on the lower slate, and on that slate the gentleman found the name of the maker correctly written, and also *the cigarette* which had been locked up in the other



slate. When he unlocked the upper slate nothing was found therein but a few fragments of tobacco!

The *Banner* calls this "mediumistic powers," and we are astonished at the saying. Either the cigarette did move out of the closed and "locked up slate," or it did not. If it did do so, then it must have been disintegrated so as to become merely dust, in order to pass between the frames and over the edge of the table, then under it, and thence dropped upon the lower slate! Moreover, it must have been re-formed into a cigarette, and that too, "in a short time!" Or, otherwise, it must dematerialize and pass out of the slate, then materialize in transit to the slate under the table!! Now, who will say *credo*? (I believe).

But there is a way out of this dilemma, such as it is, and that way is to charge the whole account to the faulty vision of the alleged beholders of the phenomenon, and then balance it by admitting it to be jugglery! This detour passes us "through 360°," as Prof. Zollner said by the knotted string, and brings us to *Slade's Junction* [with Dr. Lankester], where we inquire the way *again* by asking, Whether we shall be able to reach Reliability, either by the *Jugglery Line*, or the *Demo-Magnetism Route*, where through tickets may be had for the Great Review? Without doubt many moral philosophers will prepare a report and schedule: meanwhile we will take a practical view of Psychography, or

### INDEPENDENT WRITING MEDIUMSHIP,

as given in a carefully prepared list of numerated points by *Baron Carl Duprel (Munich)*, in *Nord und Süd*, and was published in the *Banner of Light*, Nov. 20, 1886. The Baron says:



One thing is clear; that is, that Psychography must be ascribed to a transcendental origin. We shall find:

1. That the hypothesis of prepared slates is inadmissible.
2. The place upon which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil.
3. That the writing is actually done at the time.
4. That the medium is not writing.
5. The writing must be actually done with the morsel of slate or lead pencil.
6. The writing is done by an intelligent being, since the answers are exactly pertinent to the questions.
7. This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium.
8. It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or its species. It is no use whatever to fight against this proposition.

Thus far, eight points are made and offered, seven of which are so well taken that they will, we think, withstand all criticism; the eighth one, however, may be criticised. The first clause in it, although clear-cut truth, is a concession in favor of Bible teachings, and therefore against Spiritualism. It admits that those "beings," usually called "spirits" and "angels," make "mistakes," and if so, they cannot be superior to holy angels of Bible account, since they make no mistakes, and are, therefore, worthy of our confidence.

The last Two clauses in the point (8) argue that the "beings" are human, or "disembodied spirits." The demons ALWAYS take this course, as they do not want to come in their true guise, hence they come in disguise as "human spirits" in order the better to mislead the living and cheat them out of eternal life by making them *believe that they already have it!*

9. If these beings speak, they do so in human language.



10. If they are asked who they are, they answer that they are beings who have left this world..

The writer has told us the truth; these "beings" always say that, but they always lie about it, as they have never left this world since they were cast out of heaven into it, as evil angels, or demons, nor will they leave it until they are destroyed by the "King of Kings."

11. When these appearances become partly visible, perhaps only their hands, the hands seen are of human form.

12. When these parts become entirely visible, they show the human form and countenance.

The Baron says truly, that "THESE APPEARANCES," altogether, show the human form. Thus demons succeed in palming themselves off as human spirits, and deceive many.

### WRITING IN THE AIR

properly belongs to Impressional mediumship, as the writing is simply an impress upon the medium's mind, remaining only long enough to be read by him. The message may be seen in Roman or any other kind of letters as well as in script form. See Impressional mediumship.

### MATERIALIZATION

is a term wrongly applied to a phase of mediumship more generally known because of the many frauds which are peculiar to it. Indeed, the very name will disgust many persons, because of this fact; yet there are manifestations so tangible in appearance, that they are readily named "Materializations." Like slate-writing, we wonder at the extensive use of it, seeing that it is so easily counterfeited, whereas with direct writing it is not so.



We had thought to say little of this phase of mediumship because of the *exposés* so often seen in the public journals; but a second thought reminded us that many thoughtful readers and new investigators would be much interested in any facts which pertain to it, and consider them valuable as a reference: hence we present a few of the best from the highest authority, out of the many we have on hand.

In the *Banner of Light*, Sept. 4, 1886, we find an essay on Materialization, "given through the inspirational mediumship of H. Arthur Root." We give a reprint of several connected paragraphs, beginning as follows:

First, then, what is Spirit-materialization?

The physical eye can only see that which has a material form and substance. It can see only through the medium of light. You can apprehend nothing by the senses unless it comes upon a plane with the physical and is related to you in form and tangibility. The physical sense cannot apprehend the spiritual. Spirit, therefore, must express itself through a material channel, else it is unknown to you.

We look upon matter as an expression of spirit, and yet coexistent with it. We hold that there is a great cosmic energy in which and through which spirit is ever expressing itself. This cosmic energy must not be confounded with spirit, but as secondary to spirit, the primary or absolute. Matter then is a resultant of balanced forces or energy on a certain plane, becoming real to us when we are related to it on a like plane, possessing bodies through which we apprehend by sensuous evidence our surroundings and conditions.

When spirits pass out from the physical life by the change of death, they enter another sphere or plane of dynamic energy more or less removed from your own, consequently invisible to you. When, therefore, spirits return with the object of giving to mortals a sensuous evidence of their presence, they must use the life-forces given off from a medium to produce physical effects. They do this by coming into *sympathetic unison*\* with

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\* To illustrate: a flute played near a piano will cause the strings in unison with it to vibrate.



the vito-magnetic and electric life-forces liberated by the medium. This is true of all physical mediumship, but especially so in that for materialization. For this reason spirit-forms are largely identical with the medium, resembling such in personality to a greater or less extent.

The process of materialization is as follows: Each individual has a conscious and an unconscious will-power, by which he or she keeps the physical body upon the earth-plane of being. The conscious will governs all voluntary acts, is identified with mentality and thought, or mind, and holds the mental forces. The unconscious will governs the physical and life-forces; keeps the circulatory, digestive, assimilative and secretive organs in action, and is concerned in physical life. The radiation of the unconscious will-force is sometimes called animal magnetism.

A physical or materializing medium is a person in whom the unconscious will may be relaxed to a certain extent, liberating the life and magnetic forces *with which* spirits come into sympathetic unison, producing a balance or equipoise of elementary forces on your plane of being, and resulting in a material, tangible human form, separate from the medium. Let it always be remembered, however, that this human form is made up of the life-forces of the medium, and belongs by right to him or her, and the unconscious will, but partially relaxed, is continually calling back its own. For this reason spirits hold these forms by an effort, and when advancing far from the cabinet are apparently drawn back again by an irresistible attraction.

Dematerialization occurs when the spirit releases its hold upon the form; the next force which asserts itself being gravity, the form drops downward and disappears.

The foregoing philosophy of Materialization should have a careful reading. It would show that the ideas advanced in explanation are made to conform with the claim that human spirits not only exist, but are factors in these wonderful phenomena—wonderful when real, and very disgusting if fraudulent; and that much of it is so, is evidently the case. As the claim is not sustained by Scripture teachings, certain known facts and common sense, we are obliged to reject it. Aside from this—admitting demon power—there is philosophical truth in it, worthy of notice. Nevertheless, some authorities concede, as all should do, that “Mate-



rialization " is too strong a term for the *real* phenomena in question. We would call it *Phantomization*.

It is very clear that those who believe in *natural* immortality cannot disprove Mr. Root's philosophy, as above quoted. But we must notice another paragraph in his essay, which is as follows :

The clothing these forms wear is actual material substance for the time being, procured in various ways, generally focalized from the clothing of the medium or surrounding objects, and held on a physical plane on the same principle of a poise of forces. Being focalized from inanimate objects, it may remain in your physical plane permanently, and portions be carried away from the seance."(! !)

Now comes a din made by many voices in accord and discord, and altogether making a prolonged musical pitch on "F, natural," as they exclaim O-o-o-o-what a whopper! "Actual clothing" made by the "spirits," "and portions of it" carried away from the seance!!

Well, reader, we are ready to admit all that humanity in any phase can accomplish, and, also, the achievements of angelic power *per se*, but when Almighty power is said to be furnished to the order of those whose "Declaration of Principles" substantially deny Him and His word, then we claim the right to withhold our *credo* from it, since we have no evidence that God performs miracles merely for the amusement of His enemies.

We have said that "Materialization" frauds were many: therefore we notice some remarks of Mr. Root in his essay, already quoted, and which are as follows :

Probably the most discouraging feature in materialization, and the source of much perplexity, is the exposure and supposed fraud of known mediums. While the conditions of a materialization circle *unfortunately* favor *fraudulent imitations*, we are quite satisfied that there is much in "materialization" that cannot be



imitated by mortal means under similar conditions. [Italics are ours.]

## IMPRESSIONAL MEDIUMSHIP

is a phase of Spiritual phenomena, which is manifested by persons having keen perceptive faculties, and who are very susceptible to influences. They have a mental and nervous make-up which is so sensitive that impressions are easily made upon them when conditions are favorable. In many cases it amounts to a remarkable gift, it being a prominent peculiarity of the individual, while in others it is seen, but in a less degree; and some are but a little more impressional than the old oaken bucket, and not half so poetic!

This gift—for such it is—occupies a place in nearly every phase of mediumship. It is one of man's best gifts, if its exercise be modified by the true standard of moral principle, and may easily work his ruin, if it is not.

Impressions, like subjects in "direct writing," cannot be anticipated [in real phenomena], hence, *Science can take no part in it, but simply looks on!* An impression may come like a flash and portray an occurrence in a picture upon the mind which the medium may describe in his own verbiage, or style of language, as reason may suggest, and principle decide. We call such impressions advance pictures; hence, seem literal. This occurs in premonitory dreams, or visions.

Writing in the air (already noted) is a highly interesting phase of mediumship, and is, of course, impressional. The message in whatever form is distinctly seen long enough to be read and then vanishes instantly! We had a very important message presented to us in the afternoon of Friday, July 28, 1865, which extended across a room. The letters were Roman, about Two inches square, of a blue color, and were set exactly in



line. As soon as it was read it disappeared. The message itself and all of its bearings have ever proved that it was against Spiritualism.

An impressional picture may be spread out upon the mind, and with it an impression that it is typical, that is, the occurrence to which it points, whether past or in the future, is like it in character, but greater in extent and importance. Or, the impression may be symbolical, meaning something different from the picture drawn upon the mind; perhaps the extreme opposite. The second, or after-impression, decides in such cases, and may be called the key to the symbol as it unfolds the subject, and thus presents the object of the presentment.

Impressions, such as we are considering, are psychological; *i. e.*, the action, or influence of one mind upon that of another. There are Four kinds or phases of psychological impressions, viz.:

1. By God's spirit, or influence.
2. By angels, good or bad.
3. By mankind, good or bad.
4. By animals; but by "*disembodied spirits*, NEVER.

We present to our readers a few interesting examples of impressions which have occurred in the experience of childhood, youth, maturity and old age.

We clipped the following paragraph from the *Banner of Light*, April 16, 1887:

#### FORETOLD THE DATE OF HER DEATH.

The *Hartford Times*, of April 2d, informs its readers that one of those mysterious forewarnings of approaching death, which are as numerous as they are impressive, has just culminated in the passing away, in that city, on the day predicted, of Mrs. Roxy Alvord, wife of the late Truman Woodford, aged ninety-four.

A few months ago Mrs. Woodford, while in good health, received a strong impression that she would die on the first day



of April, and so informed her daughter, with whom she lived. So strong was this impression that she wished to communicate with relatives in other cities, from whom she had not heard for a long time; but before any word was sent letters were received from the very persons mentioned, they apparently being guided by the same mysterious intelligence. Mrs. Woodford also arranged for the payment of the interest money due about the time of her expected death. She continued in good health for one of her age, but was firm in her belief of the truth of her forewarning.

We are satisfied that the "impression" named in this narrative was made by an angel. To say that there was collusion among the friends, herself included, to effect such an occurrence, would be absurd, as well as cruel. We notice,

*First.* That the old lady was impressional.

*Second.* That her impression was correct.

*Third.* That it did not terrify her.

*Fourth.* That it served her a good purpose, since she improved the opportunity, more or less, of "putting her house in order." Hence, we conclude it was the ministration of a good angel. Had an evil angel done this, he would have been likely to prompt the old lady or her friends to make sure of her demise on the day to which her attention was called, which idea is a long remove from the nature of the case, as related in the account given. It was, doubtless, a presentiment, or premonition.

The following may be found in the *Banner of Light*, under date of Feb. 19, 1887:

#### STRANGE KNOWLEDGE OF A FATHER'S DEATH.

A curious instance of premonition is related in the case of Isaac Mushrush, one of the victims of the boiler explosion at Thompson's mill. He lived at Geneva, with his wife and one child. On Sunday he was much depressed, and told his wife that he feared some great calamity. She tried to cheer him up. At 2 o'clock on Monday the explosion occurred and he was killed. At the same hour before it was possible for the news of



the explosion to reach Geneva, his little child, playing in the yard, ran into the house, crying as if her heart would break, and exclaiming: "Oh! my papa is killed, my papa is killed!" —Pittsburg (Pa.) *Times*.

In this very brief statement of the case, few details are given whereby we might form a probable opinion concerning the source of the intelligence that impressed the man's mind with the impending calamity which occurred on the next day. God, by His Spirit, might do it, or He might send an angel to do it, as in thousands of other cases, known and unknown to man. Our own experience with the demons affords us some evidence of *their* ability to forecast the future to a greater extent than man can do, because of their greater knowledge of physical, metaphysical and moral things.

Rather than be too conceited and assuming, let us suppose certain things which are allowed to fall within the limits of physical and metaphysical possibilities, and also their relation to each other. We therefore suggest that a demon knew the subject of our quotation, and that he knew the unsafe condition of the boiler, near which the man constantly labored; that it was then but a question of days before it would explode and be very likely to kill him; that though he had this *superhuman* knowledge, yet he *did not have Almighty* wisdom, by which he could foretell the *day* on which the explosion would occur, as was the case with the old lady previously noticed.

Here we again behold the difference (in a measure) between evil angels who have an angel's power *only* and good angels who *may have* a portion of Almighty wisdom and power delegated to them at any time, and thus enable them under divine authority to fulfil all of God's designs, even to the utter extinction of *every demon* who may be aping "disembodied spirits," and thus deceiving many.



Continuing our suggestion, we will suppose that the demon would, if conditions were favorable, save the man from harm at this time; but as he only succeeded in making a partial impression upon him, it worried him, but it did not save him. His little child was more impressible or mediumistic, and received the notice of his death, by impression, while at play. We judge that the wife was not particularly mediumistic. We think our suggestion covers or accounts for these psychological impressions.

It may now be asked, "Why do you suppose that a demon might interest himself in saving a man from death, seeing that you charge them with seeking man's destruction?" We answer, demons do not always say and do wrong—their leader told two truths to one lie in Eden, and the policy was sound enough to bring ABSOLUTE DEATH upon the human family, then present, and also prospective; but Christ will, in due time, give life to each one, while he that deceived them to their death will himself go into that condition, NOT to be released from its grasp while eternity remains a fact! See Heb. 2: 10, and Rev. 20: 14.

We find, now, that it is sometimes good policy for Satan and "his angels" as well, to tell the truth, and even to do good. They do this to further their plans for ultimately securing man's destruction. Had a good angel undertaken to save the husband and parent in the brief narrative we have considered, there would have been no failure; and yet we are not wise enough to say that it is not for the best as it now is.

The author's former wife, when about seventeen years of age, went from Great Falls, N. H., to Dover to visit her grandmother, Burnham, and also her cousin's grandmother, Whittier, who was an aunt to J. G. Whittier, the well-known poet. The two old ladies occupied a sleeping-room adjoining that of their



young visitor. On the third night of her visit, when all had retired for rest, the moon shone into Miss "Mary's" room, making it somewhat light, and the open door allowed her to hear the grandmothers talking in their room, when she saw (as she thought) "grandmother Whittier" standing at the foot of her bed, in her night-clothes, with one hand on the "high post" of the bed, and looking downward as if in a study.

The awkwardness of hearing the old ladies chatting cheerily together in their room, when one of them was, apparently, standing in *her* room was very embarrassing to the young lady; but she quickly asked, "*Have you lost something, grandmother?*" Instantly the form vanished from her sight! Her grandmother, hearing her voice, asked, "What do you want, Mary?" Not wishing to explain then, she answered, "Nothing, now," and was then left to her own reflections.

The strange occurrence worried her, and although she had come to stay two or three weeks, hoping to recruit her health on the farm, she arose on the next morning, and expressed her strong desire to return home at once. As she did not give the reason for her request, the family thought it a case of "homesickness," and in disappointment, and under protest, the carriage was ordered, and she was driven to Great Falls. Arriving home, she told the story of the apparition, when her aunt Hattie said, "*Grandmother Whittier will die!*" On the next day, when the familiar carriage was seen approaching, the errand was anticipated—the good old lady, though in her usual health, had suddenly, but peacefully, breathed her last! When bidding her young friend "good-bye" on the day before, she said, "*I will never see you again, Mary,*" which proved true.

Circumstances connected with this case point us to



the conclusion that a good angel—a “ministering spirit”—was “sent forth to minister,” or prepare the way for those good and loving friends, and such are never called “human spirits” in the most reliable writings on the subject. The apparition was an impression made on the mind of the beholder by the angel, and that the impression of the *fact* of approaching demise was made upon the mind of the old lady by the same ministering angel we have not a reasonable doubt.

In 1860 our little daughter Nellie became very sick, but, as we judged, “not unto death.” One evening, while the family were attending to nothing save the sick one, she said, feebly, “I’m dying.” Doubting our ears, we asked, “What, Nellie?” Again she said, feebly, “*I’m dying!*” On examination under more light, we saw it was a fact, and she died in half an hour! How did she know this in advance of her friends who were caring for her, since she had never seen a person die? Ah! it was an IMPRESSION made upon the mind of the child by an angel who was “sent to minister” to us in our affliction, to give useful information, and to modify the action of Death, into whose hands the loved one had fallen.

We come now to notice the case of little Ethel Rose Graham, who died in Philadelphia on March 14, 1887, aged eight years and five months. She was the daughter of Rev. Alfred Graham, D. D., and Alice, his wife, who now mourn the loss of an only child. Ethel was a remarkably gifted child. The unfoldings of her mind as a young Christian scholar were little less than astonishing, she being far in advance of her age. Like hundreds of others who had listened to her fine recitations and sweet songs, we “knew her only to love her.”

Her illness was short, and apparently not severe. On Saturday she surprised her friends by saying, “*I*



*shall die on Monday.*" On Sunday she did not appear very sick, and late in the evening she suddenly yet unwittingly tested the strength of the "heart-strings" of her parents as she said, "Papa, Good-bye," in a sweet-toned, loving, and, alas!—a *last adieu!* She died on the following morning at 8.30!

This is a clear case of premonition of death. By whom was it given? By "disembodied human spirits?" This is impossible, since they do not exist. Was it angelic intelligence? Yes. From evil angels, or demons? NO. But if not, why not? Because the circumstances connected with the case combine against such a conclusion. All of the parties were devoted Christians, and were particularly opposed to the theory and work of evil angels, and, moreover, the premonition was direct, and also, definite! Death occurred promptly on the day predicted—in the morning of the day, as it was in the morning of Ethel's life. *Evil angels cannot* with certainty predict such occurrences, since the privilege of exercising such wisdom and power was taken from them when they were "cast out" of their "first estate." They often attempt it, as we have illustrated by incidents related in this work, proving them not reliable.

We conclude that a good angel, an "holy one" takes charge in cases like the one above noted, and though he cannot annul the decree of death which is upon them, he can kindly inform them of it; and although the executioner (Death) is allowed to do his work, the angel can make them quite insensible to the process, as well as to the inward grief of their friends. We believe without a reasonable doubt, that if a man was properly bred and born, and lived a proper life that ended with a natural death, *he would suffer nothing in dying.*

If, when we reach that point of time in our history when "desire fails"—What is *that*? Why, it is when



love of life ceases; when we relinquish our hold on life, *i. e.*, give up. THEN, if we can truthfully say that we "have fought a good fight, and have kept the faith," a holy angel will make the process of dying not only bearable, but more enjoyable than the average days of life; and this, too, in spite of the fact, which Prof. Hitchcock proves, that life is an average blessing!

It having been our lot to witness the process of dying in the cases of infants, children, parents, and grandparents, and among them the Infidel, the Scoffer, the indifferent, the Spiritualist, and the devoted Christian; and having studied them, we feel free to offer the radical remarks which we have made. Indeed, we cannot forbear the exclamation, Oh, how cheap does the "human spirit" theory appear, when compared with the Bible position, and with facts so far as we know them!

We claim that the foregoing sentiments are reasonable, when viewed in the light of Scripture and facts, and therefore should be a consolation to godly people who are naturally timid and of a doubting cast of mind. To those who reject Bible *teachings* this proposition will not apply, since they are known to be more or less exercised by that fear "which hath torment," and although least prepared for death they are the first to seek it, and thus many die unpardoned criminals, as the daily journals abundantly prove!

Now, *Radical Ghostman* is anxious to ask, "Why do you declaim against Spiritualism, which all admit is sustained by mediumship, only, while you admit impressional mediumship—intelligence communicated by impressions upon the mind—as well in Christian experience as in Modern Spiritualism?"

The question by our imaginary typical reader is particularly pertinent, proper, and profitable, since it quickly brings truth to bear upon the topic in ques-



tion. There is but one reason for our course, and of course, it is a moral one.

All intelligence *which claims to come from disembodied spirits*, whether through impressional or other mediumship, even if they sign their messages with "Christ," or "Paul," or "Luther," or the dead "Andover Professors," will, when put to the test, deny the teachings of the Bible. This is Demon-Magnetism, as an operation, and is the real basis of Spiritualism. It is NOT "HUMAN TRICKERY," but it is *a demoniacal* deception, that is truly wonderful as a success.

Contrariwise, all intelligence, though unwritten in the teachings of the Bible, yet coming from God, from Christ, or from angels, is direct in all cases, and it will in no case teach otherwise; AND ALL INTELLIGENCE WHICH WE HAVE, OR MAY OBTAIN FROM PROPHETS OR APOSTLES, WAS GIVEN WHILE THEY WERE LIVING ON THE EARTH! *They never claimed that any of their knowledge or theories ever came from the "spirits" of dead men*; neither did they teach that they or others ever would get it from that source; and their teachings, as Bible authority, are the *practical* standard of morals, even to their enemies: and they ALWAYS MAKE MEN BETTER—not worse.

It may be well to repeat the fact that the possession of mediumistic qualities does not necessarily make a person a Spiritualist; neither does it deprive any one of the privilege of being a Christian in the true sense of the term. Susceptibility of psychological impressions, which in keenness amounts to a gift, is possessed by persons who belong to either system, and they are properly impressional mediums. Those belonging to the former system are deceived more or less by evil angels who seek man's destruction, while adherents to the latter system are directed by good angels, who seek man's eternal salvation. They all may be known by



the test already noted. The nature of this general though greatly diversified gift of mental receptivity should be better understood, and always governed by pure moral principle.

INSPIRATIONAL SPEAKING is that in which the mind of the medium is more or less *held* under control of another mind, or intelligence, so that he may "exceed himself" in his wonderful freedom in the use of eloquent diction which unfolds richness of thought, and wisdom in fact. This, as in other phases of mediumship, may be done to effect good or evil, according to the character of the directing power or intelligence which controls the medium.

The following question and answer at a regular seance held in the *Banner of Light* office, may be found in that paper under date of Nov. 7, 1885:

*Ques.*—What is it that makes a person a medium?

*Ans.*—Mediums are those who are specially sensitive. A person, to be an inspirational speaker, or a trance medium for the transmission of general information, is one who requires to be peculiarly developed in the perceptive faculties; one whose brain is easily controlled by spirit-power, and who possesses general sensitiveness of mental organization. . .

By substituting *angel* for "spirit," in "spirit-power," we have a perfect definition of Inspirational, Trance and Clairvoyant, as well as Impressional mediumship, so far as special qualities in the mediums are concerned. "Inspiration" produces so much eloquence in the speech of many lecturers that it is *the* reason why many persons go again and again to hear what they have but little sympathy with. When we admit the superior knowledge of angels, it is quite easy to account for man's eloquence when inspired by them. Thus, when an impressive thought is flashed upon the mind, and it is quickly and successively followed by others, that glow



with wisdom which the speaker or writer cannot claim as a pre-possession, we call it inspiration, and it often is eloquence as well.

We clipped the following from a seance report in the *Banner of Light*, Sept. 5, 1885. It gives a philosophical explanation of "spirit" communications, particularly when the message is spoken or written in a language which is foreign to and unknown by the medium; and which fact is a fatal blow to the "humbug" theory. The answer here given is philosophically correct, without doubt. Indeed, if *angel* was substituted for "spirit," in this article, it would explain the phenomena of Modern Spiritualism so clearly and correctly, that it would successfully stand the test of true philosophy and Bible theology. It is as follows:

*Ques.*—[By William Erspenmuller.] Can a spirit of foreign nationality, who has never learned the English language, communicate through an English-speaking medium?

*Ans.*—Yes; it is not necessary for the spirit to understand the language used by the medium in order that it may communicate to mortal friends, for spirits exercise a psychological power over mediums when they wish to control them. If a foreign spirit, so to speak, comes in contact with a medium, who is thoroughly adapted to its use, so that it may control all her organs, not only the brain but the vocal organs, it will be able to express itself in the language that it formerly employed when on earth, even though its medium understand nothing of that language. But you say it is seldom that a spirit finds a medium thoroughly adapted to its purpose, and it may be so. Spirits communicate with each other by thought, paying but little attention to the drapery which you call language. A spirit coming in contact with a medium will be able to transcribe or impress its thought upon the sensorium of her brain, and you may receive a communication in English from one who never understood that language on earth, but which will identify the spirit's personality to you beyond the shadow of a doubt. Thought everywhere is the same, although the modes of its expression may differ in various countries.

Wishing to be candid and just in criticism, and



honest with self as well, we will admit that the very ambiguous phrase, "a foreign spirit," in the answer, is identical with "a spirit of foreign nationality," in the question preceding it, and that by it is meant "the thinking part of man," usually called the "immortal soul." Believing that we have shown the fallacy as well as the unholy origin of this theory, we will utilize the suggestion we made in our introduction of the quotation, when the clause will read, "a foreign" *angel*, "so to speak." This, too, is ambiguous, but much less so, since angels *do exist*.

The clause, "so to speak," is suggestive. It suggests supposition or pretence. If supposition, then the position is not proven, hence, speculative, and therefore not practical. If it be pretence, we may consider it a moment. We soon learn that the angel must be an evil one, because he is not only pretending to be what he is not, but he is engaged in supporting the Serpent-to-Eve doctrine of natural immortality, which GOOD ANGELS NEVER DO. However, he, having an angel's knowledge and power, could magnetize the medium and will her to speak French or Spanish, or any language that would suit the case, and, having good memory, could furnish facts to make it as convincing as it would be astounding to those unlearned in simple Bible teachings.

If we use the word *angel* in the article as suggested, and read the second sentence as follows, it will make the real agency apparent, and also its character :

"If" an evil "spirit" (*angel*) "comes in contact with a medium who is thoroughly adapted to his use, so that he may control her brain and vocal organs, he will be able to express himself through his medium in the language of the 'foreign' person when alive, 'even though the medium understand nothing of that language.'"



We think it must now be plain to our readers that all phases of real phenomena known to Spiritualism can be fully accounted for by the Bible theory of angels, *and not otherwise*.

When Christians are confronted with the assertion that "the Bible is full of mediumship" they should not be disturbed by it, but answer, "There is much of it, good and evil; we accept the good and reject the evil, which is easily known when the Christ test is applied!" The title of *Demon Magnetism* will then be seen to fit the phenomena produced by evil-angelic inspiration.

### TRANCE MEDIUMSHIP,

like other similar manifestations, is developed through certain peculiar physical and mental organizations. It may be induced by either one of several causes, known or unknown to the subject, and may assume different phases, according to the nature of each particular case. It is not natural sleep, though it may appear like it. It may make the subject more or less visionary, and in some cases a flood of ideas will find expression in volumes of eloquent diction for hours, so as nearly to entrance the hearers. And whence comes all this eloquence? In view of evidence and argument already presented, we feel free to answer, and say that the directing intelligence is either human, divine, or angelical (good or bad). As usually manifested, it is, without doubt, demon magnetism.

We clipped the following question and answer from the regular seance report as published in the *Banner of Light*, May 19, 1888. As it purports to come from "spirit-land," and is confined to the subject of trance mediumship, it will be interesting to many who would not otherwise see it, and the more so, because it is



unusually well given from that source. It is as follows: [*Italics are ours.*]

“Q.—What becomes of the spirit of the medium while he is in a trance? Would it be possible for the spirit of the medium to visit foreign localities, like Europe, and when it returns to the body to describe accurately places and things which it had never seen while in the body?

“A.—The spirit of one medium, who seems to be *in the trance state*, and is so to all intents and purposes, may not pass out from direct contact with his physical body for a moment; he may be so closely allied to the external as to remain in association with it even while his organism and brain are used by a foreign spirit for the purpose of manifestation. The spirit of such a medium might remain in a fully conscious state, realizing what is being said through his organism, and knowing something of what is taking place in his surroundings, and yet be unable to check the flow of language that proceeds through his lips, or to even realize what is to be the next sentence following one which has just been spoken. The spirit of such a medium *is fully alive and alert to all that is passing*, while at the same time unable to interfere with the work of the operating spirits.”

Please read this paragraph again and notice that “foreign spirit,” and “operating spirit,” is the controlling “spirit” which prompts the “flow of language” through the medium’s organs of speech, and which, we believe, is a demon who is deceiving the medium! But the idea of the medium’s “spirit” hanging around, or “being allied” to her while another “spirit” (demon) was using her “organism and brain,” will not stand the test of common sense nor of the Bible, therefore we are not sure that it is a fact; especially, as we have elsewhere proved that such “spirits” sometimes tell foolish falsehoods, and hence are not reliable. But the “spirit” continues:

“Another medium, also in *the trance state*, yielding his organism to the use of returning spirits, may pass into a magnetic slumber, through which he is very dimly conscious, perhaps, of what is



taking place around him, but having no interest in it and *realizing nothing of its purport* after he has returned to his normal condition. Such a medium is overshadowed by the spirit intelligence, his mind and thought subjected to that of the operating spirit, and he is quietly recuperating his forces in the magnetic state, which is one of pleasantness and peace."

In this paragraph the "spirit" (demon) describes another phase of trance mediumship. It should be noticed that in the former case the medium was conscious, though "unable to interfere with the work of the operating spirits." In the latter case the medium was *unconscious*, or, if conscious, the incidents pertaining to the trance were effaced from her memory at the end of it, since she could remember nothing. Continuing, the "spirit" says:

Yet another *trance medium*, while in this superior condition, so called, *may be utterly unconscious* of what is taking place around him; *his spirit* may pass out from contact with the mortal organism, holding connection with it only by a slender cord of magnetic force, which cord is never completely severed until the spirit yields up the control of its body and takes up its abode in the other world; but at such a moment, when the organism of the *unconscious trance medium* is used by the manifesting spirits, the spirit of the subject may pass out into other localities, even visiting foreign lands, and coming in contact there with strange people and passing events, and if it meets any person sufficiently adapted to its use, and negative to its influence, then may it attach itself to that individual, and see clearly the surrounding objects, and even communicate, perhaps, with mortals in that far-off land. This has been done, and it may be accomplished at any time when such a medium is brought under the influence of excarnated spirits. On returning to the physical body, if the spirit has not been affected in his passage by adverse magnetisms and dense atmospheres, he will retain a memory of what has passed before him during his absence, and on awakening to his external surroundings he may relate what he has seen, felt and experienced while his body was used by the foreign intelligence. [Italics are ours.]

This, the concluding paragraph of the article under



consideration, is much like the first one, except that it is *much more so!* It is somewhat amusing to anticipate the remarks of different persons when reading this part of the philosophy of trance mediumship, as quoted; and many students will find themselves so much more than waist deep in metaphysics that they will need an OPEN BIBLE to lead them out where things appear what they really are! A creed-bound and dogma-clasped Bible can never do it; but if they will accept *Bible teachings* and known facts concerning man and angels, and admit the fact that the organ or faculty of memory is erratic under certain circumstances, they will soon gain solid ground and clear light to support their conclusions.

Moreover, it would meet and readily dispose of the entire phalanx of "Double Consciousness" theories which are racking the minds and wrecking the brains of many thoughtful but skeptical people. They do not readily see that such theories are, altogether, a *no-accountability* trick of Satan, which, when accepted, points to destruction.

In the case last mentioned by the "spirit," it is plain to the author that the directing power, or operating force, is a demon. He can lock the *idea storehouse* (memory) for a time, and during that time can direct the other faculties, which, when active, result in mind, or systematic thought. The demon can direct this current of thought upon "foreign lands and strange people," while consciousness portrays them on memory's tablet, and they can be reproduced at the will of the demon, or directing power.

## CLAIRVOYANCE

means clear-seeing, and, indeed, far-seeing as well. It is a very important factor in Spiritualism, and we ask



*Candid Reader* and *Honest Skeptic* to read carefully the facts and thoughts which we may present to them for consideration, touching this subject. We have elsewhere shown that *Human Magnetism* may introduce Clairvoyance; and that at this point, in some cases, human effort ceases. Demons may now take charge of the mediums; hence, we have named it *Demon magnetism*, it being distinct from human magnetism above named.

We have an acquaintance in Philadelphia, whose experience in 1847—one year before Modern Spiritualism was known—confirms the statement we have made. He had magnetized a patient for the cure of physical ailments, which after several “treatments” or sittings were proving successful, when, one day during a sitting, he suddenly lost all control of his patient or subject.

She immediately became clairvoyant and, apparently, visited other houses, some of them many miles away. Soon, she seemed to return, and then describe them and their occupants accurately, as correspondence by mail afterward proved.

In that rare and valuable work, “*Mesmerism and Magic Eloquence*,” written by Professor J. STANLEY GRIMES, we find on page 36 the following paragraph:

*Clairvoyance, or vicarious sensation*, is caused by impressions forcing their way from external objects to Consciousness, through extraordinary and vicarious avenues, in opposition to the insulating preventives.

Again, he says on page 165:

CLAIRVOYANCE, or UNINSULATED PERCEPTION, is produced by the process of induction overcoming insulation.

When the subject, without the aid of his senses, by his connection with the operator, perceives the same things which



are perceived by the operator, it is perception by sympathy; but when the subject, without the aid of his senses, perceives that which is not perceived by the operator, it is *Clairvoyance*.

By "insulating preventives," is meant, those wise contrivances of man's Maker, by which the means or media of communication between the "phreno," or "voluntary organs" of the brain and consciousness, its central organ, are prevented from receiving influences or impressions from any source or point, except in the "voluntary organs" just noted. When this order of things is demoralized, or broken up, Prof. Grimes believes that Consciousness may receive impressions *direct* from beings or things, and which, of course, may be TRUE OR FALSE, RIGHT OR WRONG, morally speaking; and "this," he says, "is CLAIRVOYANCE," or "UNINSULATED PERCEPTION."

If this theory is correct (and we cannot dispute it) we can readily see what an opportunity would thus be offered to demons pretending to be human spirits, to take possession of the mind, and "control" the person, as we have stated. Of course, this is easily, and usually done by demons without Human Magnetism as an introduction.

It is remarkable that Prof. Grimes taught this (his own) theory of Consciousness and Clairvoyance, *before* Modern Spiritualism was known, inasmuch as it was not in disagreement with Bible teachings, but his philosophy of the human brain and mind was such as to make it easier to account for ALL REAL PHENOMENA belonging to Spiritualism, by comparing known facts relating to them, with Scripture accounts and instructions.

On further thought upon this important part of the main subject, we have concluded to favor our readers with a more lengthy quotation from Prof. Grimes'



work, wherein he further explains the theories we have already quoted. We do this, partly because the most of our readers will not have the privilege of seeing his book, on account of its scarcity. We have authority for stating that one of them was sold in Boston, many years ago, for Five dollars, and another in Philadelphia for Ten dollars; and Samuel P. Hull, in that city, actually refused Forty dollars which was offered by the agent of a certain lecturer, for his copy of the work, but he allowed him to come to his house and read it for one dollar per hour! From page 18 we reprint the following paragraph, which explains the term, "Etherium," as used in the next quotation and elsewhere in *his* work :

*Inference.*—There is a material substance occupying space, which connects the planets and the earth, and which communicates light, heat, electricity, gravitation and mental emotion, from one body to another, and from one mind to another.

*Name.*—I shall denominate this substance *Etherium*.

The following is a reprint from page 171 to the end of Section XI., and treats upon Clairvoyance :

THE MODE IN WHICH THE ORGANS NORMALLY PRODUCE CONSCIOUSNESS, after they are impressed by emanations from external objects, must be understood in order to enable us to understand Clairvoyance.

They produce Consciousness precisely in the same way in Clairvoyance as they do in ordinary normal perception. The difference between Clairvoyant perception and common normal perception is in the manner in which the Phreno-organs are excited by the emanation; or rather it depends upon the different modes by which emanations reach the Phreno-organs to excite them to action. In common perception the motion of Etherium is restricted to pass in certain prescribed avenues, which we denominate *the senses*; but in Clairvoyance, in consequence of the *insulation* being overcome, the emanation passes directly to the brain through the skull, or through the feet, or hands, or sides, or through any other part where the insulation is especially weakened.



In common perception, the emanation is permitted to reach the brain only through certain limited, defined, and restricted avenues or senses; and even through these passages the pure and unencumbered motions of Etherium do not seem to be allowed to pass.

In the sense of taste, the motion of Etherium is conveyed to the external organ by a *liquid* which dissolves the substance tasted. In the sense of smell, the motions are conveyed by currents of *air*, which are adulterated, or mingled with atoms of the odorous substance perceived. In the sense of hearing, the emanation is conveyed in pulsations or vibrations of air. In the sense of sight, the emanation is conveyed or moved by currents, pulsations, or rays of light.

But in Clairvoyance, the brain seems to be excited by Etherium in a different state—by emanations which are ordinarily excluded by insulation—and which are introduced in opposition to the insulating guards. When this more pure emanation is fairly introduced, and a current of it caused to proceed from a distant object to the subject, it passes directly through the skull, or some other abnormal passages, and reaches the organs of Form and Color, etc., and excites them so as to cause *them* to produce a state of Consciousness, the same as if the subject had seen the distant object with his eyes.

I wish the idea to be distinctly understood, that Consciousness and perception of every kind is, *in all cases*, produced by the Phreno-organs of the brain; that in common perception and in Clairvoyance the brain operates in the same manner. In both cases the *Phreno-organs* must be excited, and must perform *their* functions, before perception can take place. It is a great error to suppose that in Clairvoyance a person can perceive without his *brain*, because he perceives without his senses. It is absurd to suppose that a person perceives *color* without the *organ* of Color, because he perceives without his *eyes*.

In order, then, to explain Clairvoyance, it is only necessary to admit that the Phreno-organs of perception may be excited through other avenues than the external senses.

According to this explanation, Clairvoyance is no more mysterious than any other phenomenon of Etheropathy or Mesmerism. Many persons are willing to admit that sleep may be produced by the inducting process, but deny Clairvoyance as impossible; but it will now be perceived that it requires no new principle to explain Clairvoyance after the ethereal or mesmeric sleep is admitted; for sleep, and sympathy, and Clairvoyance are produced in the same way, by the same agent and the same process applied to different objects.



The inquiry will naturally arise, "Why did not the Creator endow us all with the powers of Clairvoyance? Why should such a wonderful power be withheld from the most perfect and healthy men, and yet be occasionally bestowed upon some weak and debilitated individual?" To my mind, the reason is obvious.

The Creator has placed us in a situation where a certain amount of knowledge is necessary to enable us to perform our duties, and he has bestowed upon us organs so contrived as to enable us to acquire this knowledge with ease, provided we make a proper use of the means which he has placed within our reach, and the powers which he has bestowed upon us. A greater amount of knowledge, instead of being a blessing, would be injurious, and it is withheld from us in mercy: every animal in existence will be found to have the means of acquiring knowledge enough to harmonize with his condition, and to enable him to satisfy his wants. More knowledge would be an embarrassment.

Suppose that a man could hear every movement which takes place not only on the earth, but in the most distant of the innumerable planets; and suppose he could see every thing in existence; would it not be a source of inconceivable annoyance? Would it not render his life a burden? I do not doubt that an omniscient man would be utterly miserable. It is enough for us, then, that we are so organized, that by making an industrious use of our powers, we can learn all that is necessary for us to know in order to enable us to fulfil our destiny according to the designs of the Supreme Creator.

But still you will ask, why the power of Clairvoyance is bestowed upon some persons. I answer, that CLAIRVOYANCE IS THE RESULT OF WEAKNESS. IT IS IN ITSELF A SPECIES OF DISEASE, and, like all other diseases, it is a violation of the natural laws of the constitution. It was never intended by the Creator, so far as his intention is indicated in the organization of man, that such a power should be possessed by man; for, instead of making any provision for it (as he would, doubtless, have done, if he had designed it), the Creator has ordained a most wonderful series of regulations to prevent it.

By insulating the organs, and giving them limits and restrictions, he has virtually said to each of them, Thus far shalt thou go with propriety, and produce happiness, but no farther. Clairvoyance is an overleaping of the bounds to reach the forbidden fruit of the tree of prohibited knowledge.

My object in making these remarks is not to prevent any one from making use of this means of acquiring knowledge, but to



convey a clear expression of the view which I take of the real nature of Clairvoyance, and to rebut the absurd doctrine, which has lately been advanced, that Clairvoyance depends upon a peculiar organ, which was bestowed upon man for that very purpose.

Concerning the unreliability of Clairvoyance, Prof. Grimes says :

If a subject be clairvoyant, and in that state gives advice and prescribes medicine, I would recommend you to apply to a physician and get his consent before following the direction of the clairvoyant."—P. 251.

This testimony, so modestly and candidly reduced to simple advice, is the more valuable, because it was written *before* the advent of Modern Spiritualism, which naturally owes much to Clairvoyance. The correctness of the Professor's position has been proved in this, as in all other phases of Demon Magnetism.

We give the following quotation, as we find it in our scrap-book where we placed it, Thirty years ago. We think it was taken from a Boston paper, and it is as follows :

A "Spirit" speaking through Mrs. Laura Cuppy, in Lyceum Hall, Boston, Nov. 8, 1863, as reported in the *Banner of Light*, on the Twenty-first of the same month, says :

We would say here that the power of foreseeing future events is limited in all cases, and is limited by certain conditions. We see certain causes, and see the effects which will be the natural results of those causes ; but something may interpose to change the whole course of events. . . . We ask you, therefore, to take our utterances for what they are worth, and no more. WE ARE NOT ABLE TO GIVE YOU POSITIVE INTELLIGENCE ; but can give you the probable results of certain purposes. [Capitals are ours.]

This is an admission of all that we claim in this direction, and is from *head-quarters*, as claimed.

The following concession is from that able Spiritualist.



Robert Dale Owen, who was so honest as to be willing to "swear to his own hurt"—to use scripture language. It may be found in his "Footfalls ON THE Boundary of another World," p. 178. Speaking of some discrepancies between certain dreams and their apparent fulfilment, he says :

Instructive inaccuracies these, not in the least invalidating the proofs which exist independently of them, but teaching us that, even through an agency such as we have been accustomed to call supernatural, truth may come to us *mingled with error* ; and that Clairvoyance, even the most remarkable, is, at best, *uncertain and fallible*." (Italics are ours.)

At this point the author "files to the rear" that Professor Grimes may again step to the front. Hear him from page 190 :

Do you ask me why there need be so many failures? why, if Clairvoyance succeeded yesterday, it should fail to-day? I answer frankly, that I do not know; I know the fact only, and I say that a thousand failures do not disprove one instance of success.

The wonder to me is, not that there should be failures, but that there should ever be success. When I reflect that every successful experiment in Clairvoyance is a triumph over the laws of the constitution, and that creative wisdom has been displayed in preventing the success of such operations, I am by no means astonished that success is an exception and failure the general result. I am rather astonished that a single phenomenon of this character can be produced at all; and were it not that I am forced to yield to irresistible evidence, I should be disposed to deny the truth of Clairvoyance altogether; and, indeed, of all other Etheropathic phenomena.

I advise no one to *rely* upon clairvoyant subjects in cases of disease; but I would respectfully recommend to physicians to weigh their testimony candidly, and give it all the attention which it really deserves. Let it be borne in mind, that though sometimes astonishingly correct, they are oftener insanely romantic.

Again we call the reader's attention to the fact that



the above paragraphs were printed in Professor Grimes' *first* edition, which was *before* the "birth" of Modern Spiritualism; so that he cannot be accused of "fixing it" up to suit Bible teachings which bear upon the Theory or its phenomena; and the careful reader will take notice of the fact. We cannot forbear the remark, that his entire work, so prolific with deep thoughts and replete with instructive and important facts, is in keeping with the quotations we have presented in this work, and we wish you would read them again.

### CLAIRAUDIENT MEDIUMS

are those who apparently hear talking, singing, music, and other sounds, when other persons who are near do not hear them. Such are impressional *hearers*, rather than *speakers*, and hence are called Clairaudient. Some persons are, at times, Clairaudient and Clairvoyant, also. Prof. Grimes says this is a result of weakness, which we can easily accept, when we are reminded that many persons of all ages, from childhood to old age, have in the physical weakness of their last hours been permitted, apparently, to see and hear things which were so glorious in their appearance and character, that the process of death was not realized.

The presentation was TO THEM a "far more exceeding" and enjoyable scene than had ever overspread their field of vision, which with the charming chimes of angelic melodies amounted to ecstasies; but which must soon gradually recede from sight and hearing—the two senses weakening in exact proportion to the fading view of the scene, and the receding music softening and lingering until the last sweet, dying tones had lulled the sense of hearing into that stillness which cannot be broken until the "THOU SHALT CALL AND I WILL ANSWER THEE," of Job 14 : 15, shall have come to pass!



This is the class of whom we said, *They suffer nothing in dying*; and we have just shown that they may, while the process of death is going on, actually enjoy an ecstasy made by DIVINE INFLUENCES through the ministration of the “angels of the Lord.” But, REMEMBER that no willing suicide, or opposer of God, or of Bible teachings, ever had, nor will such an one ever have the privilege of thus enjoying his surrender of life into the hands of the common enemy!

We saw a radical Spiritualist in Gloucester, Mass., who denounced the Bible and Christianity in his store. Afterward, when he was fatally hurt, we heard him call on God, three times, for mercy. Those who defame God and Christianity are apt to call on Him for mercy, or die in distress and moral horror—a sad scene to view, but far worse for one to realize.

Now, Candid Reader and *Honest Skeptic* are quite well reconciled to our position, but *Radical Ghostman* earnestly declares that he never saw “Spiritualism” fail at death. To this, we answer again, that demons possess superhuman [but not divine] power, and, therefore, can and do produce phenomena that are wonderful, through their media, who have long been “controlled” by them; and they may imitate such as we have described, and thus deceive many, even at the hour of death. The test is always at hand, and is now familiar to our readers.

## HEALING THE SICK

by Spiritual mediumship has been discussed, criticised and investigated in unstinted measure during the last Forty years, and is still a question in many minds. To exhaust the subject of healing would be to fill volumes. The power is claimed to be a gift to those who really are healing mediums, and it is, doubtless,



true. They heal with and without medicines, and it would prove either ignorance or design on the part of any person who should deny it; hence, the writer is ready to vouch for the following statement, as the case came under his personal notice.

Having occasion to call a Physician to treat a child whose parents had exhausted "home talent" and means in their three days' effort to relieve it, we were delayed some twenty minutes, or less, and on taking another view before going on our errand, we found it lying on the lap of a "Spiritual Healing Medium." She had placed her hand upon the child's breast (under its clothes), and it was sleeping sweetly, while a gentle sweat was visible upon its face. Its fever had gone, and we did not call the doctor, as the child was cured! No medicine was used in the case, nor any prayers said—audibly.

This, undoubtedly, was a case of healing by Demon Magnetism; good was done that evil might follow, as we have already shown. However, the object of the demon was not attained, as none in the family accepted the theory of Spiritualism.

It is fair to conclude that many of the "Faith-cures," which are claimed to be scientific successes, are effected by the same power, and disguised by prayers! Nevertheless, this does not affect our firm belief that God's power has been, and may be, exercised in answer to effectual fervent prayers of those persons whose hearts and means are ALL placed at His disposal when wanted. Such persons, though really in disfavor—that sugar-coated word for disgrace—because they are poor, do not suffer much, since they constantly *feel* their son-ship, and have CONFIDENCE in their heirship! But healing power from this source is not much sought for in these days.

The new reader at this point in our work will please



read the two preceding Topics with this one, and he will see that such wonderful healing operations may be done by demons, who, having superhuman wisdom and power, can do greater things than *Human* magnetism can perform; and that their claims to be “disembodied human spirits” are as fraudulent as they are absurd; there being no such “spirits” in Heaven or hell, unless we accept the statement made in Gen. 3: 4, which, although being *the only straight, solid text* in any part of the Bible, on which Spiritualism could rest, SPIRITUALISTS NEVER QUOTE IT: and for an obvious reason—THE DEVIL SAID IT! And, *Candid Reader*, let us kindly whisper in your ear, that no man, when discoursing upon or writing on immortality, ever quotes that text, *and for the same reason!*

## MUSICAL AND SINGING MEDIUMS

are those persons who perform on musical instruments or sing tunes which they have never learned, or, if they have learned them, can perform them unaccountably better when under “control” of “spirit” power.

A writer in *New Thought*, as quoted in the *Banner of Light*, June 19, 1886, says of the Medium, Jesse Shepard:

Mr. Shepard never sings of himself, never touches a piano save when he gives his entertainment. Suppose it is all Jesse Shepard, as some skeptics may claim. When we consider he never studied music, and never practices on any instrument, that he plays by request from any one of the old masters, and always with a style peculiar to the author, as is conceded by all musicians who hear him, it must be admitted, even if there were no *inspiration* in the modern sense, that Jesse Shepard is the most wonderful phenomenon ever known to the musical world. His music has converted hundreds to a belief in Spiritualism that could not be won by argument or physical manifestations.



Again, a Providence, R. I., correspondent, of the *Banner of Light*—William Foster, Jr., under date of Nov. 7, 1885, says of the singing of Mrs. Addie M. Gage and Miss Lulu Billings, of Rochester, while in that city :

Their control, as mediums, is so absolute and perfect that neither can tell what may have been sung or played when they return to their normal condition—their individuality is completely sunk for the time being. The controls are mostly Spanish. This is another phase of mediumship which shows the power of the spirit, and the intense desire the denizens of the higher life have to make themselves known to those of earth.

We need not now occupy space to argue the proposition that angels, whether good or evil, have musical powers, or that having them they may exercise them upon or through their mediums, while the evil ones claim to be the spirits of dead men or women, and hence are called demons.

The following description of another class of mediumship and phenomena is, we think, authentic ; and if so, we should not omit to notice it because it may be said to be a “tough story,” for we have already said that we do not have to beg the question under consideration. We find the account in “Nineteenth Century Miracles,” on pages 510–511. The author, Mrs. Britten, says her “personal knowledge of the family who were the subjects of the following details, enables her to allege that the Williamsport talking spirit was listened to by hundreds of curious visitors,” and “cites the report of the *Pennsylvania Bulletin* of June 16, 1859.” We give a reprint from Mrs. Britten’s book, as above quoted :



## “TALKING SPIRITS.”

Williamsport has, through all times of excitement on Spiritualism, remained quiet and undisturbed. But our city is destined to have its share, even on this subject.

We suppress names for the present, because the family do not wish to be troubled by being made the centre of curiosity, or to have people rushing in at all hours to learn the truth. The facts are briefly these: In the west ward of this city reside a quiet family, exemplary in all respects, the heads of which are, and have been for a long time, members of the Pine Street M. E. Church. A short time ago they were surprised at certain, or, perhaps we should say, very uncertain sounds, as of rapping with the fingers or knuckles, and sometimes a scraping or scratching noise on the floor or wall.

These sounds seemed to follow a young girl, about sixteen years of age, a daughter of the gentleman of the house. For a time they paid no attention to them; but they increased in such a manner as to compel attention, and were apparently determined to be heard. What was more strange, was the fact that the spirit—or whatever it is—now *speaks in an audible voice*. At first it called the name of the young girl, and of other persons. The pious head of the family betook himself to prayer in order to lay the spirit, but it would not down.

On Saturday evening last the pastor was sent for, and he, after convincing himself that there was no fraud on the part of the family, called in another aged and well-known clergyman. They both prayed, and the unseen visitant spoke audibly during the prayers of each. On Sunday morning the girl attended church with the family. There the rapping was heard by several, and the girl's name was called. Fearing to attract attention, she left the church. At a class meeting the same day, the same phenomena occurred.

This much and a great deal more had occurred up to Sunday morning last. It seems to follow the girl, yet some demonstrations have occurred when she was out of the house. They have talked and rapped at her, or with her, while in the street, and on the gate, the door steps and other places; and, as we understand, the talking has continued while the girl was absent from the house.

The members of the family, with whom we conversed, say they are all satisfied that there is no possibility of trick or collusion in the matter on the part of any human being. The two clergymen pronounce the whole thing entirely inexplicable, and we are told that they also are satisfied that no member of



the family has any agency in producing the sounds or the talking.

The parties are too respectable to admit of the theory of collusion. Indeed, they are all greatly pained at the occurrences, and would gladly be rid of them.

In the *West Branch Bulletin* of Williamsport, of February, 1860, are the following additional particulars:—

MORE ABOUT THE "TALKING SPIRITS."

We have taken some trouble to ascertain the facts connected with the singular case of noises and strange sounds which we reported last week. It seems that the girl, who appears to be the medium for these manifestations, is not of a robust constitution, but is quite nervous, and has, at times, been extremely ill.

About a year ago she was playing with another girl about her own age, when both fell into a well. The subject of the present excitement was rescued alive; but the other lost her life. The voice which speaks to the medium makes frequent allusions to this circumstance, generally in a trifling and taunting way. It will say, "How would you like to be down in that well again?" or "How did you like it when you fell into the well?"

After the family had been greatly annoyed by strange sounds, knocking, thumping, etc., for several days, the girl said: "In the name of God, what do you want?"

To their utter consternation, a voice replied, plainly and distinctly: "You, you, you! I want you!" and from this time talking was common.

Not only would it follow the girl, but when she was up-stairs, and the other part of the family down, and in a different part of the house, the voice would speak to them. This seems to preclude the hypothesis of some specialty attaching to this girl. Men of candor and judgment, who were there and heard for themselves, have no idea that there was a possibility of any deception on the part of any of the family. If it is a spirit, it must be a mischievous one, or be among what Swedenborg calls the "infernals."

At one time it said: "I was in heaven once, but I did not like it there. I climbed over the battlements and came down here; I am in hell now, and will have you there. We have to gnash our teeth some, but that don't hurt; anybody can do that."

When a clergyman was spoken of, it expressed great contempt



for him, and paid very little respect to him while in the attitude and act of prayer, in which all the family joined, as the voices and talking were irreverently continued.

It said if the clergyman came again it would show him a cloven foot.

We have conversed with a gentleman who sat near the "medium" in church on Sunday morning week. He says the sounds were as loud as if made with a mallet, and the calling of the medium's name was heard by all in that part of the church. The officiating clergyman also heard the sounds at the same time.

Since that Sunday evening or the Monday morning following, we learn that there have been no manifestations. The girl, from the effects of fright, and other exciting causes, is prostrated, and her case is considered very critical.

We make the following notes :

1. It will be admitted by careful students of the above reports that the daughter in the family was a rapping medium.

2. It is not clear that she was a talking, or inspirational medium, but it is evident that her mediumistic qualities made conditions favorable for supernatural communications.

3. It is clear that the manifestations were not made or produced by a good angel.

4. It is equally clear that they were not the work of "disembodied human spirits," since we have presented evidence which proves that the theory has no foundation in fact, *and is always traceable to evil*, whether past, present, or prospective.

5. It is clear that it was from an evil source, inasmuch as it did not claim to be good, did not say any good things, did not do any good things, but DID DO evil things.

6. It is now reasonable to conclude that the "talking spirit" was an evil spirit—a demon, as they are said to talk, as well as good angels.

Now, the communications were either psychological



and vocal, or they were direct and vocal. If they were psychological, then the medium's vocal organs were controlled and used by the demon with or without her knowledge of what she said; just as Satan's serpentine medium talked to Eve in Eden, or as the angel's asinine medium talked to Balaam in Moab! How similar in operation, and yet how different in character and object!—This seems to be direct talking, Spiritual Phenomena.

### WALKING SPIRITS,

who talk, are also brought to view in "Nineteenth Century Miracles," p. 487-490, where it is stated that such an one walked and talked with friends by daylight, as well as in darkness. The authority quoted by Mrs. Britten states that this spectre (a woman) frequently conversed without appearing at all!

This was superhuman, with no evidence of being a divine manifestation, therefore we must conclude that it was the *work* of an angel. Shall we know whether it was a good or an evil angel? The next paragraph begins thus:

This personal shape approached so near to Captain Butler, that he put his hand upon it, and it passed down through the apparition as through a body of light, in the view of Thirteen persons, who all saw the apparition, which rose into personal form, face and features, in a moment, returned to a shapeless mass, resumed her personality, and vanished again directly.

Passing a couple of paragraphs the narrative continues:

Once when she conversed with about Fourteen persons, Mr. Blaisdell, having heard that his father was sick, asked the spectre whether she knew anything concerning him. "Your father," she replied, "is in heaven, praising God with the angels."



Now, we know that the angel was an evil one—a demon—from the fact that no good angel ever did, either in the Bible or out of it, teach that men go to heaven at death or “praise God with the angels” BEFORE the Resurrection and Judgment!! The Bible says, “THE DEAD PRAISE NOT THE LORD, *neither any that go down into silence.*” Ps. 115 : 17. The account also says that the man was dead, as the “spectre” had stated, but the inquiring brother had not then heard of it. This, too, comes under the head of Demon Magnetism.

### HAUNTING MEDIUMSHIP,

or, rather, hauntings and haunted houses, has been a subject for discussions and stories for ages, and perhaps during man’s history. Many of them were true in detail, but were not satisfactorily explained. Everybody can tell a “ghost story,” hence we shall not dwell on the subject, although we have many of them, some of which we have never read.

Actual occurrences only interest us, and such always do. The variety of manifestations is great, varying from the simplest annoyance to grievous rackets, damage to property, and even personal harm. Such demonstrations usually occur near certain persons called “haunting mediums,” who seem to attract the occult power which produces the disgusting phenomena. It occurs more or less in all countries on the globe. Spiritualism teaches that those persons or mediums are “obsessed,” *i. e.*, possessed *by* or under control *of* evil spirits—as if these were different in real character from any other “spirits” who teach that men are more alive for being dead!

It may be a very fine thing, *per se*, for Spiritualism to make scapegoats of poor haunting mediums, but the



fact remains that those spirits who claim greater gentility, and captivate genteel and intelligent people by their eloquent diction, the most elevating ideas of which, were abstracted from Bible teachings, after denying them, are as certainly evil spirits, or demons, as are the others. Each phase of mediumship has its affinities. But we will notice one or two haunting narratives and then "move on."

In the *Banner of Light*, April 30, 1887, a concise account of hauntings away in Australia is quoted from the *Harbinger of Light*, published in Melbourne. We give a reprint:

The demonstrations termed "supernatural" reported in the *Mudgee Independent*, took place in a small farm-house in the vicinity of Cooyal. They consisted of stones hurled at the house and dropping within it, apparently coming through the roof. They were of various sizes, some weighing a pound and a half. The occupant of the house is named Large, and his wife evidently is the medium through whom the manifestations occur, as it is said they never do unless she is in the room.

The account also says:

At times, whilst the missiles are falling around, deathly chills affect her whole system, and almost prostrate her. On one evening, fearful to remain indoors, the poor woman sought quietude outside the house; but strange to say, several large stones dropped close to her, whilst one, although falling on some part of her body, left no mark; in fact, was hardly felt. A cold deathly chill then crept over her, and she had to be taken to the fire, but without restoring warmth.

A remarkable feature of this and many other accounts is, that no personal injury was done by this occult power; and Mrs. Britten says that "where unmistakable mischief or annoyance is manifest, it never seems to be permitted to cause injury to human beings or prove inimical to human life." See "Nineteenth Century Miracles," page 425. Nevertheless, we find



accounts of that kind on pages 93 and 101, and in other works as well.

Satan has not left our own country unnoticed. The terrible experiences of individuals during the obsession scourge in Salem, Mass., in 1692, and known as the "Salem Witchcraft," was the procuring cause of many deaths, and much misery. Other cases of less extent have occurred at different times in different places. We have a very interesting account of the haunted church in Jersey City, N. J., in 1865, when on a certain occasion the pastor was driven from the building by "moans, unearthly yells, and groans from innumerable invisible beings." Later on, "Chief of Police McManus, Aid Doyle and Detective E. L. McWilliams entered the church shortly after midnight. They had remained but a short time when they heard a low moaning sound, apparently from the vicinity of the pulpit, which grew louder and came nearer until it culminated around their heads into howls, yells, groans, etc., and then died away as it came. After a few moments of silence, Chief McManus fired a blank cartridge from his revolver, when instantly the whole edifice seemed filled with thousands of infuriated demons, apparently bent on tearing them to pieces. The noises became so hideous and unearthly that the officers made a hasty retreat, apparently pursued by the demons to the door, which they closed and locked. Crossing to the opposite side of the street, they remained until daylight, but heard no further sounds, and saw nothing that tended to explain the mystery."

The disgusting annoyances caused by demoniacal manifestations in Charles Street School-house, in Newburyport, Mass., in 1873, are still fresh in the minds of those who were witnesses of them. And in Montgomery county, Pa., in 1886, there was crockery destroyed, enough to furnish three ordinary houses; and



the *why* and *how* of it has never, to our knowledge, been accounted for on mundane principles.

*Candid Reader* now asks, "If, then, these manifestations are the operations of demons, what is the best course to pursue under such circumstances?" We answer that Samuel Wesley, the father of JOHN WESLEY, when suffering such persecutions, was advised by friends and clergymen to "quit the house;" but he said: "NO; LET THE DEVIL FLEE FROM ME; I WILL NEVER FLEE FROM THE DEVIL;" and we say, "*Go and do thou likewise.*"

Picture, Drawing, and Photograph mediumship, are claimed among the gifts of "spirits" to man, and we shall admit the claim to be possible, and, therefore, practicable under favorable circumstances; the super-human power of demons being amply sufficient to produce pictures of varied cast and character. We see no reason why evil angels could not direct the mind to guide the hand of the medium in picture-making as well as in other arts which we have admitted and explained. Nevertheless, we believe that nine pictures in every ten are human frauds.

The idea is not new, as will be seen by the following editorial paragraph which we clipped from the *Banner of Light* in 1867, under date of October 5th, and is as follows:

SKEPTICS ASTONISHED—N. B. STARR.

The spirit influences controlling this artist had promised that he should take the likenesses of immortals in public audiences. Accordingly, a few Sunday evenings since (in Detroit, Mich., in a hall literally crowded with people), after Bro. Starr had spoken nearly half an hour in a semi-conscious trance state, he took three portraits: one in nine minutes, one in two and a-half, and the other in two minutes, each representing a different condition of spirit life.

The first taken was that of a bright, beautiful spirit, whose name he gave as Caroline Mason. This was instantly recognized by a person in the audience, as a dear friend of hers that had passed four years since to spirit life.



The sensation was tremendous! Believers and skeptics alike, were clamoring for the pictures of their loved in heaven. Blessed be these mediums who withdraw the veil, demonstrate immortality, and introduce us to the dwellers of the Summer-Land.

Were William White, who was editor of the *Banner* at that time, now alive, we would like to tell him that we have admitted almost all that Spiritualism claims, AS PHENOMENA (*denying the agency claimed*), but to ask us to believe that a human being can “photograph immortal spirits,” who are described as beings “*without form, weight or color*,” would draw too heavily on our present stock of credulity, and *do violence to Scripture, Known Facts, and Common Sense*. It is as absurd an idea as ever found its way out of a human skull!

Despite the points we have made for, and also against pictures, we cannot withhold the following article from our readers, and a brief criticism, as well. It was taken from the *Banner of Light*, Jan. 29, 1887. We give a reprint:

#### A SPIRIT-LIKENESS OBTAINED.

The 24th of last December, while calling for a message through Dr. Rogers's independent slate-writing, I was requested, by a dear spirit-friend, to obtain her picture as she is and appears in the spirit-world—pictures which Dr. Rogers's guides can produce. It took little time to settle terms and conditions, and by the 4th of January he was informed by his guides that by Friday evening, the 11th, they would be ready for the manifestation.

At the time appointed we were at hand to form a harmonious battery, and within twenty minutes the canvas stretched upon the easel—blank before—was adorned with a beautiful crayon likeness, resembling in features and complexion the picture taken of the friend in question while in earth-life, *some ninety years ago*, though never seen by the medium.

This friend first appeared to me at Mrs. Williams' public seances, 232 West 46th street, a few months ago, and ever since has been a reliable and constant adviser in spiritual truth.



Her portrait is now framed and visible to any true believer in this great philosophy.

FRED. BORSCHNECK.

It must be conceded that the first paragraph with its caption, teaches that Dr. Rogers can and will produce a picture of the dear "spirit-friend," "*as she is, and appears in the spirit-world.*" After eighteen days for preparation, a picture is produced "*resembling the picture taken of the friend, some Ninety years ago, while in earth life!*" Nothing is said about its being a spirit-picture or picture of a spirit. If by spirit-picture is meant a picture that is directed by a spirit, that is, an angel, good or bad, then we can show that the claim is correct. It must be an evil spirit, in this case, since good spirits, or angels, never teach anything about human spirits as conscious entities!

Such a spirit, a demon, could impress a "medium" to draw or crayon a picture to "resemble" the one taken or made *ninety years ago*, and then the medium, or any one else, could imitate that one, or *it* might be photographed by any one. Moreover, a demon could direct his subject, or medium to make a picture as he chose, after his own fancy, and claim through the medium that it was a *picture of a disembodied spirit!* This claim we have shown to be absurd in the extreme. True, we have their (the demons') *ipse dixit* for it, but they are false pretenders on the start by saying they are human spirits, and every one of them will lie, if pursued by *Scripture teachings, known facts and common sense*. If you doubt this, select one from any "sphere" and review him from the stand-points above named, and *you will certainly discover the fact.*

### FIRE MEDIUMSHIP,

or phenomenal fires, have a place in history. In the



case of Magdalene Grombach, or the "Maid of Orlach," fires frequently occurred about the premises, in her presence. Even after the furniture had been removed from the cottage, this was continued to some extent. It occurred in the village of Orlach, Wurtemberg, in Germany, in Feb., 1832. It is quoted at length in "Nineteenth Century Miracles," p. 18, from Dr. Justinus Kerner's work, which was published in 1834. Dr. Kerner calls it "*Demoniacal Possession*," which is, undoubtedly, correct; though we think the term *Demon Magnetism* more simple and instructive.

We have other accounts of "strange fires," not accounted for, except in this way. It is remarkable that so many fires were started, or made at such times, and in such ways, that they could be put out in time to avoid more serious consequences. It clearly shows intelligence, and also design; but it is evil, and that in EVERY CASE. It is in character akin to "hauntings," which we have already noticed.

The following account will be read with intense interest, and the more so because of the fact that the author called on Mr. and Mrs. Moyer, after the "fires," where they were making a temporary stay with some friends. We were kindly received, and pleased to learn from them that the account as given in the *Philadelphia Record*, July 24, 1888, is substantially correct. We give a reprint:

### MYSTERIOUS FIRES.

#### AN EVIL GENIUS IN A FRANKLIN STREET HOUSE.

Every Time the Landlady's Back is Turned the Dwelling Gets Ablaze—The Police Baffled.

Five attempts have been made within three days to burn the residence of Henry Moyer, No. 1615 Franklin street. The number and character of the fires have compelled Mr. Moyer to vacate the premises.



The first attempt to burn the house occurred on Tuesday afternoon, and within three hours of the time the first fire had been extinguished three other attempts were made.

Early on Tuesday afternoon Mrs. Moyer retired to the second story, leaving two of her children playing in the yard. The house was closed, and the first intimation the lady had of anything wrong was when her daughter called to her that the kitchen was on fire. This was extinguished, and the lady returned to her bed-room. In a few minutes her daughter called again. This time the blaze came from the dining-room windows, and, rushing into the room, Mrs. Moyer found the table-cloth on the dining-table in a blaze. She put the second fire out. Her daughter Bella then cried out: "Oh, mamma, there is a man!" and fell into her mother's arms in a dead faint.

About five o'clock the shouts of a crowd in front of the house again alarmed the frightened woman, and running into the front bed-room she found the entire bed in a blaze. With the assistance of the neighbors the third conflagration was extinguished.

At six o'clock Mr. Moyer returned from Gloucester, and he was informed of the occurrence. While engaged in relating the particulars of the mysterious fires the store-room was discovered to be in flames.

#### THE FAMILY DESERT THE HOUSE.

Mrs. Moyer declared that she would remain in the house no longer, and, closing the place up, the family went to the Haymarket Hotel and spent the night.

On Wednesday morning they returned and remained all day. Nothing unusual transpired.

The family left the house in the evening, and yesterday Mr. Moyer returned to the dwelling, which had been constantly watched since Tuesday. He had scarcely opened the front door when cries of fire caused him to look up and see flames issuing from the second-story windows. The department responded to an alarm, and the fifth fire was put out.

#### SUPPOSED LACK OF MOTIVE.

Mr. Moyer was then taken into custody by the Twelfth district police on suspicion of having caused the fires, and was examined yesterday afternoon by Captain Quirk and Fire Marshal Thompson. He said that he had carried an insurance of



\$1000 on his household effects for sixteen years. The policy had expired on May 2 and had not been renewed, leaving him subject to a total loss in case of fire. Moyer further testified that he had not been in the house at the time when any fire was discovered.

After a lengthy examination Moyer was released, the police being fully satisfied that he was in no way responsible for the fires. Mr. Moyer and his family declare they will not enter the house again under any circumstances.

Here is, evidently, a display of supernatural genius and force, but not, necessarily, almighty direction and power. Good angels could cause fires *if directed*, and evil angels, or demons, could do so *if permitted*; while none will deny that such phenomena are evil.

## FLOWER MEDIUMSHIP

is claimed for Spiritualism, by many Spiritualists, but we think there are many who, on studying the matter a little, would doubt or utterly reject the proposition. To candid, studious minds, a proposition to suddenly produce real flowers by or through the wisdom, power, or action of any man, woman, or human spirits, would be at once surprising, absurd, and disgustingly foolish; and when a reaction from such a line of impressions occurs, the stage of Ridicule sets in, and in the necessary absence of good nursing, by Common Sense, the patient (*mind*) is "carried off"—*from the subject!*

We will notice one article on the subject which will be interesting, if not—(?). It is a remarkable production, and unless the reader is sharp-sighted he will get needlessly dazed, as we did on the first reading. We ask the reader to pass judgment upon it before noticing our comments upon it, and then compare deductions and conclusions, and adopt the best.

The article purports to be a communication to the



*Banner of Light*, and was published in that paper under date of April 25, 1885. The writer captions it, "Mrs. Thayer, the Famous Flower Medium," gives her address and hours for regular seances, and then says:

I have attended two of them, having never before enjoyed the opportunity of witnessing this beautiful phase of mediumship except once in England (in inferior degree on that occasion) through Mrs. Guppy. The company sat round a long extension table in the basement dining-room, in number eighteen on the one occasion and twenty-five on the other. We first thoroughly searched every drawer or cupboard in which flowers might have been concealed; verified that the windows were secure, and then locked ourselves in, placing the two keys on the table, where they were under the custody of us all.

A few minutes after the gas was turned off, a vast quantity and variety of beautiful flowers fell, or were deposited on the table in front of the respective sitters. They were all fresh, and wet or damp, and alike in their vast quantity and in their perfect condition (which would have borne microscopic examination), bore conclusive evidence that they had not undergone any concealment in pockets or about the person. There were long and copious stretches of smilax spreading over the middle of the table. Roses (one or two of *enormous* size), calla and other lilies in profusion, hyacinths, carnations, lilies of the valley, violets, mignonette, heath, orange flowers, etc., etc.

There were plants of considerable size, evidently as they had just been taken out of pots, with the whole body of their roots and the accompanying moist earth. In some cases the sitters declared that they received the special flowers mentally asked for by them. Three birds were brought, and fluttered about the room, one of which was a peculiar Florida bird, which the lady who received it (who had recently been in that State) said she had asked for. Mrs. Thayer described correctly several spirits about their respective friends in the circle. On the two occasions I received some twenty flowers. Some had more, others less, but none went away empty.

In one case Mrs. Thayer saw near a gentleman a young girl spirit holding a sprig of orange blossoms, and wearing a bridal veil, and she saw the veil fall to the ground. The gentleman said the young lady had been his betrothed, and died before their intended marriage. Among the flowers received by him was a sprig of orange blossoms. Altogether the seances were



well up to Mrs. Thayer's reputation. All of the company seemed unanimous in their satisfaction and delight, including one whom I knew not to have gone as a Spiritualist. I may hereafter say something about the *modus operandi* of our spirit friends in this manifestation.

J. L. O'SULLIVAN,  
229 West 23d street, New York.

On scanning the article over, we wondered at the size of the statements it contained, they being quite new to us. The second time we read it we soliloquized thus: What a story is this! How did it happen that the *Banner* accepted such an article, to publish it? We have accepted everything that man, angels, or demons can do, without argument, since we do not beg the question; but in this case great precaution was taken to *avoid fraud*, and yet "a *vast quantity* and variety of beautiful flowers fell, or were deposited on the table!" We could think of nothing less than a cart-load! The next sentence declares that "they were *all fresh* and wet or damp, and alike in their VAST QUANTITY and *perfect condition*"—roses (one or two, of *enormous* size). *Eight other kinds* of flowers and long stretches of smilax!

Moreover, "*Three birds* were brought, and fluttered about the room, one of which was a peculiar *Florida bird* which a lady received who had asked for it!!"

Continuing our soliloquy, we said, Surely, at this rate, the next seance will report that babies in "perfect condition" were "brought" in Three-fourths of a year less than nature's schedule time, and presented to such ladies as desired one or more specimens!!

Then, when we considered that *not a good angel*, much less, a demon, *still less*, man, and *infinitely less*, a band of mythical "disembodied human spirits" ever made a flower; and, again, *much less*, a living bird, we felt like heaping ridicule and pity upon the story; but Charity, Patience, and Judgment sat in council, and



ordered a third reading. We then read more carefully, and noted the following sentence: "*There were plants of considerable size, EVIDENTLY AS THEY HAD JUST BEEN TAKEN OUT OF POTS, with the whole body of their roots and the accompanying moist earth!*"

Our *amusalities* (?) received something more than a gentle titillation when we saw this was the knocker that knocked the bottoms out of the "*pots*," thus exposing the "*roots*," and *let the bottom out of the story as well!!*

The following clipping laid next to the one we have noticed and is quite as suggestive of *material* flowers as the other, albeit, the florist failed to collect pay for them, while in the other case there was no such complaint. It is from the *New York Tribune*, April 7, 1888, and reads thus:

A Pittsburg medium is astonishing everybody by materializing beautiful spirit flowers, which she distributes among those who attend her seances. One man, however, is kicking about it. He is a florist, and he says that in some way or other these flowers are really abstracted from his conservatory.

### TELEPATHY.

We find in the *New York Independent*, Feb. 16, 1893, an interesting paper on "W. T. Stead's Experiment in Telepathy," by Albert Dawson. On being interviewed by the last named gentleman, Mr. Stead said:

I never call myself a spiritualist. I am simply an investigator of phenomena, which, as a rule, are ignored by the majority of busy people. Certain facts have come before me, the only explanation of which seems to lie in a certain direction; but I am quite open to be convinced that the truth may lie in another direction.

If any one can bring me a better hypothesis than that of



spirit-return, I am perfectly willing to receive it. But at present it seems to me no other explanation fits the facts, and until a better explanation is forthcoming I hold to my working hypothesis. That seems to me the only possible scientific attitude to take up in relation to any phenomena whatever. . . .

I am absolutely certain . . . . that *it is possible for some of my friends to use my hand as their own, they being at a distance from me.* That is to say, a friend of mine at Newcastle is quite capable of using my hand here in London, and writing a message, long or short, by the mere action of his mind upon my hand without any telegraph or connecting wire. This, as you will remember, is alluded to in my Christmas Number in the scene on the iceberg.

. . . . I often receive communications from my secretary in the way I have described. If she is late in coming she will tell me the reason why, and say when I am to expect her. She ought to have been here an hour ago, so I will just sit down and question her as to when she is coming!

Suiting the action to the word, Mr. Stead rose from his seat opposite me, took his own seat in front of his desk where I had been sitting, took pen in hand, and touched a sheet of paper with its point. I noticed that neither his fingers nor any part of his hand or arm rested on the table, the only part of contact being where the pen touched the paper.

The pen began writing, but of course I could not see what. As he finished the last word the door opened, and the secretary presented herself! I looked to see what Mr. Stead's hand had written. It was the secretary's initials, followed by the words, "*I am here.*" . . . . I do not attach any importance to it, only, to say the least, it was rather odd that the verification of the statement should have arrived before the last word was fairly formed. . . . . But I have had communications from friends at distances of two hundred, three hundred, and over five hundred miles, which were afterwards verified.

Continuing, Mr. Stead gave the following narrative in illustration. It is interesting, and we accept it as being correctly stated, and have no trouble to account for it, strange as it is. He said:

Some months ago I was at Redcar, in the north of England. A foreign lady who does some work for the *Review* had to meet me at Redcar railway station about three o'clock. I was stay-



ing with my brother who lives about ten minutes' walk from the station. At twenty minutes to three it occurred to me that "about three," the phrase used in her letter, might mean some time before three, and as I could not lay my hand upon a time-table, I simply *asked her to use my hand* and tell me what time the train was due; this, I may say, was done without any previous communication with her upon the subject.

She immediately wrote her name and said the train was due at Redcar station at ten minutes to three. I saw that I should have to leave at once, but before starting, I asked her where she was at that moment? My hand wrote: "I am on the train at Middlesborough railway station, on my way from Hartlepool to Redcar." I then went to the station.

On arriving there I went up to the time-table to see when the train was due. It was timed to arrive at 2.52. The train, however, was late; three o'clock came, and it had not arrived.

At five minutes past three, getting rather anxious, I took a slip of paper from my pocket, and, taking a pencil in my hand, asked her where she was. At that moment she wrote (they always write their names at the beginning and end of each communication) and said: "I am in the train rounding the curve before you come to the Redcar station; I will be with you in a minute." Why the mischief have you been so late? I mentally asked. My hand wrote: "We were detained at Middlesborough for so long, I do not know why." I put the paper in my pocket, walked to the end of the platform, and there was the train!

The moment it stopped I went up to my friend and said to her: "How late you are! what on earth has been the matter?" "I do not know," she said, "the train stopped so long at Middlesborough, it seemed as if it never would start." I then showed her what my hand had written. She had no knowledge whatever that *she was writing with my hand, and was considerably amazed at finding that she had done so.*

[Italics are ours.]

The above narratives, we think, do plainly carry on the face of them the idea that the hand of Mr. Stead was controlled by the minds of the persons named, and that, too, when they were at least several miles away! Now we have said that a theory, to be sound, must not break with—that is, must not clash nor be set in opposition to—Scripture, Facts, nor Common Sense.



In this case the theory of accounting for the phenomena—which is the one objective point sought for—is at once confronted by two FACTS, viz., first, the persons were in normal condition; second, they did not will, or control anything or any person, to express anxiety or to explain the cause of it, seeing that they were not aware of the existence of such anxiousness in the matter.

We think it has been made plain in our Fourth Topic that superhuman beings, evil angels—none the less angels, as such, because they are evil ones—have more than human knowledge of things, have greater memory, have more than human magnetism, and hence, more power.

This being so, how easy in any case of a fine, delicate human organism—where the entire nervous make-up is negative, and hence as receptive in its nature as it is susceptible to impressions—for such an angel to use, by magnetism, the arm and fingers only, to write any handwriting, and give information by it which no amount of human collusion, jugglery or science could produce! And such is Direct Mechanical Writing Mediumship. See page 272. We counsel all to quit the practice of it forever, as we did on learning the character and object of the system.

In connection with the above view and review we wish to notice some points in an article by Professor Cattell, which was published in the New York *Independent*, March 9, 1893. It was intended, evidently, for a criticism of, rather than an answer to, Mr. Stead's experience in mediumship, as above noted.

In his first paragraph, Professor Cattell says: "Some one should reply to Mr. Dawson's communication." Very well, that is just what we are doing. He says, too, that "the subject required scientific investigation, rather than popular discussion." Again, that a "Uni-



versity professor and clergyman told him that he regretted his experience, as it had shaken his faith in human sanity and honesty."

We have only to remark that there is no need of any shaking of faith if True Theology is accepted; that is, the theology taught in Bible teachings, rather than that which is taught *in*, or inferred *from*, the history of persons and their sayings in the Bible, whether human or demoniacal.

Whatever Science is doing, it is true that there is more "popular discussion of the subject and topic under notice than ever before."

And we may say here that Cold Science, as such, demands conditions which *never did, do not, and never will* produce results in mind and matter which simply superhuman (angelic good, or even bad) knowledge and power has and will produce; and MUCH LESS, that which only Almighty Wisdom can plan, comprehend and create.

Human science may and perhaps does meet the superhuman, *but it will never pass it*; or, at least, not until it can produce a human embryo, or when such an embryo has become a very wicked man, it can change him morally, so as to be a very good man!

In his second paragraph, Professor Cattell offers \$1,000 to any one who will by telepathy, second sight, or spirit communication, tell the order of a pack of cards in his laboratory. We believe that a first-class Impressional medium could do it on the first trial, if he would allow favorable yet fair conditions.

We should expect to see Mrs. Kellar do it under such conditions, if led into the laboratory blindfolded, as the author has reasons for believing that that lady has immense mediumistic powers. Nevertheless, if all this were done, *it would be a long remove from proving that disembodied spirits did it!*



Those cases of mediumship (as claimed) which the Professor examined, he says, "could be explained by one or more of four hypotheses—coincidence, the fallibility of memory and self-observation, disease, and dishonesty." We think he would find no chance to use either of these in Mr. Stead's case, and hence accept it as true Direct Mechanical Mediumship.

The Professor's article is able and instructive, unless, perhaps, his suggested explanations of mediumship may be excepted. Mind-reading will be noticed under Impressional Mediumship.

### TELEGRAPHIC MEDIUMSHIP.

"Spirit" telegraphy differs from writing mediumship only in manner of operation, and is, therefore, an important phase of phenomena, because if fairly presented by the medium human fraud is excluded, and the fact is made apparent, or manifest, as well.

It is of a high order of phenomena in point of elegance in operation, and dignity in style, and convincing power as well; and he who attempts to account for it without the Bible to an intelligent, candid student will find himself struggling with facts which prove formidable obstacles when posing in opposition to error. The idea is not new, in fact, although it is comparatively so in presentation.

About thirty years ago, a gentleman called on Mrs. Fanny Conant, a noted trance medium, for a test manifestation. He was a telegraph operator, as was his deceased friend with whom he would communicate.

The following is an account of the seance, as quoted from her "Biography," page 199, by the *Banner of Light*, April 9, 1887:

Having taken seats at the table, the medium and her visitor became passive to the influences, and awaited the result. Mrs.



C., as was her wont when anticipating the coming of spirits, held in her hand a pencil, and had spread before her a sheet of paper, in order that should the invisible intelligence not wish to entrance her, it might express its ideas in writing.

Suddenly her hand began to rise and fall in a singular and very irregular manner, and the pencil continued for some moments to make a ticking sound upon the paper, for which it was wholly beyond the power of the medium to account. Finally, despairing of any influence controlling, and much confused as to the apparent failure of the seance, she said to her visitor:

"It's of no use. There seems to be no spirit present at this time who can communicate with you. There *is* one here, but it is evidently ignorant of the method of return, and cannot get full control."

She expected, in her chagrin, that the investigator would express his dissatisfaction, and retire, convinced in his mind that spirit communion—as far as the medium was concerned, at least—was a fable; but she was exceedingly surprised when he quietly informed her that he was perfectly satisfied—that the seance had been an entire success—that he had received the test he had desired from his friend, and had written it out for preservation, unnoticed by her.

On further explanation, it appeared that the visitor was a telegraphic operator, and that the matter he desired to be informed about by his friend just passed away (who was also an operator) was of a nature known only to themselves; this information the friend in the form wished the excarnated one on meeting him in presence of, or through the medium, to give by means of the *telegraphic ticks* used in the transmission of mundane messages. This the influence had accomplished mechanically through the pencil of Mrs. Conant while she in a normal state—and totally ignorant of the telegraphic alphabet—was wondering at the failure of the spirit to transcribe something which could be read. Thus the entire freedom of the channel of communication from any knowledge of the matter given was clearly and satisfactorily proven to the gentleman.

To accuse the medium of trickery in such a case would evince a sort of mulish folly. If the demon who could and did control his medium in the manifestation succeeded in making her or her patron believe that the intelligence so wonderfully and accurately given was



indited or conveyed by the "spirit" of his deceased friend, then there was deception—demoniacal deception—not human trickery.

More recently a further development of this interesting phase of phenomena was made through the mediumship of Mr. Rowley, of Ohio, whose experience in this direction is remarkable.

The *Banner of Light*, of April 9, 1887, copied a long article from the Cleveland *Plaindealer* of March 27, ult., from which we take a few of the first paragraphs. We accept the facts as stated and account for them, while we disprove the agency claimed by Spiritualism. The article is headed

## INTO THE UNSEEN.

### REMARKABLE MANIFESTATIONS OF AN OCCULT AGENCY.

*Communicating by Telegraph with the World Invisible and Invoking Occult Powers for Beneficial Purposes—Phenomena that have Resisted the most Rigid Tests of Scientific Experts—Transcendental Medicine and the Application of Strange Powers to Medical Practice.*

Nothing perhaps in all the records of the manifestations of occult forces and in the experiments with psychic energies has been so remarkable, so perplexing and, after the most rigid investigation, more convincing than what relates to the development of telegraphic communications from an unseen world through a gentleman of this city. The facts have been well known to a number of people who investigated them, but no statement has ever been made to the general public curious in these matters, except one or two fanciful and distorted accounts of the phenomena that got into certain papers. The writer, having had occasion to make a very careful and thorough inquiry into the matter, considers that an accurate narrative as to what these manifestations are, how they came about, and the remarkable utilitarian purposes to which ultimately they were put would be of interest and of some value perhaps as a contribution to the literature of



## OCCULT SCIENCE.

Some four and a half years ago it became known to those curious in these matters that a gentleman living in this city had been able to obtain communications from unseen intelligences, or what purported to be such, through a modification of a telegraph apparatus, and without any intervention on his part. How this matter started and what came of it Mr. Rowley stated to the writer as follows:

## HOW DISCOVERED.

"The influence or power, or whatever it is," said Mr. Rowley, "came to me in a singular way. I never was a Spiritualist, and was prejudiced against Spiritualism to a degree that amounted almost to bigotry. I was brought up in the Methodist Church and with my family attended that church. Some four years ago I noticed, when sitting quietly, a tapping on my cuffs and collars. I thought it was singular, but never gave it much attention. The taps came in regular succession and quite distinctly. One evening we had some company at our house, and we got to talking about Spiritualism, and were all of the opinion that it was all humbug. I proposed that just for sport we sit at a table and see if anything would happen. We placed our hands on the table, and, to our astonishment and consternation, we heard loud raps on the table. We proceeded to ask questions, and after a while this message was rapped out:

"GET SLATES."

I went across to the grocery and got two slates and placed them on the table. The raps then began on the slates like the ticking of a telegraph instrument, and to my great astonishment spelled out in the regular Morse alphabet, with which I was familiar, the name

H. S. EVANS.

I was dumbfounded. This man was a friend of mine, a telegraph operator, whom I had known well when living, but of whom I was not thinking then nor had thought of for a long time. But here was his name spelled out in telegraphic language, and a long message was received, recalling well-remembered incidents in his association with me. I tested him thoroughly, asking him questions as to his age, birthplace, personal appearance and incidents in his life that other parties could not have known anything about, and every question was answered promptly and correctly. We subsequently repeated



these experiments and readily obtained these telegraphic taps, messages being received from various persons. This was my first experience and the starting point of these manifestations.

#### DEVISING AN INSTRUMENT.

Mr. J. H. Wade, hearing of the manifestations, undertook an investigation of them, for which his knowledge of telegraphy well fitted him. He constructed a rude apparatus consisting of key with "sounder" attachment and shut it up in a box, so that there could be no contact with it from outside. When Mr. Rowley placed his hand on the box the instrument inside tapped off its telegraph messages quite readily. This was examined thoroughly by a number of electricians and telegraphers of this city, Superintendent Wright of the Western Union being one, and while all agreed that the messages came in regular telegraph language, the source from which they came was not apparent and could not be referred to any known cause or law of electricity. The operator, whoever he was, was invisible, and the means by which he caused the apparatus to indicate the messages could not be ascertained. There was an occult power at work possessing intelligence, but beyond this there was no satisfactory conclusion.

This instrument was defective in that it produced but one sound to each motion of the key, and had not the reflex action causing the up and down, or double click of the regular telegraph instrument. This led Mr. Wade to further experiment, and to the construction of a more perfect instrument which has been used since, and which will presently be described. It has been used in the homes of many prominent citizens of this city, and the manifestations through it have been of a most remarkable order, as these citizens can testify. It has been submitted to the closest scrutiny of experts in telegraphy, but invariably with one result and one conclusion. The messages come from some intelligent source, and they do not come from Mr. Rowley, nor through any collusion on his part with anybody else or through him. Messages have been received in various foreign languages, with none of which Mr. Rowley has any acquaintance, and a great many people have received personal messages which to them left no doubt as to the identity of their purported author. Information has been communicated that could in no possible way have been in possession of Mr. Rowley, as on one occasion a prominent Mason of this city received the Masonic pass-words up to the thirty-second degree, none of them being known to Mr. Rowley.



## A PHYSICIAN SURPRISED.

Mr. Rowley was in a business that caused him to travel about the country a great deal, and made no use of the strange power developed through him except to give occasional exhibitions of it to a few friends. Many curious and interesting results were obtained on these occasions that there is not room here to relate. Experiments were made in the presence of many prominent citizens, electricians and men of scientific attainments, but no one could ever discover that the source of the communication was anything else than the occult agency it claimed to be. Upon one of these occasions, when the manifestations were taking place in the house of a gentleman on Arlington street, Dr. L. W. Sapp, a well-known physician, was present. He was then treating a case that greatly disturbed him, as he apparently was able to do the patient no good. He was thinking of this case more than of the manifestations, when all at once this message was ticked off by the instrument:

"Dr. Sapp, you are in trouble about that case of Mr. —," naming the patient, to Dr. Sapp's great amazement, as he had said nothing about the case to any one. He asked:

"Who are you, and what do you know about it?"

"I am Dr. Wells, and I think I can help you."

The instrument then went on and ticked off a long message, giving a detailed diagnosis of the case, abounding in medical phrases and anatomical terminology of which Rowley had no knowledge whatever. The mysterious agency then prescribed a course of treatment which Dr. Sapp ventured to try, and with such happy effect that he followed it up, and his patient got well. He was induced to consult the same ghostly oracle in other cases, and with such uniform good results that he took Mr. Rowley into his office, and, submitting different cases to diagnosis of the mysterious doctor in the unseen world, opened up a new field in medical practice.

Other interesting test cases follow in this account, which is quite lengthy. In due time Mr. Rowley published a card, advertising his gift for the benefit of the suffering, as well as for himself. It is as follows:

## ROWLEY'S OCCULT TELEGRAPH.

That independent agencies through this instrument diagnose and prescribe with wonderful accuracy and skill, has been so well proven by the leading scientific men all over the United



States, that it is not now denied even by the most skeptical. The leading physicians everywhere consult it now in their difficult cases, thus acknowledging it to be far beyond anything known in diagnosing and prescribing for all diseases. It never fails. Terms: \$5.00 and 4c. postage for first diagnosis and medicines, and \$2.00 and 4c. postage for each following treatment. Address

(Send for Circular.)

W. S. ROWLEY,  
89 Euclid Avenue, Cleveland, Ohio.

We have appended this card, partly, for the purpose of criticising the sentence, "It never fails." Without a reasonable doubt in the mind of the author, the sentence should (or might) read, "It seldom fails." In our experience the "spirits," as *claimed*, never told us wrongly concerning *things which had actually occurred*, but sooner or later they *did* and *will* tell of things which *did not occur*! If you doubt this, watch and take notes. BUT FOR THIS ONE FACT MODERN SPIRITUALISM WOULD TAKE THE LEAD—AYE, IT WOULD BE THE SUN, WHILE ALL OTHER ETHICAL AND METAPHYSICAL THEORIES WOULD BE MERE SATELLITES IN THE MIND OF MAN!

We candidly and very properly admit this wonderful phase of phenomena to be superhuman, though *not Divine*, seeing that its author, Satan, defied Divinity in Eden; and his angels in disguise of "human spirits" do so now. The defiance in Eden was so plausible, having a numerical majority of truths in it (Gen. 3: 4-22) that *man was deceived* then. "His angels" in disguise of human spirits display so large a measure of truth in the phenomena presented that *man is deceived now*. Albeit in the former case the result was *death* (Gen. 5: 5), while in the latter case the result will be "*the Second death*." See Rev. 21: 8. [No intimation of eternal misery in it, hence no dishonor to the character of God.]

We have now noticed Twenty-two phases of medium-



ship, all of which are more or less claimed by Spiritualists. The kind which we shall now treat upon has never, to our knowledge, been declared to be a phase of mediumship as such, and hence, though it would be denied by believers in Spiritualism, we claim that a certain class of phenomenally desperate crimes are directed by the same intelligent yet supremely wicked beings that direct and control other mediums when they heal the sick, or speak with wonderful eloquence, viz., *fallen angels, or demons*.

*Honest Skeptic*, having partially lost the "thread of the argument," asks, "How can this be, seeing there is a wide difference between healing the sick and murdering them or others?" We answer: The *immediate* object is not the same; the one being wholly evil, while the other is wholly good; but the good is done only to mislead, and thus secure destruction in both cases, which is, without a reasonable doubt, the ULTIMATE OBJECT OF ALL PHENOMENA CLAIMED TO BE DIRECTED BY DIS-EMBODIED SPIRITS. We shall now speak of

### DESTROYING MEDIUMSHIP.

Many men and women, possessing learning and moral culture, on opening to this page and scanning the head-line, or title of this article, will be surprised to see it, yet on reading it, will wonder why somebody had not written such a paper before. While we are glad to do it for the sake of saving others from moral injury or personal harm, the task is far from being a pleasant one.

We have shown that in all phases of mediumship there is in the medium a very sensitive nature, making him very impressional under favorable circumstances. This, of itself, is no part of moral character. Character, however, modifies impressions and decides which,



if any, shall be reduced to speech and action, and these always are the expression of character.

The actions, then, of persons having an impressional or sensitive nature, when controlled by influences so strong as to be an impelling power, will be phenomenal in style, and perhaps in force as well. Such display, or manifestation of ability, is called a "gift," being natural to the person, who may, therefore, be called a "medium."

*Now notice the fact*, that just as sure as such persons devote themselves to moral work, that which is dictated by the highest moral principles known and taught, and which *come from God, from His angels, from the Bible*, and from NOWHERE ELSE, so certainly will community cease to need for them the services of law and court officials; while prisons might be changed to hospitals, and gallows frames reduced to fuel with which to heat them!

—Aye, then would gentle Peace  
Bring forth from the fossils of hate and indifference  
All phases of love and joy; as quietly, too, as  
The June Sun develops the charming  
Tints and blushes upon the face of  
The luscious strawberry,  
While it nods to Heaven its daily "Thank-yous"  
Between the leaves of its modest bower!

Unhappily, however, for mankind, the majority of persons thus gifted are either indifferent or opposed to the good principles above noted; hence they are on the side of bad ones, for indifference is not obedience, and—

Satan finds some mischief still  
For idle [though gifted] hands to do.

So, he sends his demons in the disguise of "disembodied spirits" to control many of them, causing them



to “tip,” “talk,” “telegraph” or “write” that man is not morally accountable “to any authority, whether vested in Creed, Book or Church, except received truth.” [See Declaration of Principles, art. 8, in next Topic.] But what is *received truth*? “Truth to THE INDIVIDUAL CONSCIOUSNESS, which IS THE FINAL STANDARD . . .” (Capitals are ours.) See *Ibid.*, art. 12.

It requires neither astuteness nor erudition to perceive that this means, *no moral responsibility* to any person or being, “outside of self!”

Now, take a practical view of the proposition. Thousands of mediums and lecturers are teaching this doctrine and producing more or less real “phenomena,” believing and claiming that the work is being done by “departed spirits,” whereas, doubtless, demons in disguise direct the entire business, and the millions who see and hear from time to time are interested by the phenomena, while their convictions and fears are soothed by being taught that they will never meet in judgment to answer for wrongs committed and duties omitted.

Here we are struck by the elegance with which this doctrine fits the various forms of perverted human nature. We say perverted, because human nature was made good—*not holy*—for such a condition must be obtained by successful trial; but the trial failed and man’s natural *goodness* became perverted; hence he is selfish, hateful, and even cruel; and so commonly are these perversions seen in him that we have come to call their results “human nature.” As man willingly adopts them, he is morally responsible; so that “we must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done, whether it be good or bad.” —2 Corinthians 5: 10.

Surely there is no “disembodied spirits” doctrine in



this plain Scripture, neither "no-accountability" teachings.

Now, among the millions of hearers, aforesaid, literate and illiterate, it is fair to conclude that one in every seven has mediumistic qualities, some of whom are very gifted. Among those not so strongly gifted, as mediums, owing to their positive make-up, are many who are so coarsely made, and by choice illiterate, that they are selfish, uncouth, and impudent under ordinary circumstances. They know right from wrong, but their "don't care" sentiments often keep them from choosing the right; hence they easily drift to the wrong and take sides with it.

If such an one takes offence at another for real or imaginary cause, as actual insult or mere jealousy, he feels but little restraint, and if further provoked soon feels a *willingness* to become desperate. This is a demon's opportunity, and he immediately assumes more or less control, and in proportion to the completeness of the control will be the radical desperation and destructive work of the Destroying medium, for such he becomes in fact. This theory is the true philosophy of many murders, and, particularly, of murders followed by the suicide of the murderer! *It is* DEMON MAGNETISM!

Preachers, Teachers, and Reformers! Here is a study for you, and you will find illustrations in any news journal. We have many of them, but will not disgust our readers with their details.

## SUICIDE.

This alarmingly increasing crime is one of those things that cannot be ignored or brushed aside. With rare exceptions, it receives legal attention, at least. We find Three Classes of Suicides. Two classes are,



doubtless, responsible for their rash acts, while the other class is not.

THERE IS ONE CLASS OF SUICIDES that are premeditated, well arranged, determined, and deliberate—as much so as any well-devised scheme of emigration that is based upon legitimate business principles and prospects.

We are aware; however, that many contend that no person ever committed suicide, who was sane. All such persons who read this article will be surprised to learn—as they will—that *they have, virtually, made one step in that direction, THEMSELVES!* hence, that such a belief is not only erroneous, but *very dangerous!*

During the trial, in a Life Insurance suit in Kansas, Justice Miller of the United States Court, charged that there was “no presumption in law, *prima facie* or otherwise, that self-destruction was evidence of insanity. The act of a suicide must be shown to be the result of insanity. The party must have been moved to the act by an impulse that he could not resist. If such a state of mind existed, the company must be held liable; but if the party, in the exercise of his ordinary faculties, had become angry, excited, or distressed, so that he preferred death to life, the act of suicide was his own, and the company could not be held liable.”—*Boston Herald*, 1871.

Judge Miller here outlines a case in New Hampshire, that came within our knowledge.

Benjamin Boutwell was a finely built, well-disposed and moral, though not religious young man, twenty-three years of age. By industry and prudence, he had saved a little money with a view in due time to make a home for himself and the lady of his choice. She, however, saw fit to accept the hand of another who had more “gush and dash” than brains. This crushed Benjamin’s hopes and spoiled his earthly plans. He then deliberately and effectually planned his death, con-



sidering that life was not worth the living. When his plans and directions were properly written, he went out and hanged himself. There was no insanity about it; he simply chose between two conditions and acted accordingly—just as many do now.

A moral attaches itself to the case, which is the following simple but potent fact:

Had he been a lover and a doer of the teachings of the Bible, he would have outlived his trial, and would have possessed a hope of eternal life.

A clipping before us states that the London *Lancet* (a high authority) “believes suicide to be caused by the *moral* and not the physical condition of the victims; and puts no belief in ‘*temporary insanity*’ as a cause of or excuse for self-slaughter, but contends that those who take their own lives do so as a rule, with an intelligent consciousness of what they are doing.”

One important point belonging to the well-put remarks just quoted should be noticed. The “belief” of the *Lancet* is, without doubt, correct as stated, *i. e.*, that “temporary insanity, as a cause of, or an excuse for self-slaughter,” is *given by the suicide*; otherwise, it must be mere conjecture. This will be seen further on in this article.

The Philadelphia *Record*, Aug. 21, 1887, gives the details of a double suicide—mother and daughter—which, for deliberation, determination, and skill in successfully scheming a diabolical outrage upon their friends, upon themselves, and upon a civilized community, is not often equalled in criminal history. When their plans were matured—including double means to insure death as a result—they died in each other’s arms! Money and means were left to cover all expenses, and it was reasonably and charitably disposed of in their deliberations and directions, as given in a double letter containing the hand-writing of each.



We quote a few sayings of each from the letter. The mother wrote the following :

“Do please gratify this request, and may God forgive us, for we are driven to it . . . . I want to rest with my children. My darling daughter prefers death to being separated from her mother. We worship each other. We cannot be separated. . .”

The daughter wrote, among other things, the following :

“We are, both of us, my mother and I, insane, and dread the madhouse.”

On review, we notice first, that they were not Atheists, since they recognized God. They were not Christians, since they “worshipped each other;” and then, strange to say, they helped to secure each other’s death! Thus, they were murderers, according to the law of God, and the laws of our land, as well. It is remarkable how soon their sin of idolatry was followed by murder (as accessories) and suicide!

The details of this double horror show that it was conducted according to intelligent and honest business principles, as such. If those women were insane, then there are very successful business men insane, also. But what of that remarkable remark, “We are, both of us, mother and I, insane?” It was, doubtless, said with a view to stifle conscience, and to lessen the sting of social and moral disgrace by having the statement connected with the history of the affair. This, we think, proves sanity, rather than insanity.

It is highly probable that this family had been taught that suicide proves insanity, and Satan is wily enough to encourage the idea to the last, and mean enough, if opportunity offered itself, to mock their fatal credulity while life was ebbing only to return when the resurrection trumpet shall sound, and when “*the dead shall be raised.*” 1 Cor. 15 : 52.



Again, to accept the theory that suicide proves insanity is virtually to claim a moral right or privilege to stop our existence, if distress of mind or body should bear upon us more than *we* think is proper for us to endure, despite the fact that murderers shall have their part in the SECOND DEATH. [*Not eternal* LIFE *in misery.*] Rev. 21 : 8. The "*temporary insanity*" *dodge encourages crime now, but cannot cover it then.* Let us therefore remember that "God is not mocked" IN THE HARVEST.

Deacon Partridge, who lived in Holliston, Mass., forty years ago, and whose name was a synonym for uprightness in the town as well as in the Church, often said to us and to others : "MEN CAN CHEAT EACH OTHER, BUT THEY CANNOT CHEAT THE LORD." We call the simple truism an excellent reminder.

Once more : a painfully interesting case of sane suicide preceded by murder was published in the *Philadelphia Press*, Mar. 8, 1887. After his plans were made and the murder was committed, the murderer wrote a letter from which we quote the following :

"I do this deed to get even with the woman for playing false to me . . . Don't insult me after I am dead by saying, 'He was crazy.'—J—— N——."

This is plain business style ; no irony, no joking, no begging of the question, and *no insanity* ; but, simply the sum, and crowning acts of *immorality*.

Finally, we cannot forbear to copy a part of an article which we clipped from the *Philadelphia Press*, though we failed to date it. It was a condensed report of Judge Ashman's last address as President of the Society, and will speak for itself. The *Press* says :

Judge William N. Ashman delivered before the Medical Jurisprudence Society in the hall of the College of Physicians last evening a lecture on "The Legal Aspect of Suicide," as his



annual address before retiring from the chair as president of the society.

Judge Ashman, in beginning his essay, briefly reviewed a paper read by Prof. Reese at a previous meeting, arriving at the conclusion that suicide from a medico-legal point of view was not necessarily a proof of insanity.

Judge Ashman said: "A man must have a cool judgment, indeed, who can take account of his stock, as it were, and, arriving at the conclusion that a departure from this world is a judicious investment, cut his throat." The belief in Spiritualism, he said, would have the effect of taking from the would-be suicide the terror of death. But Spiritualists are not necessarily lunatics, he argued. In the English common law, suicide was regarded as a crime for two reasons—as a crime against God, in that the criminal presented himself before his Maker before he was summoned; and as against the King, in that the sovereign has some control of the lives of his subjects.

From these facts the speaker described in detail a number of cases showing that the abettor to a suicide was regarded as a principal, notably one case in England where a husband and wife agreeing to die together, took poison. The wife dying and the husband recovering, he was convicted of murder.

The able remarks of Judge Ashman, comprehending as they do, metaphysical, moral and legal points, are instructive; and one important clause will be noticed again.

But here comes *Radical Ghostman*! Hurriedly he asks, "What is this talk about suicide for? Has it anything to do with Spiritualism?" We answer, No, *Raddie*, it has not; but we expect to show that Spiritualism has much to do with *suicide*! The class of suicides which we have considered are not a *part of*, nor are they *directed by* Spiritualism, so far as we know. We have attempted to show:

*First*, That many suicides are carefully planned and deliberately executed without error or failure, thus proving that suicide may be committed by persons not insane. *Second*, That the theory which claims that suicide is proof of insanity of the person committing the act



encourages suicide, which violates Divine, natural and human laws: truly, it is one of Satan's best efforts against humanity.

Long after the above was written we clipped the following despatch from the Camden *Daily Telegram* (N. J.), Dec. 29, 1888, and now make room for it because of its pertinence to the subject or class under notice. Aside from its horror and uniqueness, it suggests two valuable Morals. The article is as follows:

#### SUICIDE BECAUSE OF A TENDER CONSCIENCE.

PRINCETON, Ind., Dec. 29.—A wealthy widower of this place, who was married on Christmas day (Tuesday), hanged himself late on Thursday. His body was discovered yesterday. He left a note saying he had broken his promise not to marry again, given to his first wife on her death-bed, and that he could not endure the reproaches of his conscience.

First Moral. Never make such a promise, unconditionally; it is very unwise.

Second Moral. Accept Bible teachings and *believe* that when your wife is dead, neither man nor the Devil *can* make her alive in any sense of the term, and that GOD WILL NOT DO IT BEFORE *the Resurrection and Judgment*. Had the man who is the subject of our quotation believed this, he would not have suicided, seeing that it is impossible for a dead person to take cognizance of anything until God causes him, or her, to live again.

WE COME NOW TO A SECOND CLASS OF SUICIDES. It is that unfortunate class of persons who, because of the abnormal condition of their minds, not willingly and knowingly caused by themselves, are NOT RESPONSIBLE for their actions, murder and suicide included. We will cite one case from many and consider it typical of the class in question. It is the subject of a Louis-



ville, Ky., despatch to the Philadelphia *Daily News*, and is as follows :

The fast passenger train from Cincinnati was running around a curve at the rate of forty miles an hour to-day, when a tall and fine-looking man about fifty years old, who had been sitting on a seat with two other men, sprang to his feet with a mad shriek and dashed to the front door of the coach. He stood for a moment, and then in another instant plunged head-foremost into space. He struck the side of the deep cut, through which the train was running, and rebounding, his body rolled under the wheels. The train was stopped quickly, and the ghastly remains were picked up from the track and placed in a baggage car. The suicide was aged 49, once a prominent and highly respected citizen of Louisville. He had been confined in a sanitarium in Cincinnati, and was being brought to the Anchorage Lunatic Asylum, near Louisville. His madness was the result of sunstroke.

This case of suicide is in decided contrast with those previously noticed, in that the subject had been insane for some length of time, he did not understandingly plan and execute the act of self-destruction, neither can it be said that he was "obsessed" as being a procuring cause, since the cause was "sunstroke," which easily accounts for loss of reason, or insanity; hence, he could not be said to be responsible for his terrible act. There are many cases of this type but they seldom suicide for two reasons: First, they are not generally fierce, and Secondly, they are, if violent, well guarded until they die or are cured.

A THIRD CLASS OF SUICIDES will now be considered. It is the most important of the three classes named, because of its superior number, which is fast increasing to the dismay of all good people who know the fact. THE RATIO OF INCREASE OF SUICIDES OVER THE INCREASE OF POPULATION IS FEARFUL TO CONTEMPLATE, and calls loudly for reform. We have a small bundle of editorials from different parts of the country complaining of this terrible evil, while very few account for it satis-



factorily even to themselves. A leading characteristic of the suicides under notice is, that apparently, they are usually unpremeditated.

Another very serious feature of the suicides of the present day is the increasing number of youth who help to make up the awful account. The causes (as given) are painfully interesting. From the accounts before us we select the following :

One "pair of lovers," Twenty and Fifteen years of age, respectively—because objection was made to their marriage ; another youth, because the girl of his choice would not marry him ; a girl, because she had warts ; a youth, because his father reprimanded him ; another, because he was required to rise earlier than 8 or 9 o'clock ; one, each in New York and Philadelphia, to avoid a whipping ; one youth of Eleven years, cause unknown ; another, because of the death of his dog ; one, nine years of age, to avoid the House of Refuge !

Here are *immediate* causes given, or reasons assigned why Eleven families should be *suddenly* plunged into mourning, and fond mothers with aching hearts in the night watches made to inquire, Why, *oh, why is it thus?* The best moral philosophers do not like to say they can answer the question directly and fully. The subject, however, is of such great importance, that we take the liberty to note a few facts and see whether any cause may be discovered, and a remedy suggested. It is very plain that these young suicides were head-*strong* or nerve-*wrecked* and that either condition of mind tends to low morals. Taken as a representative class and generation, we may say, they are children of the first generation in the history of the country who became largely used to luxury and what is known as "fast living." Tobacco and intoxicating drinks were largely increased and freely used. These poison the blood and wreck the nervous system, while the effect is



to demoralize society, present and prospective, as witness the outcome of it—the morals of the rising generation!

Here, *Candid Reader* excuses his slow (but he *is* sure) way of understanding things, and says he “fails to see how the youth in question should become so dissipated at such an early age.” Perhaps we can furnish him with one line of facts that will suggest all the others. Neighbor A, who lives around the corner, has several children who inhale tobacco smoke continually when at home, and are allowed to “sip” the strong beer which is brought into the family. Farther up the street there lives a prominent man who lectures eloquently in favor of temperance—“Prohibition,” even—and returns home to immediately enjoy *himself* in puffing the twirling rings of smoke from his cigar, among his boys whose ages range between the first suit of jacket and trousers and an incipient moustache.

There is, also, a devoted Church member who, after edifying his hearers by his earnest eloquence in prayer for their sons, and his own, as well, goes home and sets the same example, and which his boys will surely follow, rather than accept his precepts or regard his edicts against tobacco. And there is Dr. Shortsight, too, who is inconsistent enough to do the same thing, when he knows—or ought to—that about Three-fourths of all those boys will be drinkers of beer or whisky if they live Eight years! [This exposes THE TAP ROOT OF MODERN INTEMPERANCE.]

Now, *Candid*, seeing you have prompted us to beard the old lion in his den, we shall capture his cubs by informing you that very many men carry the tobacco craze so far as to *force their babies to use it!* Seven years later they whip them for using it! When another Seven years have passed, if they are alive, many of their wan faces and haggard looks will show that they still use it, and that they belong to the class of



wrecks which we are considering ! [*Mothers will please notice.*]

But we must tell you how those babies were forced to use tobacco ! Their mothers very unwisely allowed its vile gases, or smoke, to mingle with the air which the tender babes were obliged to inhale ; and when they became dizzy and sick enough to reject, and even eject their food, opium in some form was given which out-poisoned the other poison and they—slept. Do not good angels weep, and demons hold high carnival over such scenes, since they know their result ? In spite of all such treatment, *Two out of every Three live until they are Seven years of age ! !*

Now, is it a wonder that many of the survivors of the first Seven years should, at the end of the second seven, become nerve-wrecked and so sensitive that when their desires were crossed they should be tempted to suicide ? Not having heeded good counsel from others, but

Trained to smoke and beer

And treatment oft severe,

Each, sometimes, dropped a tear

And sadly asked, "*Why am I here ?*"

But *Honest Skeptic* fears that our sub-topic will part company with the main subject, and he interrupts thus : "There is Pith, Point, Pertinency and Philosophy in your remarks, but what has tobacco-wrecked youth to do with Spiritualism ? We answer, Nothing ; but Modern Spiritualism, considering its colossal claims for moral Reform and popularity, *should have enough to do with this class of youth to check* their immoral career, but we are showing it to be worse than a failure ! We have traced a large per cent. of youth from birth to manhood and find that in spite of these



claims we must admit the horrid fact that many have become disgusted with life in life's early morn, and that in their despondency such have asked, "*Why am I here?*"

In such a state of mind the youth soon finds that his extremity is a demon's opportunity to impress upon his mind two salient points of Spiritualism, viz.: "*not accountable to any being but self*" and "*progression, after death, to a state of angelic purity.*" He then correlates his miserable question with the terribly suggestive answer, "*I will not be here!*" Being now under the influence of the demon, he straightway kills himself, and thus proves himself a *Destroying* medium! Such cases are typical ones, the philosophy of which explains many murders as well. It has been shown that the fundamental principles of Spiritualism have no power to restrain those who are inclined to do wrong, but rather to encourage them in so doing, if they choose to accept the letter of its text, rather than the example of good citizens who accept, or allow the theory, but *practise a better one.*

The foregoing facts and remarks apply in a general sense to adult suicides as well. They are the body of which at present youthful suicides are a wing. The class of persons which we first noticed are responsible, because they are sane. The second class are not responsible, because insane. The class under consideration *were*, we believe, responsible, even if insane at the moment of the act, by "control," or obsession, inasmuch as they knew better than to "yield themselves servants to obey" any principle, person or "spirit" who should suggest murder or suicide for their favorable consideration.

The civil law does not excuse a man for committing murder because he was made "temporarily insane" by intoxicating spirits, and he should be held equally re-



sponsible for being made temporarily insane by “evil spirits,” who often pretend to be “human spirits.” Divine law condemns both crimes, calling one class “drunkards” and the other “sorcerers.” A man can resist temptation to use either kind of spirits by accepting Bible teachings to practise them.

Coroner Ashbridge, of Philadelphia, as reported in the *Record*, July 1, 1888, said :

Suicides are on the increase, and unless some very rigid means of preventing them shall be adopted the inevitable result in future years is something fearful to contemplate. Every report upon this subject that has come under my observation within the past few years has shown an increase in figures, and every once in a while some new method of self-destruction is invented by persons who, tired of battling with the world for means of subsistence, or weighed down in spirit by some overwhelming loss, seek death by their own hands as a relief from mental torture.

It will be seen that the class of suicides here alluded to is identical with class One in our series, and which are responsible. Further on the Coroner notes the fact that a “new method” is soon imitated by others. This is often true, and is, we think, analogous to “suggestion,” as practised by psychologists, in human magnetism, and is important when looking for success, as the sensitive subject acts at once upon the suggestion of mind and speech, and even of the mind when the speech is contrary to it! This phenomenon is one phase of *Human Magnetism*. Now, this class of suicides constitute a monotonous panorama of phenomena, being constantly recurring acts *in nature, against nature, in spite of nature*, and therefore SUPERNATURAL, as well as unnatural. The Bible shows clearly that this superhuman power is exerted by demons; hence it is one phase of *Demon Magnetism*.

On being asked to give the cause of the increase of



suicides, Coroner Ashbridge said : "That is a puzzler ; as different authorities upon the subject do not agree." Very true, but why is it true? It is because they ignore Bible teachings on the subject, albeit many will readily accept and adopt them in other important questions. This is very inconsistent, and also very unprofitable, if "points" are desired in ethics and metaphysics. [Note this: it is Bible *teachings*—not things which are either not mentioned, or are condemned by them.]

We have no trouble in accounting for it, but those who think to do so by accepting the *ipse dixit* of lying "spirits," must broaden their "liberality" and stretch their credulity to begin with, and then fight scriptural facts and logical deductions while life lasts ; because ALL SPIRITS *who claim to be of human origin will prove themselves FALSE* if thoroughly and properly interviewed. This assertion will stand for correctness as long as Abraham Lincoln's, when he said :

"A man may deceive all the people a part of the time, he may deceive a part of the people all of the time ; but he cannot deceive all of the people all of the time."

So with demons. In further expressing his views concerning suicides that imitate others, Coroner Ashbridge says : "A person might be led to believe that only weak-minded people commit suicide ; but such, in fact, is not the case. A weak-minded man is, in my opinion, almost always a coward, and the coward who plucked up courage to deprive himself of his own life by his own hands is yet to be heard of."

This opinion is a *point*, as it comes from one who has special opportunities for observation and information pertaining to suicide, and does, as far as it goes, agree with Scripture Teachings and Known Facts, and thus points toward a solution of the "puzzle." It brings to view the class we are treating upon (class *Three*)—



those who, though they kill themselves, do it in *spite of themselves*, and yet are morally responsible for their own murder!

“What strange talk! What a crank!” exclaims *Radical Ghostman*. But, *Raddie*, the Japanese say that “Patience will cure every ill.” Let us explain. This class of suicides do not, neither do their circumstances, suggest a forcible or plausible reason why they should suicide. Mr. Ashbridge cites several cases in the article from which we quote, and concludes the last one thus:

There was no reason why she should have hanged herself. Her home life was pleasant, not in the least marred by infelicities of any kind, and her every wish was gratified by a domesticated and indulgent husband.

Now it seems to me that in cases of the kind that I have just cited there must be some subtle power within a woman that, in spite of herself, forces her to do these silly things—to emulate an example, however bad, set by another, and carry it to the utmost extremes. In nine cases out of ten persons commit suicide, it would seem, involuntarily, and for no other reason than that they have little else to think about, and are driven to it by some irresistible and unaccountable force.

Please notice the Coroner’s very suggestive language—a “*subtle power*,” that “*in spite of themselves*” forces them to destroy themselves without so much as an excuse for it, in many cases; nor is this because of a lack of intelligence in most cases, while some are actually educated. “NINE PERSONS OUT OF TEN” who commit suicide, the Coroner thinks, do so INVOLUNTARILY “BY SOME IRRESISTIBLE AND UNACCOUNTABLE FORCE!”

In this seemingly large ratio Mr. Ashbridge doubtless embraces our classes, *Two* and *Three*, in one, leaving One-Tenth to the *sane suicide* account, which is, perhaps, a fair estimate in making *Two* classes, although we make *Three*.



Here, we ask a pertinent question, which is also an important one: Can this class of suicides be intelligently accounted for? Now hear the answers among our readers: "No;"—"YES;"—"Yes, Sir!"—"Nobody can do it;" "*I can't,*" and the like. We vote YES, on the question, but ere we do so, we want to mention the class who CANNOT DO IT, no matter what their position, erudition and titles may aggregate in their golden censer of wisdom: IT IS THE CLASS WHO IGNORE THE TEACHINGS OF THE BIBLE CONCERNING INTERMEDIATE BEINGS, OR ANGELS, BOTH GOOD AND EVIL. The last named are called demons.

Now, we accept these teachings on the evidences which we have presented (and others), and entertain NO DOUBT of their correctness. We find, too, that journalists and other thoughtful men who, though they do not risk a conclusion, *do admit* that *some superior* mind-force, or "irresistible" power, urged those "weak-minded" persons on to suicide; and they are correct, thus far. *We carry their ideas to a conclusion* by claiming that demons controlled those persons temporarily, when conditions were favorable, so that in spite of themselves and their best interests, they destroyed themselves. A Boston editor tells us that "it is the testimony of persons rescued from attempts at suicide, that *at the moment* when they gave way to the temptation *there came upon them a tremendous and irresistible power, almost literally pushing them to the terrible deed!*"

We care not whether you call this power, "control," "possession," or "obsession," it was psychological (because intelligent) force exerted upon morally weaker minds on the very first opportunity. This is *Demon Magnetism*; it always makes some kind of mediums of its subjects, but in their cases, it made *De-*



*stroying* mediums; hence they took THE DIRECT route to Destruction.

There are *indirect routes via* Rapping, Trance, Materialization and other lines of mediumship claiming to be directed by "disembodied spirits," but many intelligent people will sooner or later discover that they converge, and find their terminus in Destruction, and that they have been deceived by the Directors ("spirits"), who were demons in disguise.

We now call attention to the following list of reasons given, either by suicides themselves or by juries of inquest, for self-destruction. We have selected these from many published accounts which will represent the class we are treating upon, and, indeed, murderers as well. They are as follows:

"Temporarily insane."

"No motive can be assigned."

"Came about by a sudden impulse."

"Irresistible impulse."—*Guiteau*.

"I couldn't help it."—*J. Pomeroy*.

"Apparent insanity."

"No apparent cause."

"Semi-religious."

"Committed when asleep or when reason was dethroned."

"No especial motive except to follow a vicious inclination."

"Some mysterious mental influence."

"Had an irresistible impression."

"Mother and I are insane."

"Religious excitement."

These are mainly excuses rather than reasons. They intimate a desire to waive moral responsibility, and seem like a kind of hollow shout for "no-accountability," but will not pass current at the judgment of the great day. If asked why we quote "semi-religious," as given for an excuse, we answer that persons who are "semi-religious," that is, *half* religious, are liable to do many bad things, especially when urged on by demon



influence. "Religious excitement," too, does not prove religion, and the fact of its being connected with suicide, as quoted, proves *irreligion* in that case. Surely, demons control this class of suicides.

When commenting upon the execution of Mrs. Druse, in the State of New York, the *Banner of Light*, March 5, 1887, says:

Thus another human being has been suddenly ushered into the spirit world *filled with hate upon those instrumental in sending her there*, where she does not belong, and should not have gone until nature had fulfilled its mission in this respect. She committed a great crime, to be sure. She never would have done so had she not possessed a fiendish disposition to begin with. *She is now free*—free to return to earth, and, through psychological laws, be instrumental in having other murders committed—simply out of revenge for being taken off in the manner she was.

This is instructive in that it shows that Spiritualism teaches that disembodied (?) human spirits may be fierce, and also goaded on by revenge! It is also terribly suggestive of the poignancy of grief in the hearts of relatives when they realize that one of their family—and who perhaps occupied the place of a dear friend—is in such a position, and suffering such a condition of mind, "it may be for a great length of time," as we shall soon quote from a "spirit," as claimed.

The following paragraph, taken from the *Banner*, is backed up by the "spirits." The "controlling spirit,"—as claimed—at a regular seance held in the *Banner of Light* office, January 7, 1887, when answering B. C. Reed, said:

But if conditions open the way for such an evil spirit to encroach upon the sensitive, it may improve the opportunity of doing so, and, ingulfing the susceptible instrument within its own atmosphere, impress his mind with its own evil tendencies



and inclinations, and influence him to commit a murderous deed, or exhibit some other evil, malicious trait to mortals."

If our readers have read carefully, they are now able to see how cruelly mean is such demon talk, when compared with God's plan for man's happiness, as found in Bible TEACHINGS.

Believing that the candid student is entitled to one specimen of direct "spirit" teaching on the subject of suicide, we reprint the following question and answer, as reported in the *Banner of Light*, December 18, 1886:

Q.—[By an inquirer.] We have been told by some mediums that a person who has committed suicide remains in a dark, despondent state in the next life till brought out of that condition. By what means that is done will you please state?

A.—A spirit who has taken its own physical life is generally in a morbid condition of mind, both before the committal of the deed and succeeding it. Such a spirit is restless, unhappy, not satisfied with himself. This state of mind probably impels him, on earth, to make an end of his physical existence, and it continues to move him after he has passed from the body; he finds himself still an unhappy, discordant individual.

Such a spirit may remain in this condition for a great length of time. It may be that he will become so thoroughly disgusted with himself for not having had the moral stamina to remain on earth and cope with its difficulties, as to embitter his spiritual life to an extent. He holds himself closely attracted to former scenes and associations, and has no desire to rise above them; he knows nothing of the truly spiritual state, and thus he continues to live in contact with the bodily conditions, even though he has become dissevered from the physical form.

While there are many tender, sympathetic, loving spirits, who will do all in their power to assist the unhappy one, by drawing his mind to a higher contemplation of life and attracting him to purer, broader scenes of thought and labor, yet it rests largely with himself whether or no he responds to them; and unless he does so with full accord, with an earnest desire to rise, to be free, to mount upward and to leave the material behind him, he will not be able to take advantage of their proffered assistance. When his mind is brought to a condition whereby he can respond to these helpers and turn himself away



from past contemplations, with a sincere desire to live for the future and do his duty, gain what experience his soul requires, he will then be able to mount upward, gaining constantly new experience, new contemplation of life, a higher and diviner state of being, and come into the companionship of pure, wise, unselfish spirits, seeking to become like them. Thus he will grow happy and be at peace.

It will be seen that the demons teach that even the suicide will *finally* "grow happy and be at peace!"

The doctrine of the immortality of the soul, *i. e.*, "*Ye shall NOT surely die,*" forms the mud-sills of each and every part of the great edifice of Spiritualism, and as this teaches "no accountability to any one but self," and "progression after death" to angelic purity, surely *such* "a firm belief in immortality" would be a weak barrier to suicide! On the contrary, what better position could be taken to favor it? Judge Ashman judged well when he said: "The belief in Spiritualism would have the effect of taking from the would-be suicide the terror of death."

This does by no means prove that regular, active, staunch Spiritualists will become suicides; but we do expect to find that where the *theory or philosophy* of Modern Spiritualism is accepted and taught, there will be hearers who are *not staunch*, morally, and who, when they are life-weary and so disheartened that "desire fails," will suddenly accept the teachings that suit their troubles best, and then destroy themselves at once. Rejecting the Bible, many are becoming *Destroying* mediums.

At this point we wish to introduce an article on "Obsession," which we deferred when discussing that point elsewhere. We clipped it nearly eighteen years ago. Its suggestions were important then, and are none the less so now. It pertains to murder as well as to suicide, and is not foreign to insanity. The article is



an editorial which appeared in the Boston *Herald*, Tuesday, June 1, 1875. The following is a reprint, with interspersed comments:

Some of the most distinguished preachers in this city, in their discourses on Sunday, accounted in a precisely similar manner for the wave of crime and disaster which is now sweeping over the country—over the world, in fact—as did the speakers at the Spiritualists' Convention at Rochester Hall, on Saturday last. Notable among remarks on the subject are those of Rev. Dr. Lorimer, who attributed the evil deeds of the day to the active presence among men of demons, or evil spirits, who personally were constantly and persistently influencing and inciting to wrong courses.

This is the exact ground occupied by advanced believers in Spiritualism, although the two parties in belief are at opposite extremes in practice and deduce far different conclusions from the facts which they alike recognize. If the fact of Obsession shall become generally recognized—as we apprehend it is not at present—a revolution must surely ensue in the lives and practices of those who have heretofore supposed that their movement toward right and wrong resulted from innate instincts of their own, made active by seen and known influences and circumstances with which they are brought in contact.

Here is quite a puzzle for those who are unlearned in this matter, and we are glad to explain it. It is almost an infinite difference without a distinction—both parties using the same terms, when widely different things are meant! Dr. Lorimer uses the term “demons,” and explains it by saying “*or evil spirits.*” *Evil spirits* and evil angels are synonymous terms; that is, they have the same meaning in the Scriptures, which teach that they were made BEFORE man was made, hence they can be *no part of him!* They are in modern times known as demons. Spiritualism, which ignores the Bible account of angels, claims that evil spirits or demons are “spirits” of evil men *whose bodies are dead!* Such ideas we have plainly shown to be mythical in their origin, false in detail, and are



mentioned in the Bible only to be condemned by its teachings. Surely, the difference between a mythical idea, and intelligent beings who were made prior and superior to man, may be said to be *almost infinite*. THE BIBLE ACCOUNT IS CORRECT.

“The fact of Obsession”—*Demon Magnetism*—is being oftener considered than when our quotation from the *Herald* was printed, because “*Spiritual phenomena*” have not been proved to be “*human humbug*,” albeit imitations of them have often been so proved. The *savants* of the land have, therefore, been hard pressed to account for some undeniable facts in that direction. Dr. Lorimer’s position will enable him to do this if he ignores Satan’s theology. ALWAYS REMEMBER that Bible must not be confounded with Bible *history* teachings. The one is a line of truths. The other is in part God’s account of Satan’s *Omnium Gatherum* of deceptions with Gen. 3:4, as a [mis]leading card. But the *Herald* proceeds:

The declaration of Dr. Lorimer, that unseen powers of darkness are the principal agents in the commission of crime, working through men and women who have become reckless and careless, and that of Miss Lizzie Doten to precisely the same effect, will if received, irresistibly draw attention to the warfare which must be recognized as entering into men’s lives, and the amount of responsibility incurred by every individual. And very singularly this theory is already applied, in many instances.

Dr. Gardner, at the Spiritualists’ Convention, insisted that Jesse Pomeroy and persons of his class and crimes should be put out of existence, so far as this life is concerned, and that speedily. Another speaker was equally certain that no such implied addition should be made to the host of demons, who, unseen, may work constantly upon those still in the flesh, and thus prove more terrible adversaries in their death than in their life.

The doctrine set forth in the above paragraph, with



what it suggests, is enough to make a reasonable man shudder, and when we consider that such claims and speculations are ALL BASED UPON *Serpent-to-Eve* theology, we wonder that many persons bestow upon this all-important topic less wise thought than their ordinary affairs receive, and thus unwisely accept fables, when practical facts and theories are available.

Both extremes on the question take the ground that this may be the result, and the only alleviating theory presented is that of some Spiritualists who say that such demons may be better taken care of "on the other side" than in this world.

As if executioners, murderers, and suicides could "farm out" their "evil spirits" to the asylums "on the other side," which are run by "disembodied spirits"—as claimed—when in fact such things or conditions NEVER DID, DO NOT, and NEVER CAN EXIST in this world, for reasons plainly given in this work! The *Herald* continues:

The main point in this question of obsession, is, of course, that of individual responsibility. Dr. Lorimer and the class of thinkers he represents will insist that A MAN SHOULD PROVE HIMSELF ON THE SIDE OF RIGHT IN SPITE OF ANY AND ALL INFLUENCES, KNOWN AND UNKNOWN.

The sentiment which the *Herald* has here expressed and waived in favor of Dr. Lorimer, "and his class," we have placed in capitals, and only regret that we could not set it in letters of gold. *It is the grandest, as it is the best sentiment known in ethics, and without which as a motor principle, no person, because of being good, remains with the social minority.* It is a condensed epitome of Bible teachings, ethically considered. It will require us to solve "this question of obsession" by imputing the control to demons, or evil angels, only. [Not human spirits.]



It will also keep us out of their clutches, even though they come in the disguise of "disembodied spirits" and do miracles to make us believe, if possible, by any phase of mediumship that there is "no death," "no resurrection of the body," "no Saviour," "no general Judgment;" hence *no accountability*, "no personal God"—practically no God "outside of ourselves!" This is "spirit" teachings, and the way to "everlasting death." [Not eternal misery.]

Moreover, there are many persons who are never enticed by the wonders of Spiritual Phenomena, as usually presented, neither do they accept Christianity. These also, the demons would destroy, hence, they succeed in making them "*temporarily*" mad, when they quickly destroy themselves or others, and it is now common for them to do both, with little or no excuse for doing so. By comparing this phenomenon with the Twenty-two phases previously given, in the light of Scripture and Known facts, we readily discover the analogy existing between all of them in the very important matters of motive and motor power, as well as conditions demanded, and results obtained. It is very clear that this is as certainly *Spiritual Phenomena* as are the phases previously noted. In our investigations we notice, *First*, That the object, *as a finality*, is the same, while *Second*, It is a much shorter method; and *Third*, This class might not be secured (for destruction) in any other way. Verily, it is *Demon Magnetism*, producing ghastly phenomena by the hands of *Destroying* mediums. Very important notes in relation to this part of the present article will be found in our next article, which will notice the subject of *Insanity*. [This method saves repetition.]

The *Herald* concludes with the following important suggestions :



But meanwhile, the tendency to a belief in *Fatalism*, WHICH IS AT THE BOTTOM of much of the wrong-doing existing at present, may be vastly strengthened by these views imperfectly understood, and the text will bear enlargement. [Emphasis is ours.]

We would as soon break any precept in the Decalogue as teach that any Fatalism, Predestination or Decree, of Divine origin will in any wise conflict with man's FREE CHOICE, in a moral sense. We have little patience with such teachers, and less with their God-dishonoring doctrines. As well tell a sea captain, who had on a certain day sailed east from Honolulu and kept an average easterly course by which he arrived at the same port, that the earth is flat! God's decrees *meet man's free choice*, and take it aboard, so to speak, thus securing for him *immortality*, IF GOOD, but *certain destruction if he chooses evil*.

If God's decrees should "*telescope*" *man's free choice*, there would be disaster; and so, too, if they should *lap or pass by*; indeed, if they should not proceed far enough, there would be a failure. Under the sound of the Gospel, man's *free choice*, morally, *is met by God's Decrees*, but NEVER DEMOLISHED BY THEM; hence, there is no moral Fatalism that is against man, that he does not make for himself. Let all doubtful ones examine the subject and be satisfied and comforted by seeing that God is just, in this matter.

But while we admit with the *Herald* that Fatalism favors crime and suicide through discouragement, and have shown that it is not taught in the Gospel, we ask candidly, What ought we to expect as the result of Forty-five years teaching of such doctrines as the following brief colloquy introduces to an already sinful world? It purports to come direct from Spiritualism's head-quarters—"spirit-land;" as we shall see by the following which is part of a seance report as published



in the *Banner of Light*, May 28, 1864. It is as follows :

Q.—To whom or to what is the soul accountable?

A.—To no Deity outside the realm of its own being, certainly ; to no God which is a creation of fancy ; to no Deity who dwells in a far-off heaven, and sits upon a white throne ; to no Jesus of Nazareth ; to no patron saint ; to no personality ; to no principle outside our own individual selves. [The same is comprehended in "Declaration of Principles." See next Topic.]

Now, will some person—scholar or otherwise—please mention some precept or sentiment that can be logically inferred, inducted, abstracted, or even forcibly wrenched from this "spirit land" production, that can morally encourage and help the toil-worn laborer who is struggling in poverty to avoid abject poverty and crime, and thus enable him to reach a higher plane of usefulness and happiness? Despairing of an "early answer," we ask again: If, after many struggles and failures, the poor man alluded to, becomes disheartened and is tempted on every hand, what can he find in the doctrine quoted to restrain him from suicide, seeing it is straight *no-accountability* doctrine? NOT ONE IDEA!

Yet once more—*Thirdly*—suppose the man in question, who is now in a more depressed state of mind than ever, should read and accept the teaching of the previously quoted "spirit," in this connection, viz., that the "spirit" of a suicide will, in the spirit world, some time, "*grow happy and be at peace.*" Is he not at once encouraged to take his life in the hope that his troubled "spirit" will find relief, and soon begin to "progress" toward "angelic purity?" *And would it not be consistent with the theory to take his suffering and discouraged wife and little children along with him for the same reasons?* For illustrations of this horrid theory, by Destroying mediums, see the daily papers!



Look again at the "spirit" talk in our quotation. Here is a "spirit" or *power* that EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED; *so that he as God sitteth in his temple (SELF) as God, showing that he has exalted himself above God!* Please compare this with 2 Thess. 2 : 4, and then notice again the points in the "spirit" article under consideration. It plainly teaches that the soul—*claimed to be the real man*—"is accountable to no Deity outside the realm of its own being"—"to no God"—"to no Jesus of Nazareth"—"to no personality" (thus denying angels)—"to no principle *outside our own individual selves!*"

Now, is it a wonder that murder and suicide increase faster than the population? Is it not true that if such doctrines were generally accepted our land would soon be depopulated? What saved France from such a fate near the closing of the last century? Had France not reinstated the Bible, there would have been no France to-day. She would have become one great suicide, and her neighbors would have secured her *remains* at once. "*No God!*" Why, this is worse than the Devil talked in Eden, since he spoke of God as "KNOWING" certain things (Gen. 3 : 5), and HE DID NOT DENY HIM!! Nevertheless, after nearly 6,000 years he allows "*his angels*" to do so, and we are refuting their pernicious doctrines.

A few notes and points more, and we will drop this evil subject, only to take up another bad one, but it must be noticed. In the matter of suicide, it has been proved by illustrations that many young persons—and even many who are older—may get so intensely interested in accounts of suicides as to acquire a morbid desire to read or hear the ghastly details over and over, until nothing else pleases or *satisfies* them so much! Such persons will soon suicide if they do not radically and *immediately* change their cuarent of thought by



change of scene, associations, reading, and general objects in life, so as to fix a correct moral principle.

Failing to do this, and pursuing the former course, would be simply "sitting for" or "developing mediumship!" And what *kind* of mediumship, do you think, reader? Nothing less than *Destroying Mediumship*, and as soon as the subject was under "control," he (or she) would straightway commit murder or suicide, or both! Truly,

Sin is a creature of such frightful mien,  
That to be hated, needs but to be seen;  
Yet, seen too oft, familiar with her face,  
We first endure, then pity, then embrace!

The following "curiously interesting facts about suicides" are taken from "The Times Almanac," Philadelphia, for the year 1887. It will be seen that they are National Statistics:

In Denmark there are 280 per million inhabitants, the highest number in the world; in Switzerland 202, France 156, Germany 143, United States 142, Australia 105, Austria 96, Sweden and Norway 81, Belgium 71, United Kingdom 56, Italy 37, Russia 25, and Spain 14. It is customary to refer to Russia and Ireland as downtrodden by the unjust laws, yet it appears that comparatively few in either country resort to suicide as a way out of their difficulties.

It is also remarkable that very few colored people commit suicide.

Dr. Roberts says that suicide "attacks the two extremes of life—the rich and the poor—and claims three times as many men as women;" and that "in Philadelphia, in 1878, there was one case of suicide to every 14,000 inhabitants." The Records of 1888 show nearly one to every 10,000! This is a terrible average increase, and it is fast increasing! The following is a



recent journalistic wail over the *general* fact, by the Philadelphia *Evening Star*, June 10, 1889 :

#### SUICIDE IN THE AIR.

A Mania for Self-Destruction Appears to Pervade the  
Atmosphere.

NEW YORK, June 10.—It would seem that the atmosphere about this city is at present charged with some strange influence that impels people to commit suicide. The past week has been remarkably prolific in the number of cases of self-destruction recorded in this city. Strangely enough the European continent is being visited by a somewhat similar mania. The record in Vienna and Paris, particularly, was far above the average for the past month, the former city alone reaching the high figure of fifty-three.

This is a long remove from verifying the promise of Judge Jaubert (see INSANITY), that "Suicide will be erased from our mortuary tables" under the teachings of Spiritualism !

The following statistics were clipped from the *Chicago Tribune* of Jan. 1, 1893 :

#### A CONTINUED INCREASE IN THE GHASTLY LISTS DURING THE YEAR.

The number of persons who have committed suicide in the United States during the year (1892), as gathered from telegraph and mail report to the *Tribune*, is 3,860, as compared with 3,331 last year, 2,640 in 1890, and 2,224 in 1889. The total is much larger than that of any of the eleven preceding years. Of this number 3,055 were males and 805 females. It is somewhat remarkable that physicians continue to head the list of prominent persons who have taken their own lives. Last year there were 23 physicians and 12 clergymen in the sad catalogue, while this year there are 37 physicians and 11 clergymen. The causes of suicide were as follows :

Despondency .....	1,463
Unknown .....	684
Insanity.....	520



Domestic infelicity.....	296
Liquor.....	315
Disappointed love.....	249
Ill health. ....	278
Business losses .....	55

By casting the ratio of yearly increase of suicide we become dazed, disgusted, and appalled; and this condition of mind is only intensified when we consider how little effort is made by Moralists and Reformers of every name and grade to find out the *cause of it*—for cause there surely is—so that a way may be devised to stay the hand of the Destroyer: aye, that of the Destroying Medium, he who is doing a large per cent. of this “ghastly” business—no, not business, but *crime*.

Thinking that it may stir some easy-going “Reformers” to action we will show them what their neighbors are doing around them.

The Philadelphia *Record* of Oct., 1890, has the following despatch :

#### A SUICIDE CLUB'S MANDATE.

EMIL ZIEMSKE SWELLS ITS LIST OF DEAD VICTIMS TO TWENTY.

BRIDGEPORT, Conn., Oct. 18.—Emil Ziemske, a photographer's assistant, another member of the Suicide Club, has carried out the edict of that order by taking cyanide of potash. At 11.40 o'clock last night he went to Chris Knoedler's State street drug store, got and drank a glass of whisky, then asked for a glass of water, dropped a lump of cyanide of potash into it and, swallowing the poison, ran out of the store and before going a block fell. The ambulance was called, but before Ziemske reached the hospital he died. He was 47 years old and had been a member of the Suicide Club for nine months. The tragic act that ended his life was ordered by ballot to be consummated “before the next meeting, on Saturday night, October 18.”

#### HISTORY OF THE AWFUL ORDER.

The first published account of the Bridgeport Suicide Club



appeared two years ago, after which it became famous, and from time to time the taking off of its members has been duly chronicled. Early last spring William F. Maby, United States letter-carrier, killed himself; Wendle Baum next shot himself, and Joseph Koop followed by hanging himself. All were members of the Suicide Club. These last three rolled up the suicides to nearly a score, and, before Ziemske joined, reduced the membership to President and Secretary, who are exempt from self-destruction.

#### ANOTHER VICTIM SINGLED OUT.

At a meeting to-night the Suicide Club commemorated Ziemske's taking off with a fitting memorial to be placed in the secret archives of the order. Then a ballot was taken appointing the next brother who must destroy himself within the year. This time, as heretofore, the result of the ballot was kept a profound secret.

It is safe to say that 400,000 persons read this article—say, *Candid Reader*, What will you say and do about it?

Another straw (?) which shows the direction of the moral wind is seen in the *Philadelphia Press*, July 3, 1890—nearly the same date—as follows:

#### SUICIDE GROWN EPIDEMIC.

SIX PERSONS DESTROYED THEMSELVES WITHIN FORTY-EIGHT HOURS.

##### Phases of Deadly Despair.

Six Philadelphians commit suicide within forty-eight hours! What a record! what cowardice, suffering, misery! And yet the busy world reads for a moment, mutters "poor devils!" and in fifteen minutes forgets the whole affair.

Nobody has been able to settle definitely the reason why so many suicides occur in hot weather. There must be some reason . . . .

Yes, Dear *Press*, there are reasons for this horrid work, and there will be *much* of it for Social Science



savants ere they shall successfully cope with the problem without the helps which we have employed, especially that of Scripture *teachings*.

It is a remarkable fact that nearly all suicides have adopted, assented to, or more or less believed in the dogma of eternal misery ! If we have said this before, it is well.

It is also a very NOTEWORTHY FACT that believers in Conditional Immortality—that is, that MAN GETS IMMORTALITY THROUGH CHRIST, ONLY, which is the ONLY immortality taught, or even mentioned in Bible TEACHINGS—*seldom destroy themselves !* We can give satisfactory reasons for stating that there are scattered among the various Churches and communities in the United States and Canada, nearly 500,000 believers in and assenters to this important Truth ; and after much effort, have found but one murder, and only *one suicide among them !* [Note this.]

All persons should quickly say an uncompromising NO, to any temptation to suicide, because

It is against man, and opposed to his nature ;

It is against God, and hardens society ;

It breaks up homes, and crushes fond hopes ;

It make widows, and causes human distrust ;

It makes many orphans, for whom parents mourn ;

It is a stereotyped sin, when successfully planned ;

IT IS THE KEYSTONE CRIME IN THE CRIMINAL ARCH ;

IT IS SATAN'S TRIUMPH OVER MAN, IN EACH INDIVIDUAL CASE !

### INSANITY—"TEMPORARY INSANITY."

The question whether or not Insanity has been increased by the teachings, and demonstrations of Modern Spiritualism has been discussed by Theologians, Physicians and Metaphysicians. Very naturally, Spiritualists have always denied the charge whenever



made against their theory. By the term, *insanity*, as here used, we mean those cases which have defied treatment, and thus become chronic subjects in the various Asylums provided for them. It is well known that a sudden shock of the mind through the brain, by the sight of the eyes, as in a case of fright, or by the hearing of the ears as in a case of terrible news, or a continuous overstrain of the mind from any cause, and for any object, may produce chronic insanity.

As many readers would like to know what the "spirits" teach concerning the cause of insanity, we quote from a seance report published in the *Banner of Light*, Aug. 28, 1886, the following question, and the answer in *part*, as the whole is quite lengthy:

Q.—[By L. P. B.] What causes insanity? And what is the best remedy for it?

A.—Insanity may be produced by a multiplicity of causes. . . . It would be impossible to enumerate all the causes, yet we can define them all as the development, the result of an abnormal condition of the mind. Keep the mind clear and active, do not overtax the mental power, pay proper attention to the physical by way of diet, exercise and other common-sense rules, and one need not fear the encroachments of insanity. We look upon idiocy as something opposite and different from insanity. Idiocy, to our mind, is produced by an abnormal condition of the brain in the formation of the cranial structure, which prevents the full development and exercise of the mental powers of the brain itself. One who does not or cannot exercise his mind to any extent may fall into a condition of apathy, which will produce an idiotic state; the nerve aura of the system cannot properly assimilate with the cranial structure; it cannot distribute itself freely through the cranium, and thus supply an impetus or stimulus to the various parts of the brain; therefore we have, as a result, idiocy, while insanity may be produced by an overcharge of nerve aura to the brain, exciting and stimulating the cranial organs to an undue extent.

The following clipping, also taken from the *Banner of Light*, will explain itself; it was reported from a public seance held in Boston on May 3, 1887.



*Ques.*—Does an insane person (one who is much demented here) retain his former faculties on entering the spirit-world?

*Ans.*—It depends very much upon the condition of the spirit itself. If the dementia is caused through obstructions in the physical organism, then the spirit, on lessening its hold of that temporal structure, will find himself renewed in mental vigor and activity, and all traces of his insanity will have disappeared upon his entrance to another and higher life; but if the spirit is mentally disturbed, independent of any physical obstruction, independent of any condition of the material body, it does not follow that he will regain his mental vigor upon entering the spirit-world.

If the cause of his distress still lingers with him—if he continues anxious over any event in life, over any circumstance that has happened to him—just so long as that anxiety remains may he remain also unbalanced in mind, because the mind, brooding upon one subject, continually remains in an abnormal condition, and must be equalized before it can regain a condition of health.

Such a spirit, if it still continues in a disturbed and anxious frame of mind, will no doubt be taken in charge by wise and advanced spirits who desire to assist the unfortunate. It will be taken to one of the sanitariums in the spiritual life, and there be surrounded by circumstances and conditions calculated to assist in lifting its mind above that brooding state which it has formerly experienced, thus providing proper ways and means for regaining a well-balanced condition of mind.

We think the idea of “Sanitariums in the spiritual life” will seem very strange to many persons when they come to view it as a *post-mortem* mind healing institution! But a particular phase of insanity confronts us at times in the papers, and is usually headed “Crazed by religion.” Such an article was published in the *Philadelphia Times*, March 8, 1888, stating that a man “created great consternation” in a Church on that evening in Wilkesbarre. The article says:

Evangelist Yatman is conducting a series of meetings at the church and large audiences attend nightly. This evening the edifice was crowded and the evangelist delivered a soul-stirring address for sinners to return to God. A hearer was so affected



that he became frantic, and jumping over the pews made a dash for the pulpit. He said he was saved and now wanted to preach the Word of God as he had heard it spoken by Mr. Yatman. The man cried out at the top of his voice, and the women and children in the congregation were very much frightened. People began to rush out the doors, but a panic was averted by the presence of mind of the trustees, who commanded the people to keep quiet. The man was finally overpowered, and under escort of three policemen he was taken to the lockup. He is now believed to be crazy.

Had the man been converted *to God*, through *HIS TRUTH*, and by *His Spirit*, he would have made no trouble for them, but would rather seek their happiness here and hereafter.

We will notice one more case of the same class (as claimed), which we clipped from the *Philadelphia Press* of May 20, 1888, and will give a reprint, so that close thinkers may be able to draw proper inferences, as well as to note our comments upon it. It is as follows :

CRAZED BY BRIMSTONE PREACHING.

ISHPEMING, Mich., May 19 [SPECIAL].—Mrs. Charlotte Erickson, a Scandinavian woman, 40 years of age, with several children, was to-day taken to the asylum at Marquette, hopelessly insane from religious excitement. So violent has she been for several days that the united efforts of two men were barely sufficient to restrain her. Her ravings could be heard for blocks. Mrs. Erickson is the eighth woman in as many months who has been crazed by religious excitement, in this section, through the exhortations of female Swedish evangelists. They have been preaching the doctrine of fire and brimstone exclusively.

This brief article, though not taken from a Spiritualist paper, is such as many Spiritualists like to quote at the expense of the Bible when practicable. It suggests many comments, a few of which are demanded in the interest of truth. The article sets forth that the woman named became crazy and raving by “religious ex-



citement," and that this was a result of "brimstone preaching." This term, as used in the article, unquestionably means the dogma or doctrine of "eternal misery" as a punishment for the finally impenitent. If this mother *believed* that one of HER children was in that condition, it is clear that she had cause for her ravings; and *your* mother, if a person of fair intellect, would be in a similar condition if she should BELIEVE that *you* were thus hopelessly tortured!

Doubtless, very many persons who have read the account above noted, suppose that the Bible and its religion is responsible for the horrid facts given, when nothing could be further from the truth in the case. We shall show that Almighty wisdom and power *cut off all possibility* for any such condition of things in the entire history of man; and that Jesus, the Christ, never mentioned it, nor did He tell us of anybody else who did: hence the falsity of the theology, as taught!

PRACTICALLY, those who teach this doctrine hold it in doubt. Neither it, nor its terrible effects on those eight persons who were driven to insanity by it, should be charged to the Gospel, seeing that it teaches nothing of the kind, either in letter or in spirit. Had those lunatics heard and received Bible *teachings*, their insanity would have been avoided, their ravings would never have been heard.

Religion, as taught by Jesus and His apostles, has SAVED MILLIONS FROM INSANITY; but NEVER in any case did *its doctrines* ever make a sane person crazy. It is not in its nature to do it. It is soothing, not exciting; it is animating, but not fanatical; it is patient, not petulant; it is confiding, not jealous; it is kind, not hateful; it is not despondent, but HOPEFUL: *it is a complete outfit of requisite opposites wherewith to oppose, and thus avoid that most dreaded malady, INSANITY!*

Again, although any person may become insane from



one of the many causes of insanity, whether he be Christian or infidel, yet we have never known but one to become so, who held the belief that immortality is obtained ONLY through a belief in Christ as a Saviour according to His Gospel, *i. e.*, "CONDITIONAL" IMMORTALITY. All accounts of insane persons which we have seen, save one, wherein any expression was made, indicated that the patients had believed in the theory of inherent, or natural immortality. Indeed, we should esteem it a favor which we would seek to remunerate if any of our readers should send us an authentic account of murder, suicide, or insanity by or in a believer in "conditional" immortality. We do not claim that this theory has *no* blood-stains upon it, but we do expect to learn that it has *less than any other*, on the principle that sound truth will make a better *Hope anchor* than a flawy error.

A very long editorial in the *Banner of Light*, June 4, 1888, sets forth that Dr. Forbes Winslow, of London, "once publicly asserted that 'nearly ten thousand persons, having gone insane on the subject (Spiritualism), were confined in the public asylums of the United States;' and that Dr. Talmage, of Brooklyn, has openly declared that 'there is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism.'" This, the *Banner* denies, and presents arguments and statistics to prove that there is *less* than one person in each asylum in the United States, whose insanity was caused by Spiritualism. The statistics, however, were collated in 1876, and more recent data may or may not make a different showing for the present time.

But suppose they remain the same, and that we allow the *Banner's* claim—that, briefly stated, there are "not half as many male and female Spiritualists in our insane asylums as clergymen;" yet it is abstract, from the fact that in these days of many beliefs and *isms*,



we are confronted with a class of insanity which is "not placed on the [asylum] bills," and will notice it. And it is well known that an abstract statement may be truth, *by itself*, which if made to represent a whole theory, would mislead more people than a fairly told lie, whether with or without design. We hold the latter, or charitable position in any case until we are driven from it.

Here, we would candidly remark that we are unable to discover why Spiritualism, as received and *practiced* by persons of fair intelligence, should cause them to become inmates of Insane Asylums, inasmuch as according to its philosophy they have a right to any enjoyment which life affords, that does not conflict with *their own* ideas and judgment of right, which is their "final standard." Thus, like queer Capt. ———, of South Antrim, N. H., they would have "*no evil actions, either past, present or prospective, to think of.*" Surely, we should not expect to find such persons in Asylums, but, rather, actively engaged in getting what worldly comforts and pleasures they can out of the life that now is, and looking for more after death, or "passing to the higher life."

But suppose the *Banner's* claim is sustained with regard to insane Spiritualists in Asylums, it is evident that Spiritualism *is not checking* insanity as it has promised to do. Hear M. Jaubert, an able Spiritualist, and Vice-President of the Civil Tribunal of Carcassonne, France, in a letter to a Spanish editor, as quoted in "Nineteenth Century Miracles," pages 79-80. He wrote in September, 1864, as follows:

Affirm to your people that *man never dies*, that his immortality is proved, not by books, but by material and tangible facts, of which every one can convince himself; that anon, our *Houses of Correction* and our *Prisons* will disappear; suicide will be erased from our mortuary tables; and nobly borne, *the calami-*



*ties of earth shall* NO LONGER PRODUCE MADNESS! [Emphasis is ours.]

Now, after Forty-five years of boasted progress, we ask once more: Does man not die? *Are our Houses of Correction being pulled down? Are suicides becoming strange occurrences? Has the ravings of the victims of madness in our Asylums become less, during these years?* The former questions have been answered with sighs and heart-aches; the latter may be answered by reading the following reprint of Rev. D. T. Taylor's paper on the subject of Insanity, as published in his pamphlet, "Increase of 'Crime,'" which we have already noticed:

## INSANITY.

In his Annual, Jan., 1881, Gov. Plaisted of Maine said: "Statistics clearly show that insanity is greatly on the increase both in Maine and throughout the country." Now take one State, Massachusetts. Frank B. Sanborn, after carefully studying insane statistics, says there remained uncured 1,456 persons in 1865, but twenty years later, in 1885, the number was 3,700—scarcely 60 per cent. increase of population, but 150 per cent. increase of insane in ward. Here is the governmental census report for the whole country:—

1850—	one insane to every	1,486	souls.
1860—	" " "	1,308	"
1870—	" " "	1,030	"
1880—	" " "	554	"

Nearly three times as many out of the same number of people as thirty years ago! Here the sociologists, progressionists, and dreamers of a good time coming are confronted with awful facts. And that last decade! I read again: 1870—one to 1,030; 1880—one to 554! "It is an absolute fact," says the *Boston Evening Star*, Aug. 24, 1884, "that while the population has increased 30 per cent. in ten years between 1870-1880, the insanity increase was 135 per cent. for the same period!!" Where is the rosy hue and silver lining to this dark cloud hanging over us?

It is worse abroad. In Australia the number of insane rose



from 13 to 20 for each ten thousand in the decade between 1861 and 1871. In Italy the number of insane during but three years ending 1881 increased 14 per cent. In France it rose from 946 insane in 1801 to 7,072 insane in 1876—full 850 per cent. In England the number rose from 19 to each ten thousand persons in 1849 to 25 to each ten thousand in 1871. In Ireland it mounted up from 15 to each ten thousand in 1846 to 33 to each ten thousand in 1872, and all Christian nations exhibit similar augmentation of this sorrowful phase, while medical authorities refer full forty per cent. of all insanity to the growing use of intoxicants.

[We can trace Three-fourths of the “Forty per cent.” in the last clause of the above quotation to the use of tobacco. Hence the importance of keeping the boys away from it, and ITS ASSOCIATIONS.] The foregoing Statistics are, indeed, appalling; but we have only *hinted* at the worst phase of insanity! Reference is now made to the kind which is *now-a-days* known as “*Temporary* Insanity.” That which we have been considering we called “*chronic*” insanity, because, not yielding to simple treatment, it found its way into Asylums, and hence, into Statistics, as given.

### “TEMPORARY” INSANITY

cases are never found in Asylums, but are well known in Courts and Prisons, and in *Hospitals and Morgues*! Its work is radical, sometimes methodical, usually sudden, and always devilish. *Mark this*: It NEVER does great exploits in goodness *for* humanity, but *always against it*; and would, like “everlasting fire,” continue its work until the last individual object was DESTROYED (not preserved), but for that moral restraint which is placed upon it by God, of whom the Bible speaks, and whom Spiritualism denies, as such.

In our discussion of suicide, we presented, as we thought, evidence enough to warrant the conclusion that



those suicides which were decided by inquests to be caused by "Temporary Insanity," were prompted and "pushed through," by demons; and that they are identical with the directing power which produces what is known as Spiritual Phenomena. Of the general correctness of this theory we do not entertain a reasonable doubt, because it agrees with Bible teachings, and accounts for all the facts connected with such phenomena, so far as we know of them, whether of things seen or unseen; and it does no violence to common sense.

Briefly stated, with a practical application of this theory, the *actions* of a suicide or murderer evidently under control of a power not his own, and by reason of which an inquest declares it to be a case of "Temporary Insanity," is, really, Spiritual Phenomena, although of a murderous character, and which we have named *Destroying Mediumship*.

At this point, two questions arise: *First*, Are those mediums (they were persons under "control") responsible for their crimes? Let us make a picture.

Suppose a man gives a note payable at bank in ninety days, and when the days are nearly numbered, he has no money on hand. All this time he has enjoyed the privilege of applying *in person* to a friendly firm which would cheerfully grant his request on "call;" but it requires Three days to visit the firm, and return. While waiting for patrons to pay their dues with which he thought to pay the note, the time has quite expired—indeed, the last day has dawned upon him, and his debtors have proved so many failures.

Being now pressed into "straits" the man resolves to visit the "friendly firm," which will almost occupy the "*days of grace*." At this point he is seized with illness so severe that he becomes delirious, and which condition lasts the entire day. On the morrow he recovers,



but too late to make the trip and receive the money. Now, will the bank excuse him for presuming on *his days of grace*, and fail to "protest" the note because of his *temporary insanity*? All say No!—*not the bank*.

So, too, those mediums enjoyed the privilege—and more than that—an earnest invitation to apply in person to the Bank of Bible Teachings, where principles were always FREE on "call," and which would ever keep them out of the reigning power of evil angels (not human spirits) who constantly watch weak moral points in mankind, as avenues by which to gain admission, that they may "control" them; not for ultimate good, but for everlasting *destruction*. (Not eternal misery.) But the class in question neglected, and indeed some even defamed the Institution, thus making conditions more favorable for evil influences, until they became mediums under the power of demons, when in a fit of frenzy they committed the crimes which were proved against them, and were declared to be "*Temporarily insane*." What say you, Reader? We think they are responsible.

The *Second* question which our position suggests is pertinent, and not without interest, especially to Spiritualists. The question is this: To what extent, if any, is Modern Spiritualism—as taught—responsible for the phase of *Destroying Mediumship*, as we understand it? We believe that Spiritualism is morally responsible for any suicides or murderers who have been led or encouraged to become such in consequence of having their moral restraint removed by being taught that they are "*not accountable to any being outside of themselves*," and that "*even the vilest outcast of earth shall . . . be ultimately exalted to companionship with the purified and blest*."

"Spirit communion" is the fundamental idea, or theory of Spiritualism, while the Two foregoing theories



—fully quoted elsewhere—are the essential doctrines of the System, or Philosophy. These teach *No-accountability* HERE, and *Universal Progression to happiness*, HEREAFTER !

Now, is there *any* encouragement in such doctrines for the badly disheartened travellers on life's journey to longer brave the perils that often threaten them ? Is it not especially well calculated to strengthen the temptation, or desire to suicide, seeing it fits either the sane or insane class ? Those who are not easily made insane by their troubles and distress of mind can readily see their way through by accepting this doctrine, to commit suicide in a deliberate and rational manner, as many are known to do.

Those who have less will-power based upon sound morals, and are negative in magnetism—if they become disheartened by the ills of life, to the point of desperation, having turned away from the Grand Central Depot of TRUE MORAL PRECEPTS (the Bible), will readily entertain the doctrine above named, and soon become passive to demon magnetism, when they will murder themselves, perhaps, too, after killing others. Then follows the very common and significant two-worded Coroner's verdict—“*Temporary Insanity !*” Surely this is the worst kind of insanity.

The following clipping from the *Banner of Light*, Oct. 15, 1892, will be read with interest, in continuing the topic, especially as it purports to come from spirit-land :

Q.—[By the same.] *Is nervous insanity a disease, or is it caused by evil spirits ? Can it be cured by spirit-power ?*

A.—Unfortunately there are very many cases of insanity produced by an abnormal condition of the nervous system, and it is probably to these that your correspondent refers in her question.

It is possible for a sensitive to be so strongly impinged upon



in the magnetic forces by an adverse or obsessing spirit as to cause these nervous forces to become exhausted, and the entire system to become so debilitated that an unbalanced state of the mind is the result; but we think that the majority of these cases of insanity referred to are produced by some abnormal state of the organic form. The nervous system has become depleted, there has not been an equal and even distribution of the nerve forces throughout the body, and therefore the brain suffers, the mind comes into an abnormal state, and insanity ensues.

It is again seen that the "spirits" *admit* that "sensitive" persons may be obsessed, that is, influenced, or controlled by certain spirits, so as to cause insanity. Of course they mean an evil human spirit, but we have shown that this claim is mythical. Substitute *evil angel* for "obsessing spirit," and all is clear.

The following remarks on this subject by a popular lecturer on Spiritualism will interest our readers, with or without comments. It is from the *Banner of Light*, March 28, 1891 :

### INSANITY AND SUICIDE.

MRS. ADA FOYE'S LECTURE IN ODD FELLOWS' HALL, DENVER, COL., MARCH 15, 1891.

Nearly three hundred people assembled in Odd Fellows' Hall to hear Mrs. Ada Foye's lecture on "Insanity, Obsession and Suicide." The meeting was opened with prayer and song, after which Mrs. Foye read from Luke concerning the casting out of devils. She said :

It is not pleasant to speak on this subject, or rather these subjects, for there are three in one; but I do so because the question has been asked me, "What is the state of the suicide in the other world?" and I feel that I cannot avoid the subject.

On this earth a spirit is constantly oppressed by the environments of the individual. Many people are sorely troubled, and think that life is not worth living, and would not live were it not for the ties they have made on the spiritual side of their natures.



There are many who have such a hard time here that if they think the next life is to be but a continuation of this, they want no more of it. But the revelation of Spiritualism gives them hope.

There are many persons who do not know what obsession means. Obsession is the controlling of a spirit in this world by a spirit in another world. Some persons seem to be obsessed or possessed, and commit acts that make it seem that they are not acting of their own will, but of the will of a demon. I wish I could say that there was no such thing as obsession. Now there are persons whose spirits leave this life filled with sins, and come back to this earth, and find a suitable medium or sensitive person of whom they can take possession.

The reader will please keep in mind that "persons, spirits" do not "come back," for, verily, they *do not exist*, but evil angels deceive us (if they can), so as to mislead us to our *destruction*.

If the spirit comes back to do good, then that obsession is good; but if the spirit is bad, then the problem for us to study is how to exorcise these undeveloped spirits. Christ knew how. If you are afraid of becoming obsessed by bad spirits, put yourself in a positive condition, and elevate yourself out of their element. The best way to keep them off is by prayer.

It has been a question with many persons as to what insanity is. Some insane persons; while they talk and act unpleasantly, there seems to be a method in their madness. A case in the Worcester, Mass., Insane Asylum shows the method some deranged persons have. The maniac was offended by the physician, and he laid a plan to get even. After a long time he lured him to the roof of the building, and threw him to the ground. *I think that eighty per cent. of the inmates of asylums are obsessed, and if a man having good spiritual power could go to them he could EXORCISE THOSE SPIRITS, and make them whole!*

Very many readers would easily conclude, on reading the above two paragraphs, that "Christ" and Christian "prayer" were a part of Spiritualism, but



we have proved that it denies them as being necessary in securing eternal life.

Some assert that Spiritualism makes people insane. I have visited many insane asylums, and have made it a study to find out how many are insane from Spiritualism. In one asylum, having 2,800 patients, I found only two who were insane on Spiritualism, and one of those two had, previous to going insane, attended a Methodist revival, and it is a mooted question whether it was Spiritualism or Methodism that deranged his mind; but of course Spiritualism had to take the blame.

Our readers are aware that we have shown that insane Spiritualists are seldom found in Asylums, and that we should not look there for them, for reasons already given.

The question was sent to me last Sunday, "What is the Condition of the Suicide in the Spirit-World?" I will say that it depends on the condition of the mind and life at the time of death. If his mind was diseased, why he was not responsible for his act; but if he was in his right mind, and committed the act deliberately, he will be held responsible. Some men think that they can get rid of their troubles and perplexities by committing suicide. It is not so. *You cannot get away from yourself.* You may destroy the body, *but the soul lives*, and when you die you will take up your life beyond just where you left off in this. What, then, is the use of committing suicide? The suicide is to be pitied and his condition deplored, and the enlightened spirits in the other world do pity him.

We are twice told in Ezekiel, Chapter 18, that the "*soul*" shall DIE, and Jesus says, in Matt. 10: 28, the soul can be DESTROYED!

The *Religious World* tells its readers that there are twelve million Spiritualists in the United States alone. It is bound to grow, and no power on earth can stop it. Fact.

At the conclusion of the lecture (says the *Denver Republican*, to which we are indebted for this report), Mrs. Foye received communications for a number of persons in the audience, and



then every one was invited to write the name of any deceased friend whom they wished to communicate with on a slip of paper and fold it up securely so that the name would not show. Then the slips were taken to her and emptied out on the table in plain sight of all. A disinterested party was invited to go up and handle the ballots. When one was picked up having the name enclosed of a spirit present, two raps on the table were heard, and Mrs. Foye wrote the name of the spirit on a piece of paper. The ballot was then opened, and the name written by the medium and the one on the slip sent up corresponded exactly. A gentleman in the audience acknowledged the spirit and received a communication.

Demons can easily control the brain of a sensitive (medium) to this extent, and for a purpose, too, but "human spirits" (?) NEVER!



## SIXTH TOPIC.

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### SPIRIT TEACHINGS AND CROOKED THEOLOGY.

IN this division of our work will be found brief reviews of the more important teachings and criticisms directly given at regular seances in Boston, by "spirits"—as claimed—and reported in the *Banner of Light*, from time to time. Also, reviews of criticisms made upon some Bible topics in favor of Spiritualism, directly and indirectly, by writers, editors, and lecturers—all being more or less interesting and valuable for reference. Our first article, however, will be Spiritualism's "Declaration of Principles," prefaced by the following brief history.

The Fifth National Convention of Spiritualists convened on August 25, 1868, in Corinthian Hall, Rochester, N. Y. Here they formed an association under the title of the "AMERICAN ASSOCIATION OF SPIRITUALISTS." Its object was "to co-operate with State and local organizations for the promulgation of the Spiritual Philosophy and its teachings, and to encourage the establishment of at least one National College for the education of persons of both sexes, on terms of equality, free from all sectarian dogmas, where their children might be educated in accordance with the progressive developments of the age." The transactions of the



Convention were published in the *Banner of Light*, Sept. 12, 1868, *from which we clipped the following*

#### DECLARATION OF PRINCIPLES.

*Resolved*, That Spiritualism teaches :

1. That man has a spiritual nature as well as a corporeal ; in other words, THAT THE REAL MAN IS A SPIRIT, which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.

2. THAT MAN, AS A SPIRIT, IS IMMORTAL. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution, or the moral character of those who experience it, else it would destroy their identity.

5. That happiness or suffering in the spiritual state, as in this, depends not on arbitrary decree, or special provision, but on character, aspirations, and degree of harmonization, or of personal conformity to universal and divine law.

6. Hence, that the experiences and attainments of this life lay the foundations on which the next commences.

7. That since growth (in some degree) is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, or progression is the endless destiny of the human spirit.

8. That the spiritual world is not far off, but near, around, or interblended with our present state of existence ; and hence, that we are constantly under the cognizance and influence of spiritual beings.

9. That as individuals are passing from the earthly to the spiritual state in all stages of mental and moral growth, that world includes all grades of character, from the lowest to the highest.

10. That, as heaven and hell, or happiness and misery, depend on internal states rather than external surroundings, there are as many grades of each as there are shades of character—each gravitating to his own place by the natural law of affinity. They may be divided into seven general degrees or spheres ; but these must admit of indefinite diversifications, or “ many



mansions," corresponding to diversified individual characters—each individual being as happy as his character will allow him to be.

11. That communications from the spirit-world, whether by mental impression, inspiration, or any other mode of transmission, ARE NOT NECESSARILY INFALLIBLE TRUTHS, but, on the contrary, partake unavoidably of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence that NO INSPIRED COMMUNICATION, IN THIS OR ANY AGE (whatever claims may be or have been set up as to its source), IS AUTHORITATIVE, *any further than it expresses truth to the individual consciousness*, WHICH LAST IS THE FINAL STANDARD to which all inspired or spiritual teachings must be brought for judgment.

13. That inspiration, or the influx of ideas and promptings from the spiritual realm, is not a miracle of a past age, but a perpetual fact, the ceaseless method of the divine economy for human elevation.

14. THAT ALL ANGELIC AND ALL DEMONIC BEINGS which have manifested themselves, or interposed in human affairs in the past, WERE SIMPLY DISEMBODIED HUMAN SPIRITS, or beings of like character and origin, in different grades of advancement.

15. That all authentic miracles (so called) in the past, such as the raising of the apparently dead, the healing of the sick by the laying on of hands, or other simple means, unharmed contact with poisons, the movement of physical objects without visible instrumentality, etc., have been produced in harmony with universal laws, and hence, may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all life, intelligence and love—are to be sought for in the internal, or spiritual realm, not in the external, or material.

17. That the chain of causation leads inevitably upward or inward to an Infinite Spirit, who is not only a *forming principle*—(wisdom) but an *affectional source* (love)—thus sustaining the dual parental relations of Father and Mother to all finite intelligences, who, of course, are all brethren.

18. That man, as the offspring of this Infinite Parent, is His highest representative on this plane of being—the perfect man being the most complete embodiment of the "Father's fulness" which we can contemplate; and that each man is, or has, by virtue of this parentage, a germ of divinity—an incorruptible portion of the divine essence, which is ever prompting to the



right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will triumph over all evil.

19. That all evil is disharmony, greater or less, with this inmost or divine principle; and, hence, whatever prompts and aids man to bring his more external nature into subjection to, and harmony with, his interiors—whether it be called “Christianity,” “Spiritualism,” or the “Harmonial Philosophy,” whether it recognizes the “Holy Ghost,” or the Bible, or a present spiritual influx, is a “means of salvation” from evil.

20. That the hearty and intelligent conviction of these truths, with a realization of spirit-communion, tends,

*First*, To enkindle lofty desires and spiritual aspirations, an effect opposite to that of Materialism, which limits existence to the present life.

*Second*, To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

*Third*, To give a rational and inviting conception of the after-life to those who use the present worthily.

*Fourth*, To stimulate to the highest possible uses of the present life, in view of its momentous relations to the future.

*Fifth*, To energize the soul in all that is good and elevating, and to restrain from all that is evil and impure. This must result according to the laws of moral influence, from a knowledge of the constant pressure, or cognizance of the loved and the pure.

*Sixth*, To promote our earnest endeavors, by purity of life, by unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the higher conditions of spirit-life and thought.

*Seventh*, To stimulate the mind to the largest investigation and the freest thought on all subjects, especially on the vital themes of Spiritual Philosophy and duty, that we may be qualified to JUDGE FOR OURSELVES what is right and true.

*Eighth*, To DELIVER FROM ALL BONDAGE TO AUTHORITY, whether vested in CREED, BOOK, OR CHURCH, *except that of received truth*.

*Ninth*, To cultivate SELF-RELIANCE and careful investigation BY TAKING AWAY THE SUPPORT OF AUTHORITIES, and leaving each mind to exercise its own truth-determining powers.

*Tenth*, To quicken all philanthropic impulses, stimulating to enlightened and unselfish labors for universal human good, under the encouraging assurance that the redeemed and exalted spirits of our race, instead of RETIRING TO IDLE AWAY AN ETERNITY OF INGLORIOUS EASE, are encompassing us about as a



great cloud of witnesses, inspiring us to the work, and aiding it forward to a certain and glorious issue. [The emphasis, except in Article 17, is ours.]

We have given a reprint of the "Declaration" as found in the *Banner*, except *Article* 20, which being detached from our clipping, we mislaid, hence we copied it from "Zell's Encyclopedia," where the entire document, with a few changes in expression, may be found at the word, *Spiritualism*. It is, substantially, the same. We have noted some radical expressions in capitals. The insult to Bible teachings (from which Spiritualism gets its highest ethics) in the last paragraph, will be noticed by all. THE DOCUMENT WILL BE FOUND VALUABLE AS A REFERENCE.

Before introducing a series of "spirit teachings," we wish to notice some of the uncertain terms used by the "spirits"—those beings (?) to whom we are directed to learn the most important FACTS pertaining to the *here* and the *HEREAFTER*. Sixteen of the following terms occur in the "Message" department of the *Banner of Light*, Dec. 31, 1887, on page 6 :

It is our thought.	We believe.	May exercise.
We do not think.	It may be.	We do not know.
It is our belief.	He may be.	May experience.
Our personal opinion.	May feel.	We have judged.
Our own mind.	He may not.	It might be.
May rise.	He may have.	He may not.
May come.	May possibly.	

It will, however, be seen that such uncertainty is consistent with the "Principles." See Art. 2.

### A FEW SAYINGS OF "SPIRITS,"

as claimed, and also of Spiritualists, concerning God, will interest many readers.



The following questions to "spirits," and their answers are from the *Banner of Light*, July 11, 1868 :

*Ques.*—It is said in the Bible that man is made in the image of God. Please tell us what that image is ?

*Ans.*—He is made in the image of everything that ever was, that is, or that ever shall be. He holds within His calibre everything that exists, that ever has existed, or that ever will exist. Now, God is included in this. If He exists at all, He exists everywhere (and we have taken in everything), every place, every name, every condition. I believe that the human stands above all things else, and holds within its embrace all the past, present, and future. In this sense he is created and exists in the image of God.

*Ques.*—What is God, essentially ?

*Ans.*—Everything. Essentially, you are God, I am God—the flowers, the grass, the pebbles, the stars, the moon, the sun, everything is God.

Twenty years later—in the *Banner*, April 28, 1888, we find a report of a then recent seance, where "Inquirer" presented a question to the "spirits," which we reprint, with the first Two paragraphs contained in the answer. It is thus :

Some Spiritualists, I learn, believe in a God ; otherwise they would not pray to him—taking it for granted that there is such a being. Please enlighten us.

*A.*—We have yet to come in contact with a thorough Spiritualist, one who understands something of spiritual life and the revelations made by returning spirits, who directly believes in a personal God. True, many Spiritualists and many returning spirits offer their invocations to the "Great Supreme Spirit of all life and intelligence," not because they expect to change the order of law, or to come into direct communication with or nearness to a Great Supreme Being, clothed in the image of man, but because they desire to enter an atmosphere of harmony, to uplift their own souls to a plane of thought which will bring spiritual inspirations to their minds.

We make a distinction between that Great Supreme Overruling Force which we may call the Superior Spirit of Intelligence, Wisdom and Love, and the personal Deity, clothed in



the image of man, gigantic in stature, jealous and revengeful by nature, which has been set up and worshipped as the Christian Jehovah. We know of no Spiritualist—let us repeat it—who believes in such a personal God, but we can believe and accept the idea, though it may pass beyond almost our finite comprehension, that there is a grand, universal Spirit permeating all forms of existence; that this great source of light, of activity and vitality vibrates with intelligence, and that it is superior to all organic forms, however grand they may prove to be.

Professor William Denton, who was a noted Spiritualist and lecturer, delivered a lecture in Music Hall, Boston, Oct. 16, 1870, on “God, in the Light of Science and Common Sense.” In his lecture, as reported in the *Banner of Light*, he said :

Our business, from the very facts in the case, is to take Nature for our God, and determine all events by her unchanging decrees. [Applause.] If we do this, we see that the God set up for us to worship is no God at all: he is an impostor, palmed upon us in the name of Nature, and it is our duty to throw him overboard, and accept Nature, our father and our mother. [Applause.]

In another lecture, as reported in the *Banner of Light*, August 5, 1871, he said :

The Jehovah of the Bible is a *he*; he has no female companion—no wife to calm his ruffled temper, or smooth his troubled brow, when he is grieved at heart. Jesus is a son—God never begat a daughter to show his appreciation of the more refined and more moral sex.

Nevertheless, although “Jehovah” allowed the Professor to deny Him in the one lecture, and blackguard Him in the other, yet, when he said anything that was really grand and eloquent, *he depended* UPON *the* “JEHOVAH OF THE BIBLE” *for the privilege*, and upon the BIBLE



OF "JEHOVAH" for majesty in diction and the principles of truth in expression!

Now, whether the Professor's "Science and Common Sense" will support his objection to "Jehovah" because it is a "*he*," and his acceptance of Nature because it is a "*she*," we will not stop now to consider. Without doubt he thinks he has thus "shown his appreciation of the more refined and moral sex."

Having already shown that the phenomena of Spiritualism are not the product of science, we embrace this opportunity to show that some important teachings of the system are not in accordance with common sense. But what is common sense? It is defined to mean, "That degree of intelligence, sagacity, and prudence, which is common to most people." Very well. Now suppose we ask one of the allowedly "*most people*" whether he thinks it a display of *intelligence* to call Nature God, while many who have not outlived their teens know that Nature has no brains, hence *no mind*, while its very face is evidence of its being A RESULT OF MIND!

Again: Ask him if it is evidence of "*sagacity and prudence*" in a man, who, when he knows that he must cross a frightful chasm, deliberately chooses a bridge which is known to be unsafe—as if his ideas of "science and common sense" would strengthen the structure!

Once more: "Spirits" are *said to be* freer, wiser and stronger after leaving their bodies—can even lift a piano from the floor! If this be so, why should so many fond wives and mothers delay months and years to make themselves known to the loved ones at home?

And again: Why should any such spirits introduce themselves to a mixed company of strangers, thousands of miles from their friends, while but *a few* ever communicate at all?



*Yet once more :* Allowing those spirits to have and to hold their former earthly interest in their friends, and that they *cannot communicate* with them—just imagine them watching daily and nightly the joys and sorrows of the families with the new wives and mothers, while they cannot whisper a word of praise or censure to them!! Is such a state of things enjoyed by the loved ones “who are said to have passed on?” Does “*common sense*” dictate, or even support such propositions as the foregoing ones? And would not such a belief by the surviving members of those families aggravate their grief and anxiety until it suggested and even encouraged suicide?

We have often noticed that an exhibition of common sense discovers two leading features, namely, *independence of thought* AND *tendency to comfort*; and the latter idea will often fail of success, *without the support of the former!*

The following well illustrates, while it eloquently enforces the principle in our foregoing remarks. It is part of a Washington letter in the *New York World*, as copied by the *Philadelphia Record*, December 25, 1887. When referring to Mrs. Cleveland’s “Seal Browns,” and their proud driver, it says:

He (Albert) has but one regret, and that is a vain one. Since the cold weather began the coats of the Seal Browns have become a little rough and shaggy. Albert would have them clipped, but soft-hearted Mrs. Cleveland will not permit it to be done. She feels that it is cruel to the poor beasts to expose them to the chilling blasts of this trying climate. A day or two ago, as she left the carriage, she noticed the envious eyes cast by Albert upon the glistening sides of a pair of well-clipped sorrels that stood shivering by the curb, and the disdainful glance at the rough coats of the White House horses. “Never mind, Albert,” said she, “THE BROWNS ARE NOT NEARLY SO PRETTY, BUT THEY ARE A GREAT DEAL WARMER.”

As we did not vote for or against Mr. Cleveland, we



may be forgiven, at least, for saying that a woman who can be a success in the National Capital, and bow a polite "thank you" to the engineer who safely ran her train, and practically prove that common sense *tends to comfort*, even for animals, is a lady whose moral influence will be felt anywhere without effort on her part.

Returning to our topic, we think we have shown that the denial of the God of heaven in any sense, is not in agreement with common sense and many known facts; neither are the strange teachings of spirits, which we have noticed, concerning God.

### CONCERNING JESUS, THE CHRIST,

the "spirits," or demons have said many things, but we will first notice a paragraph from a lecture in the earlier days of Spiritualism. *We clipped it*, thirty-one years ago, from the *Banner of Light*, July 19, 1862. The lecture is entitled "Spiritualism and the New Testament," and was delivered by Mrs. Cora L. V. Hatch (now *Richmond*), in Dodworth's Hall, New York, Sunday evening, June 29, of the same year. We make the following quotation:

Of Jesus of Nazareth, personally, we have but little to say. Certain it is, we find sufficient that is Divine in His life and teachings, without professing to believe in the fables of Theologians respecting His birth and parentage. We are content to take the simple record as it stands, and to regard Him as the son of Joseph and Mary, endowed with such purity and harmony of character as fitted him to be the Apostle and Revelator of the highest wisdom ever taught to man. [*Then why not accept Him?*] It is the fundamental article in the creed of modern Christianity, that Jesus was divine in His nature, and of miraculous origin and nativity. Now, no human being of ordinary intelligence, unwarped by educational bias, would ever profess to believe in such a monstrous figment, which only shows the blindness of superstitious prejudice.

So men talk to-day; and many too, of *much more*



than "ordinary intelligence," and who admit that God made man from the simple elements of the earth, but utterly deny, and scout the idea that He in His wisdom and power *could* produce under vastly more favorable conditions, a human embryo! To us, *this is a careless way of reasoning, resulting in a conclusion which might be called by courtesy, inconsistency!*

The following, said to have come from the "spirits," at a seance, and which was reported in the *Banner of Light*, June 4, 1864, will interest several classes of readers :

Q.—Have you ever seen Confucius and Zoroaster?

A.—Yes, many times.

Q.—In the order of degree, which stands the higher in moral excellence—Jesus Christ, Confucius, or Zoroaster?

A.—Confucius stands in morality higher than the other two. . . . Jesus himself claims to have been inspired to a large extent, by this same Confucius. And if we are to place reliance upon the records concerning each individual, we shall find that Jesus spoke the truth when he tells us he was inspired by Confucius.

This was Twenty-nine years ago, and we think such blasphemous lies from the demons need no comment. We will now give them a much later hearing, and quote from a seance reported in the *Banner*, dated Oct. 9, 1886, the following question and answer :

Q.—[By Mrs. Hall.] Do *spirits* generally believe in the divinity of Jesus Christ; that He was the Son of God; that He was crucified, dead and buried, and rose again the third day, for the saving of all who should believe in him?

A.—No; spirits generally—advanced spirits, those who are intelligent, having studied deeply into the principles of life—do not accept the theory of the divinity of Jesus Christ; they do not believe that he was crucified for mankind, in the accepted understanding of the term.

This, too, is "off the same piece," and those evil



spirits will continue to supply the fabric until they and their works are DESTROYED. 2 Thess. 2 : 18.

## CONCERNING GOD, AS A SPIRIT,

in which form He is so often represented when mentioned, even by Bible students, and always by "spirits," and Spiritualists, *when they would refer to such a Being as having intelligence*, rather than "Nature"—which is a RESULT of intelligence, and not intelligence itself—we will now speak as intelligently as we can in a little space. We may say right here that all uncritical persons have, at least, an excuse for accepting such a theory, or idea of God; and we are glad of this opportunity to correct the error. That it is a monstrous error, we have not one reasonable doubt, else, we would abandon this work at once. However, the idea is so common, that but for the matter of reference by students, we would omit quotations: as it is, we will notice a few of them.

In the "invocations" published in the *Banner*, it is common to see that the "spirit" addresses itself to "the Eternal SPIRIT," "Infinite SPIRIT," "Divine SPIRIT," and similar terms. In an "invocation," said to have been given by a "spirit," "through the noted telegraphic medium in Cleveland," it addresses "the Great, the Mighty SPIRIT of the Universe;" and again, "Thou art a SPIRIT, great and mighty." It is clear that the Being whom we address as God, is the one here called "SPIRIT," or "a SPIRIT." Very well. Next we notice in the *Banner of Light*, Oct. 24, 1885, a writer, Edmund Young, who uses the quotation, "God is a SPIRIT," to sustain the theory of his theme. And whom does he quote? He quotes John 4 : 24, where Jesus is made to say, "God is a SPIRIT, and they that worship Him



must worship Him in SPIRIT and in truth." *Let this stand, too, for the present.*

Now, if we turn to the *Religio-Philosophical Journal*, Jan. 23, 1886, we shall find an address by Seldon J. Finney, which was delivered before a Spiritualist Association, from which we make the following quotation, and which will show what can be done with the hypothesis, "God is a SPIRIT." He says:

Here, then, on the basis of the idea of the spirituality of Eternal Power—Substance—God, rests the whole Spiritualist movement; and to him who starts with the idea of God—of Infinite Spirit, there is not a logical resort but in Spiritualism. For if God be Spirit and Infinite, there is no room for any other substance than spirit. Spirit becomes all in all—the primordial Power at the centre, and the original substance at the foundation of the world.

Admit the idea of "matter" as essentially different from spirit, and you can have no God; for such a notion plants a discreet degree between God and "matter," which limits each by the other; and so, destroying the infinity of each, upsets the very idea of God.

Spiritualism is the only possible deduction from the idea of God; and the idea of Infinite Spirit—God—is the last possible induction from the facts which prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," lands us in atheism; and atheism is disproved by those facts which demonstrate the spiritual entity of the soul.

We thus reason from the spiritual entity and vital relationships of the soul to the idea of the spirituality of nature and the naturalness of spirit and its laws. Or, setting out from the intuition of God as Infinite Spirit, we come to the spiritual nature, relations, and inspirations of the soul. Here, then, is seen the logical foundations of the great Spiritualist movement. He who believes God to be a Spirit must at last, if he think, see that all the world is a "Spiritual Manifestation." The Spiritual Philosophy includes all this.

The foregoing is one of the most important paragraphs which our work has furnished for consideration. Please read the first sentence again, and then see what



a conclusion is arrived at in the second sentence, and in the last two as well! Now consider that we have shown that the "spirits," or demons, sometimes declare that "God is a SPIRIT," as also do Spiritualists when an intelligent Deity is addressed; moreover, many ministers and teachers do the same, and finally, we admit that the *letter* of the text which we quoted from Jesus, through John, also declares it!

Now, read again that logical conclusion, "For if God be *Spirit* and *Infinite*, there is not a logical resort but in Spiritualism!" "*What?*" exclaims *Candid Reader*, "Has EVERYTHING gone over to prove Spiritualism?" And here, too, is poor *Honest Skeptic*, who had received so much light that the shadow of his last doubt was fading from his vision, but this leaves him in thick darkness! *Radical Ghostman*, however, is in ecstasies over this "unanswerable (?) logic!" Taking him by the hand, we extend to him all the congratulation we can, by conceding the *force of the logic* and *accepting the conclusion*, PROVIDED, *the premises are sound*.

Trusting in the forbearance of our friends, we will open up this proposition anew, despite the conclusion that seems to fit it so well. In the earlier days of Spiritualism, and years before we saw any criticism, or position like the one above quoted, based upon, "God is a Spirit," we had noticed that *by itself*, the text was in favor of Spiritualism; but we also saw in the Bible frequent reference made to the personal God of which it treats, by the mention of His *head*; His *face*; His *eyes* (twenty times); His *ears*; His *lips*; His *arms*; His *hand* (twenty-two times); His *fingers*; and, also, His *feet*.

We think the average child would, with this description, select a "*material*" man from among all the creatures that God made. For all this, some man will say, "O, they were '*spirit*' limbs and parts." *We shall see.*



Then we found in the First Chapter of the Bible that God proposed to make man "AFTER HIS LIKENESS;" and that He did "create him in HIS OWN IMAGE." In Chap. 5: 1, it is again declared that "GOD CREATED MAN IN THE LIKENESS OF GOD."

Again, in Chap. 9: 6, we read: "Whoso sheddeth man's *blood*, by man shall his *blood* be shed: (why?) FOR IN THE IMAGE OF GOD, MADE HE MAN." By this, we see that the *image of God had blood in him*. Now, shall we call either the Pattern or the image, *Spirit?* (!) And what shall we say of those who call this a "*moral image* (!!)"?

Once more: the Scriptures declare that Jesus the Christ is God's Son, that He is the EXPRESS IMAGE of His Person—Heb. 1: 1-3; also, in 2 Cor. 4: 4, that "Christ is the IMAGE of God." And no one questions the fact that He was, at least, *born* of a woman. Furthermore, He was executed [without crime], and being pierced, His BLOOD flowed: He had BONES also, since the record says they were not broken. Is it very absurd to call such beings, *spirits?* We think it is. But, *why?* Because of the nature of the facts given in detail, *and our own knowledge of the image!* yet more, the evidence of Christ, when He said: "A SPIRIT HATH NOT FLESH [muscular tissue and *blood*] AND BONES, AS YE SEE ME HAVE."—Luke 24: 39.

This brings us face to face with other words of Christ, in John 4: 24, where He says: "God is a Spirit;" and adds, that "they that worship Him must worship Him in spirit and in truth." This text, and the facts above noted, were a trouble to us for years, as we have said, when one day, still believing that the Bible was correct if understood, we noticed that the little word, *is*, is in *italics*! Then, a flood of light burst upon the text, and upon the entire subject as well! It was on this wise. Those words which are



printed in *italics* and occurring in the text (not margin) of the Bible, are not in the original, but are inserted to connect ambiguous and abrupt word for word translations from the Greek, so as to better present the thought of the original text to the mind of the English reader. In a few of the very many cases, they fail to do so, and this, evidently, is one of them.

We think a series of well-arranged facts will discover the true meaning of the text in question, and relieve its awkward position, made so by an oversight of the translators and by which a gigantic error might be supported. We will call this a *Critic's Formula*, and present it thus:

*Fact* 1. The text, as it stands, with its supplied word, *is*, contradicts all Scripture teachings on that subject, as well as known facts which are pertinent to it.

*Fact* 2. The text or any other should not do it.

*Fact* 3. It is the supplied word which does it.

*Fact* 4. The word, *Spirit*, here meaning INFLUENCE [see Fourth Topic], is an attribute of God, and is called Holy *Spirit* in the Old, as well as in the New Testaments; and is called Holy Ghost, in the New Testament, Ninety times. Now, the fact that God HAS a Spirit—the Holy Spirit—suggests that the word, *has*, should take the place of the *supplied* word, *is*, in the text, which, when so placed, expresses a fact, as it should do, rather than a gigantic error, which it should not do.

*Fact* 5. The substitution of the word *has*, for *is*, not only expresses the fact that God has a Spirit, but it agrees with His requirement to “worship Him in [that] *Spirit*, and in truth.”

It is now very clear that the major premise in Mr. Finney's proposition, “*If God be Spirit*,” is unsound [though he should have credit for his suggestive “if”],



since we have shown that the only positive evidence in support of it is a *supplied word*; and no candid critic would allow such a word to supplant direct translations from original words, in order to make the Bible contradict its own teachings. Hence there is no support for Spiritualism in the text, when it is allowed to agree with the facts which belong to its own case.

It should be seen that the printing of *supplied words* in italic type in the standard version of the Bible, is a valuable feature of it, since we may thus see what words are *not* in the original, as well as those which are there, and thus assist in discovering the true import of the text, and the scope of the subject. Before us are three versions of the New Testament in which this advantage is wanting, besides confused versification and awkward paragraphing. Truly the Old style is best until it is improved.

## CONCERNING THE THIEF ON THE CROSS,

which topic has occasioned many reviews and criticisms by Spiritualists and others, we think there need be few, if any doubts entertained after considering and comparing the text with facts, so far as we know them. We have an editorial which we clipped about two or three years ago from the *Banner of Light*, entitled, "Between Death and the Resurrection," and from which we quote the third paragraph, as follows:

Dr. McMillan, of Allegheny, Penna., recently undertook to clear up this theologic muddle concerning the state of departed spirits up to the time of the theologic resurrection—arguing from his chosen text: "This day thou shalt be with me in Paradise," that there is a state of conscious existence between the death of a body and the resurrection. Hades, or the place of the dead, he pronounced not the final abode of the departed, but an intermediate place where the righteous are separated from the wicked.



He said that both Scripture and experience prove that the soul is capable of a conscious existence apart from the body. Science proves that the body is simply the instrument of the soul's activity. He likewise maintained that psychology establishes the fact of the soul's consciousness of events happening at a distance, and he related a number of incidents to illustrate the fact that the soul is not dependent on the body for all its activities.

In his deliberate opinion, the souls of the righteous pass immediately after death into the presence of God in heaven, and the souls of the wicked into the place of the lost.

Such theology does, indeed, seem strange to those who are familiar with Bible *teachings*, especially when told that "souls pass into heaven at death," when there is no promise in the Bible that any person, body, soul or spirit shall ever go to heaven, *under any circumstances whatever!* But, "*The righteous shall inherit the LAND, and dwell therein FOREVER!*" See the 37th Psalm, wherein this is promised six times! Also, the declaration of Christ, Matt. 5 : 5, "*The meek shall inherit the EARTH!*" *i. e.*, the earth in its renewed state. See Bible *teachings*. The case of the thief on the cross, however, is our main thought at this time, and we will set some facts and points in paragraphs, after quoting the text, which is as follows:

"Lord, remember me WHEN Thou comest into Thy Kingdom." And Jesus said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."—Luke 23 : 42-43.

1. It is very plain that the "thief" had heard Jesus teach that He should possess his "kingdom" in due time—nothing less than *Land, People, Metropolis*, or *Capital*—city and Laws, which, with Himself as King, make the five necessary elements of a kingdom. This is why he did not ask Jesus to take him to heaven [with or without "the body"], but asked Him to re-



member him WHEN He should *come into His Kingdom*.

2. Jesus granted him his request by promising him then and there ("to-day"), that he *should be* with Him in Paradise. [When it is prepared, which is not yet.]

3. The printer has made Him promise to take the thief with Him to Paradise on *that day* by placing a comma after *thee*, rather than after *to-day*, which would make it agree with the rest of the Scriptures.

4. *As punctuation is no part of the Original Greek, from which the text was translated, it is highly improper to use it as above quoted.*

5. That such use of the comma is wrong, may be seen in the fact that, according to the Bible, Paradise was not then, nor is it yet in existence as such.--See "Tree of Life," and "Paradise," in Rev. 2 : 7, and chapters 21 and 22.

6. We find that *three days afterward*, as recorded in John 20 : 17, Jesus met Mary near the sepulchre, and as she was about to greet Him He said, "Touch me not ; for I have NOT YET ascended to my Father. . ." Now, none deny that "Father" means "God," in the text, and that "God is in heaven ;" many, too, accept the idea that Paradise is only another name for heaven.

7. It is clear that both statements cannot be correct ; hence Jesus is made to contradict Himself when such use of the comma is allowed.

8. If Jesus took the penitent thief with Him to heaven on that day, it must be the "soul" (as claimed), since the body remained all day upon the cross.

9. If his "soul" was taken then to heaven, Jesus must, necessarily, have extracted or withdrawn it from the suffering man, and yet allowed him to live at least three hours upon the cross!! This is clear from the fact that Jesus died "about the ninth hour," or 3 P. M., while the two thieves were alive as late as the twelfth



hour, or 6 P. M., else their legs would not have been broken by the soldiers!!

10. It is popularly—though less now than formerly—claimed and taught that “*thou*,” in the text under notice, means the *soul*, the “*thinking part* of man,” or “*immortal spirit*,” which is, closely putting it, the *real man* that Jesus took with Him that day to Paradise, or heaven. But when we refer to Gen. 2 : 17, where God said, “*Thou* [Adam] shalt surely die,” such teachers say, “Of course, it does not mean the *immortal spirit*, or *soul*, but the *body*!!” This glaring inconsistency begs the question shamefully, if not viciously.

So much for Serpent-to-Eve theology, men’s traditions, a comma in the wrong place, and an isolated case of the use of a capital letter (T) to emphasize the mischief done to the text by the comma! Surely, THIS IS NOT SOUND THEOLOGY. Then let the text have a fair chance to express the promise of Christ, when it will read: “Verily, I say unto thee to-day, *shalt thou* [or *thou shalt*] be with me in Paradise.” *When?* do you ask? Let the penitent thief answer: “WHEN Thou comest into Thy KINGDOM.” THERE, ONLY, will Paradise be located. See Rev. 2 : 7 and 22 : 2.

Now, if it be objected that Paradise is *above* us, because Paul said he knew a man “who was caught *up* to Paradise”—2 Cor. 12 : 4—we remark :

1. That the object of Christ’s Revelation to John *in vision* was “to show to his servants things that must shortly *come to pass*.” [If the term “*shortly*” be questioned, we would say that a full 2,000 years, even, would be *very* short if compared to eternity, with which it must be connected at some point of time.] Paul calls his narrative a VISION, in which a man was caught *up into Paradise*, and intimates that it was a glorious place, which agrees with John’s vision of it, which he located in the “NEW EARTH,” *yet future*; it



will be in the "kingdom" which the thief had heard Christ talk about, and in which he asked to be remembered.

2. Paul also says, in the second verse, that this "man" was "caught *up* into the *Third heaven*."

3. This goes to show that Paul understood *Paradise* and the "*third heaven*" to be the same as to time and locality; and we may infer from the evidence submitted that Paradise—meaning a garden of unalloyed delight—will be located *in* the "Third heaven," or heavens, to which Paul has here referred.

4. We read of the three heavens, as such, but once, and then, in the third chapter of 2 Peter, where we find, "that by the word of God *the heavens* [that] WERE OF OLD . . . . PERISHED (in the flood); *but the heavens* . . . *which ARE NOW* by the same word are kept in store, RESERVED UNTO FIRE against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the [present] HEAVENS SHALL PASS AWAY with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up. . . . Nevertheless, we, according to His promise, LOOK FOR NEW HEAVENS and a NEW EARTH, wherein dwelleth righteousness" [wherein the righteous shall dwell].

5. This proves that the heavens are not placed one above another like blocks in a monument, but that one *was of old*, one IS NOW, and the third IS TO BE; hence, some translate *up, away*; that is, some scholars claim that the original will bear such rendering of the word. It is easy to see that the scope of the subject demands it. The text would then teach that the "man," *in his vision* "was caught *away* to Paradise, or the Third heaven," which is not out of harmony with Bible or other facts pertaining to visions.



It seems very clear that there is nothing in the Scriptures we have considered, that can support the doctrine of life between death and the resurrection, or a *blue sky territory* for the future home of immortals.

### AS THE "RICH MAN AND LAZARUS,"

see Luke, sixteenth chapter—is so differently understood by pulpiteers and their Spiritualist reviewers, a majority of whom are inclined to claim it for more or less support of conscious existence between death and resurrection, we deem it worth the while to briefly consider it candidly in the light of such facts as may be pertinent to the topic under review.

Jesus "spoke to the Jews in parables" [preachers and teachers, please copy], and always used some familiar fact or tradition the prominent points of which were analogous to the important lessons He would have them learn from Him; and they were sometimes so close-fitting in their application as to be keenly felt by them.

One day, when He had rebuked the Scribes and Pharisees, virtually calling them *grave traps*—Luke 11:44—a lawyer took it up and answered Him. Jesus turned upon him with terribly scathing charges, but they glistened with truth and pure diction, so that though they "laid in wait," in order to "catch something out of His mouth, that they might accuse Him," yet they failed to do so. His figure of speech or parable acted as a moral *Camera Obscura*; hence, a perfect picture was the result of the first attempt. [It is remarkable how few persons are satisfied with a perfect picture of themselves, in any sense!]

We have been told that the story of the "Rich man and Lazarus" was intended to teach that the "spirits" of wicked [dead] persons as represented by the rich



man, the “spirits” of good [dead] persons as represented by the beggar, are, the one class in hell [eternal misery], and that the other class is in heaven [happiness].

The “spiritual” view of the subject is, however, quickly disposed of, by stating the FACT, that *not one word or clause* in the entire statement contains any intimation of such a thought in the mind of Him who taught the Jews a lesson by it. Indeed the words, Soul and Spirit, do not once occur in the statement. This leads us to conclude that the story is either *literal*, or it is a figure, or parable.

We have been told that the story was literal; and that it should be accepted as “*literal history*” because it says, “THERE WAS a certain rich man,” and—so on. But we see nothing remarkable in that claim, since Jesus discoursed to them several narratives immediately preceding the one in question, and which began in the same way; and we have never heard it denied that they were parables. Nevertheless, let us treat it as *literal* and see what it will make of the story:

“There *literally* was a certain rich man, who *was clothed with literal* purple and fine linen. . . . And there was a *literal* beggar, named Lazarus . . . full of *literal* sores. And it came to pass that the beggar *literally* died, and was *literally* carried by the angels into Abraham’s *literal* bosom. The rich man, also, *literally* died, and was *literally* buried; and in hell he lifted up his *literal* eyes, being in *literal* torments, and”—the reader can apply the *literal* sense to the rest of the story, if this is not enough of absurdity.

Let us now reduce this brief discussion to a *Critic’s Formula*, and note:

1. There is no intimation in the whole story—Luke 16 : 19–31—that any part of it is *not* literal.

2. The *literal* beggar was carried into Abraham’s



*literal* bosom—it matters but little whether this means *bosom*, as such, or “scrip,” or *gripsack*, which is another meaning of the word, seeing it was Abraham’s and occupied but little space, in either case! The absurdity needs no comments.

3. It is not stated that the beggar was ever buried anywhere.

4. The rich man, being LITERALLY DEAD, and *buried*, and in *hell*, and also IN TORMENTS, (??) he lifted up his *literal* eyes (??)!! Possibly, our excess in punctuation will suggest the absurdity that our comments might fail to express.

5. It is clear as the entire absence of darkness, that whichever condition—death, life, misery or happiness, be allowed to the story, there is not one intimation that it would be eternal in duration!—*Note that, please.*

6. Hell, in the text, comes from Hades, meaning grave, and is so translated in 1 Cor. 15: 55. Now, if we consider that, “There is no work, nor device, nor knowledge, nor wisdom in the grave WHITHER THOU GOEST”—Eccl. 9: 10—then the palpable absurdity of the *literal* view of the case, as applied to eternal misery, is again apparent.

7. It is now seen that this story can in nowise teach or represent the doctrine of natural immortality or eternal misery, since it either proves too much, or is altogether wanting in expression. We have no doubt the story was a legend, an “old yarn,” or tradition with which the Jews were familiar, and that Jesus saw its leading points to be so strikingly suggestive of the essential points of difference between the Jews and Gentiles then existing, and which would become no less until both should acknowledge Him, that He presented it as a parable, that they might see their true position, (then) present and prospective, as in a glass.

With such a view of the subject, the Jews, who de-



nied Christ, were represented by the "rich man," while the Gentiles, who accepted Him, were represented by "Lazarus."

With regard to the *torment*, in the parable, we ask you to read Deut. 28: 15-68, and compare Jewish history with it.

The *gulf* fitly represents the rejection of, and persistent unbelief in the Christ, by the Jews.

The request that one might be sent from the dead to convince those "brethren" who were not present to cry "*crucify Him*," was denied, with the reminder that "they have Moses and the prophets, if they hear not them, neither will they be persuaded though one rose from the dead." It is remarkable that He whom they rejected raised one from the dead before their eyes, and that his name happened to be *Lazarus*; and as if that were not enough, Jesus himself proved His *mortality* by suffering a violent death, and, also, the possibility of a resurrection, in that *God raised Him* from the dead! True to the teaching by the parable, "*they would not believe.*"

## CONCERNING THE IMMORTALITY OF ANIMALS,

we quote from reports of regular seances in Boston. In the *Banner of Light*, Aug. 28, 1886, the following question and answer may be found:

Q.—Do other animals, as well as man, have a future existence?

A.—We have learned that all life is imperishable, that the principle of being, whether manifested through the human form or in the animal shape, is eternal, non-destructible, complete. Yet we are also taught that the life-principle expressing itself in the lowest form of insect or animal life does not necessarily continue in the same form after it has passed through its grade of development in this primal condition on earth, but that the



same life-principle becomes embodied in a still higher form of insect or animal life, there to pass through an experience and a certain development.

We are told also, and learn it to be a fact from observation and experience in the spiritual world, that the higher types of animal life, the grander unfoldments of animal being, such as you have around you in your domestic animals, are perpetuated in the spiritual world. There we have forms of animal life more highly unfolded than those which you possess on earth, as distinct from the human as are your horses, dogs and other animals on earth distinct from your own human type of being.

Again, from the report in the *Banner*, dated July 4, 1885, we quote as follows :

[By J. H. Gledstanes, a subscriber to the *Banner*.] In the year 1870 Mrs. Conant buried her dog *Carlo*, a great favorite during many years; the following day the spirit of her brother announced that *Carlo* was with him. Now that Mrs. Conant is herself a spirit has she her dog with her, and what am I to understand by the remark of a medium made to me in London, that a poodle dog accompanied me into the room on the occasion of my visiting him? I had, a year before, a faithful poodle always with me, but it was then dead.

A.—Through past ages mankind has assumed that life could only be continuous, that is expressed through human nature, unwilling to allow immortality for any phase or degree of life below that which animated the human kingdom . . . We affirm that although the dog, in physical life, dies, the spark of intelligence, the vital force which animated his form, still lives and may assume a form similar to that which it has discarded, in another sphere of being. We can speak positively on this question, as we have seen the forms of animal life in the spirit-world. Yes, Mrs. Conant has her favorite dog, *Carlo*, with her. He has been a faithful attendant of her brother Charles for years, in the spirit-world, and he is now with her, the pet and playmate of some of the little Indian spirits who are her messengers to beings on earth.

Once more, we quote from the *Banner of Light*, Oct. 15, 1887, the following question and answer :

Q.—Do animal spirits progress to the same perfection as



human spirits? Can they attain the same without re-embodiment in the human form?

A.—We have never found the life-principle, or the spirit that once possessed an animal form on earth, but which has been, so to speak, translated to the other world, possessing the very same degree of intelligence and the faculty of expression of that intelligence which a human being may possess; and yet you of earth have seen animals who have seemed to possess far greater intelligence than have some of the human beings whom you have all heard of and encountered. The very lowest grade of human life on earth, in many respects, seems to be below the highest grade of animal intelligence; and in the spirit-world we have seen the spirits of animals that once dwelt on earth, that are far in advance, in intelligence, in mental capacity and ability, of many of the human spirits who have become decarnated of the flesh.

We doubt all claims for immortality of animals, but think the foregoing transcriptions will interest those who wish to compare “spirit” teachings with true theology, as they suggest facts, thoughts and points, enough to make a volume.

### CONCERNING THE PRE-EXISTENCE OF “SPIRITS”

they are said to speak of themselves when questioned. In the *Banner of Light*, Dec. 31, 1887, a seance report furnishes the following question and answer, which will be interesting to students and *much thinkers*.

Q.—[By A. B. Alexander.] It is claimed by many spirits that, prior to their living on the mortal plane, they had an existence. Is it possible that a positive knowledge of such an existence has been demonstrated to *any individual spirit*?

A.—We do not think that such a pre-existence has been positively demonstrated by any individual spirit to mortals, nor do we think it possible for any spirit to so demonstrate the truth of such statement at the present time. We believe, personally, in pre-existence; we believe that the soul is eternal; that it never had a beginning, and will never end. But we



believe there was a time when each soul that expressed itself as a conscious individual entity, became aware of its consciousness, of its personality, of its possible powers of expressing that identity. So far as we have judged this subject from our observations we have come to the conclusion that every soul that has expressed itself through mortal life, or has attempted to impress its personality upon the things of matter on this planet, had a partially conscious existence as an individual entity, but that its direct personal identity had not, at least, in every case, been established previous to its existence on this planet. It is our belief that there are individual spirits who have come into life and conscious being on this material plane who have had an individualized, conscious, active existence upon other planes or planets.

Having disproved all claims to *any* existence of such spirits, the question needs no further comment.

### THE NEW BIRTH,

as taught in the Gospel by John, and enlarged upon in his first Epistle, is so variously understood by Preachers, Free-thinkers and Spiritualists, that we should not be excused for "hiding our light under a bushel," by keeping silence. We had thought to review several articles on the subject, but lack of space in our plan of the work forbids it; however, a brief direct examination may be sufficient to bring out some points which to many persons will be new and useful, as they are very interesting.

According to John 3 : 3, Jesus said to Nicodemus, "Except a man be born again—margin, *from above*—he cannot *see* the Kingdom of God." Nicodemus, not understanding the saying, inquired how that could be. Let us hear Jesus explain it to him.

*First*, Changing the expression in v. 5, He says : "Except a man be born of *water* and of the *Spirit*, he cannot *enter* the Kingdom of God."



*Second*, He says in verse 6, "That which is born of the flesh is flesh ; and that which is born of the Spirit is Spirit."

*Third*, "Marvel not that I said unto thee, Ye must be born—from above" (see margin) ; ver. 7.

*Fourth*, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth (ver. 8) ; so is every one that is born of THE SPIRIT"—not born a spirit, neither born from the grave, there being no such talk in the entire account. Nevertheless, its theology, practically accepted, POINTS with the finger of Hope TO A RESURRECTION from the grave.

From the text and the Four explanations of it, we gather the following points :

1. We find nothing about any conscious entities other than living human beings, which have "flesh and bones."

2. We find that not one word is said about the earth, or the grave.

3. This birth is of, or from "the Spirit," and also, of "water ;" ONLY.

4. The term, "born again"—margin, "*from above*," which occurs in the text, is repeated in the explanation.

*a.* The term, "*the Spirit*," is used three times in the answer given to Nicodemus, by Jesus, and means the [almighty] influence of God, as when used for the first time in the Bible, and occurs in the Third sentence in it.

*b.* In John 17 : 1, we read, Jesus lifted up His eyes to heaven, and said, "Father," *i. e.*, God, "the hour is come." This shows that heaven is above, and that God is in heaven (Eccl. 5 : 2) ; hence His influence, or "Spirit," proceeds "*from above* ;" and we can conceive that A WILLING MIND OVERWHELMED BY IT, WOULD HAVE



ITS CHARACTER SO RADICALLY CHANGED, AS TO BE NOTHING LESS THAN CONVERSION, in the Gospel sense of the word, or term.

c. John, in his first Epistle, calls this *new character* of mind, *Born of God*, and, as if he would leave no question of identity, he dove-tails into the term the character of true conversion, by writing in the same letter the following texts: Chap. 2, verse 29, "If ye know that He is righteous, ye know that *every one that DOETH RIGHTEOUSNESS IS BORN of Him*" [God]. Again, Chap. 5: 1, "WHOSOEVER BELIEVETH THAT JESUS IS THE CHRIST, IS BORN OF GOD, and *every one* that loveth Him that begat, loveth him also that is BEGOTTEN OF HIM."

d. This brings to view Christian love; that which John teaches is the result of conversion, and always a proof of it. The importance of the possession of it is seen in the Fourth Chapter of this *character*—istic letter, verse 7: "Brethren, let us love one another; [why?] for love is OF God, and *every one* that loveth [the brethren], IS BORN OF GOD, and knoweth God."

We remark, now, that if any of our intelligent readers demand more Scriptural evidence that, "Born of God," means true Christian conversion, we are only sorry that we cannot relieve their ?? Moreover, if any student claims that this moral process, or miraculous change of mind (heart) means "begotten," or the begettal of a new character to be fully developed by a birth of the entire body from the grave (state of death) at the first resurrection, we shall not oppose the theory.

Seeing now, that the doctrine of the New Birth is so closely connected with the remarkable assertion of John, in the same Epistle which we have noticed—Chap. 3, verse 9—*Candid Reader* will not excuse an omission to notice it, inasmuch as many Spiritualists and relig-



ionists view it differently, and often, strangely. We will consider the question, briefly. The following is the text :

“Whosoever is born of God, doth not commit sin ; for his seed remaineth in him ; and he *cannot sin*, because he is born of God.”

Upon this reading, *Honest Skeptic* inquires how it is that certain ministers and many other professedly Christian men have been found guilty of fraud for gain, or crime for pleasure, since no better examples than they apparently were, are to be found. He also asks, “Did Peter not sin when he denied Christ, and swore that he did not know him ?” We answer, he did. “Had he not been converted ?” We think he had. “And did Judas not sin when he sold the Saviour into a cruel death ?” He did. “Was he not a converted man ?” We think not. His convictions were deep enough to lead him in the way for a while but his heart was still set more for money than for Christ ; and when he had sinned, he was sorry, but his sorrow was *not unto* repentance ; but *unto crime*, even to death by suicide ; hence, he hanged himself !

Peter “wept bitterly” over his sin, and his sorrow was *unto repentance* ; hence, the Lord forgave him, and he became a mighty preacher of the good news of the Kingdom.

“Nevertheless,” continues *Honest Skeptic*, “the fact remains that he *did sin*, even though he was said to be ‘born of God,’ and his subsequent life seemed to prove it ; yet does the text not virtually say that such an one *cannot sin* ?” We answer, it does, *by itself*, because it is not qualified by John’s explanation, given elsewhere in the *same letter*, or epistle. We quote Chap. 5, verses 16, 17 :

“If any man see his brother sin a sin which is not unto death, he shall ask, and ye shall give [or allow]



him life for them that sin NOT UNTO DEATH. There is a *sin* UNTO DEATH ; I do not say that he shall pray for it ! *ALL unrighteousness is sin ; and there is a sin* NOT UNTO DEATH."

This, evidently, is the key to the subject, as it proves that there are Two kinds of sin. One kind comprises unrighteous thoughts, words and actions which are not knowingly and willingly planned ; and God, doubtless, knows that as soon as such are seen by the believer, he will at once confess and forsake them, when He will forgive him for the sake of Christ who is our advocate. Such sins—the penitent sinner's sins—are "*not unto* [the second] death."

But the sin unto (the second) death comprises deliberate unrighteous schemes, and defiant words and acts against Deity, as in Matt. 12 : 24, when certain Pharisees ascribed the power of God in casting out demons, to the work of Satan, which Jesus said would not be forgiven—probably because they had become reprobate, and hence, *would not* repent ; therefore such sin would be "UNTO [the second] DEATH." Deliberate suicide would of necessity belong to the same class of "unrighteousness."

The text, paraphrased with John's explanation, would read thus :

"Whosoever is born of God doth not commit sin [UNTO the second DEATH] ; for his seed remaineth in him, and he cannot sin [*unto the second death*], *because* he is born of God" (*Converted to HIM*). If it be said that this is assurance of eternal life, we will not object ; but we cannot boast of it, seeing there is no margin for us, for any known unrighteousness. Students will please compare this with the parable of the sower, and Heb. 6 : 4 ; also Heb. 10 : 26.



## CHRIST ENTERING THE DISCIPLES' ROOM,

—“*the door being shut*,” John 20: 19, 26—has been used by Spiritualists as Bible evidence of dematerialization; while plain skeptics have ridiculed it by saying that He went through the keyhole, which is neither fact nor argument. The following clipping from a regular seance report in the *Banner of Light*, will serve to call out a line of facts. It is based on the theory of “Pre-existence of Christ” (see in this TOPIC), which plain Scripture does not support. The demons have offered this cheap grade of false theology, and dressed it with indefiniteness, thus :

Q.—[By William Osgood.] We read in the gospel of St. John, xx: 19, that Jesus entered the room where the disciples were gathered, “the doors being shut.” Does that fact prove that Jesus was divested of his natural or earthly body?

A.—It seems so; although in the developments of the phenomenal portion of Modern Spiritualism, history records in this present generation that mediums have been taken from one locality and transported, so the record says, to a distant locality, even taken through apparently “closed doors” or sealed apartments. If this be true, and careful investigators and scientific minds declare that such has been their observation, then we may not disbelieve that in the times of Jesus it was possible for such a spiritualized medium as he must have been to be transported in a like manner from one place to another, even while he was invested with a mortal form. But so far as we understand anything of this occurrence from the records that have been preserved in the spiritual life, we are taught that the Nazarene, at the time the question speaks of, was not clothed upon as a body of flesh, but it was a distinctively spiritual manifestation; the spirit itself was divested of its outside body of flesh, and was powerful enough to consciously and tangibly manifest itself to those before whom he appeared.

We make a few notes :

1. It is not said to be a regular meeting, and it *was* a private one for reasons given.



2. The doors were shut, but not said to be fastened.

3. It was the custom to knock for entrance when a door was shut.

4. Jesus had no occasion to knock, under the circumstances.

5. He had the power to move the fastenings, and to *hold their attention* from it, as He did on the occasion of the Seven-mile walk to Emmaus.—Luke 24 : 16. We see no evidence of a great miracle, either in fact or necessity.

## THE TRANSFIGURATION OF CHRIST

is often quoted by preachers in support of natural immortality, and Spiritualists utilize their arguments to support Spiritualism. The following is the first paragraph of the editorial in the *Banner of Light*, May 21, 1887. It is headed,

### CHRIST AND THE ANGELS.

On this subject Rev. Dr. J. P. Newman recently delivered two discourses in Washington, the doctrines contained in which were full of the truths revealed by Spiritualism. He gave a graphic description of the scene on Mount Tabor, when Christ was transfigured while in prayer with Peter, James and John, the light from heaven suddenly shining brightly around them, and the forms of Moses and Elias standing with Christ in a halo of glory before the three chosen disciples.

Dr. Newman's argument was that, from the appearance of Moses and Elias, persons who have passed from this life are not dead, but have passed into life eternal, and that they constitute a great family in the presence of God the Father. He believed that the world of nature and the world of spirits were closely related. He believed in a future life very near to this one, and right now and for all time. He said that to him there was no death, but the grave is the entrance into life.

It makes our heart sad to know that Christian ministers are so inconsistent as to decry Spiritualism, and



then in their pulpits preach and teach the ONLY foundation of Spiritualism—"There is no death"—when NOT ONE straight, plain text can be quoted from Bible *teachings* in support of it, and BUT ONE from its historical department, and which says, in Gen. 3 : 4, "Ye shall NOT surely die"—and this, too, by the God-defying impudence of the devil! It is natural, as it is consistent for Spiritualism to appropriate and utilize such sermons.

But we will note the facts and points in the narrative as given by Luke in the 9th chapter, 26-37th verses, and also in Matt. 16 and Mark 9. We find :

1. That Jesus said, "There be some standing here which shall not taste of death till they see the *Kingdom* of God."

2. That about one week afterward, He took Peter, James, and John his brother, upon a mountain to pray, and was transfigured before them in a glorious manner.

3. There APPEARED unto them Moses and Elias talking with them.

4. A bright cloud overshadowed them, and a voice out of the cloud said : "This is my beloved SON ; hear Him."

5. At this, they were afraid, and fell on their faces ;

6. Jesus came and touched them and said : "Arise, and be not afraid ;" and when they did so, "they saw no man, but Jesus, only."

7. They came down from the mountain, and Jesus charged them to tell the VISION to no man until He should be risen from the dead.

From these facts we discover the following points :

*First*, It was a VISION, hence more apparent than real, and was seen by three witnesses.

*Second*, It was doubtless a miniature representation of Christ's future, literal KINGDOM, of which they had



heard Him speak so often; and this, even, was so glorious that Peter quite forgot his wife and friends, being dazed ("not knowing what he said") to that degree of satisfaction with the place, that he proposed to build tabernacles and abide there! No wonder that he mentioned it thirty years afterward—2 Pet. 1 : 16.

*Third*, It was a graphic representation of the two classes of persons who will inhabit the KINGDOM, and which seems to have been the chief object of the manifestation. The scene presents Christ as the recognized SON of the Father, who is, therefore, the prospective ruler "under the whole heaven" (Dan. 7 : 27),—the "King of Kings." Moses, also, represented the saints raised from the dead, while Elias represented the righteous who shall be living at the time of Christ's Second Coming, and who, like Him, will be translated without dying.

*Fourth*, Spiritualism is entirely ignored in the sublime presentation as an object-lesson, it being based on the idea of a LITERAL RESURRECTION OF THE DEAD.

### "I AM THY FELLOW-SERVANT,

AND 'one' OF THE PROPHETS," is a monstrous misquotation, and one of Satan's best cards, as an effort to support the impudent falsehood which he "controlled," or directed his medium to state, in Eden, viz.: "Ye shall *not* surely die." The first time we saw the error, printed, was Twenty-nine years ago, when reading a current number of the *Banner of Light*—Nov. 22, 1862—where it occurs in an article written by E. C. Dunn, and is misquoted from Rev. 22 : 8, 9, as follows:

"And I, John, saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, 'see thou do it not;



for I am thy fellow-servant, and *one* of the prophets, and of them that keep the sayings of this Book: worship God.' ”

Two minor errors in punctuation in this misquotation are unimportant, but the insertion of the word “*one*,” in italics, too, makes the text prove Two COLOSSAL ERRORS, and thus places it in conflict with Bible *teachings*. They are, First, that angels were once human beings; and Second, that as such, they can communicate with mortals. If this were true, then Satan’s teachings would be RADICALLY RIGHT, while God’s teachings would be RADICALLY WRONG. The text under notice is often thus misquoted by those who would prove natural immortality or Spiritualism; and many, quoting from hearsay, believe that the text is as above quoted.

We talked, while walking with a radical Spiritualist, in Camden, N. J., recently, who was astonished when we told him that the little word of Three letters—*one*—which he used as above quoted, was NOT IN THE TEXT, and, also, why it would alter the meaning amazingly. That part of the text is stated thus: “Then saith he unto me, ‘See *thou do it not*: for I am thy fellow-servant, AND *of thy brethren, the prophets*, AND of them which keep the sayings of this book: worship God.” This simply teaches that John *must not* worship the angel, for he was “his fellow-servant *and* [the fellow-servant] of the prophets, *and* [the fellow-servant] of them which *keep the sayings* of this book”—NOT *those who pervert them or reject them*. We have already shown that the Devil traded the whole human family to his executioner, Death, for a small consideration; and that he did it through his agent, the medium, who persuaded its representatives to insert a little word—*not*—[only three letters]—into their Life-Title, which made it CLAIM “*no-accountability* ;” in other words



“Ye shall NOT surely die ;” but its utter worthlessness as a document, is realized on *every death-bed*, and SEEN IN EVERY CEMETERY ON EARTH !

Nevertheless, though the graves are cased in granite, and marble shafts pointing heaven-ward are resting upon them, Christ holds the key which shall, in due time, UNLOCK EVERY GRAVE, and thus free every one of Death’s prisoners ! No wonder that John, in his vision, heard “much people” (not all) saying, “ALLELUIA ! SALVATION, and GLORY, and HONOR, and POWER unto the LORD OUR GOD !”

Now we see that when the misquotation is corrected, *it fails to support Spiritualism.*

Since writing the above we were invited by a minister to go and hear a discourse on “The recognition of our friends in heaven,” as advertised by an up-town church in Camden, N. J., which we gladly accepted.

The pastor based his discourse on angels as ministering spirits, and argued that human spirits of good dead people, being equal to the angels, can “minister” as well ! [All this to be prior to the Resurrection and Judgment!!] The sermon, eloquently delivered, was equal, in force and argument, to any Spiritualist lecture we have ever heard, or seen printed. When speaking of his deceased sister he said : “You may call it foolishness, or wild fanaticism ; but *I saw the face of my sister !*”

Further on he quoted, or rather *misquoted*, Rev. 22 : 8, 9, exactly as our Spiritualist friend above quoted, did ; and to our sorrow, *he repeated it !* We say sorrow, because that nearly every seat was filled—about 1200—and half of the hearers were young or quite young persons ; hence many must have been misled, if Spiritualism be a great error, as we think we have proved.



## “PREACHING TO THE SPIRITS IN PRISON,”

as quoted from the Apostle Peter, is often claimed by Spiritualists to support their philosophy; yet, strange to say, the “spirit controls,” at a regular seance which was reported in the *Banner of Light*, Jan. 20, 1885, claim that the “spirits in prison” were, really, ignorant (living) human beings. We give it entire, for the benefit of many students, to whom it will be new:

Q.—[By J. Thurlby, Hazelton, Pa.] Have the spirits whom our Saviour Jesus Christ preached to, as recorded in 1st St. Peter, third chapter, nineteenth verse, any recollection of those sermons? If so could they kindly furnish us extracts, together with information as to whether the Christian doctrine is still preached?

A.—Undoubtedly, if time and favorable conditions were given to the spirits mentioned in the passage of Scripture referred to by your correspondent, they would be enabled to recall the particular lessons imparted to them, and furnish extracts from or a synopsis of those lessons to mortals.

But presuming that a medium, or a number of mediums, especially adapted to such a work and to such controls, should be found, and those spirits were enabled to give through such mediums extracts from the lessons received from the Nazarene by those in prison, who shall say that the extracts furnished would be *verbatim* reports of what was originally delivered?

We think there has been a mistake made concerning the passage of Scripture which claims that the Nazarene “preached to spirits in prison.” We are taught that the “spirits” referred to were neither men nor women, nor confined by bolts and bars in material dungeons, but were spirits encased in mortal flesh, human beings, ignorant of the laws of life, of higher conditions of being, of the nature of spiritual life, or, in fact, of the character, the true nature of their own spirits.

We believe that the Nazarene taught these individuals concerning the better way, showed them how they could lead pure and good lives, pointed them to higher objects than they had known before; in short, directed their minds and attention to spiritual things. We believe that those ignorant beings received light, instruction, knowledge, and a comprehension of truth and were thus led to adopt a higher plane of life than they had



hitherto known, simply because of the teachings imparted to them by the man of Nazareth.

The passage in 1 Peter 3 : 18-20, reads as follows :

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

On carefully studying this peculiar passage of Scripture (and its connections) which is so ambiguous to common readers, and not clear to all scholars, we have noted the following facts and points :

1. It embraces the history of two classes of persons having diverse characters.

2. It serves as a double illustration in Peter's brief treatise on suffering, as a possible result of accepting the high standard of social, moral, and religious duties which he enjoins upon believers, in the first Eleven verses of the Chapter quoted. Rejecters suffer, but with a different result, as will be seen.

3. Comprehending so many facts in one passage, makes it very parenthetical; hence, not clear to many readers.

4. We analyze the passage by omitting the parenthetical words and clauses, without changing either, when it reads as follows, including verses 21 and 22.

"For Christ . . hath . . suffered, . . being put to death, . . but quickened by the Spirit, (. . which . . preached unto the . . disobedient . . in the days of Noah, while the ark was . . preparing, wherein . . Eight souls were saved . .) is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."



5. Now we can easily see that Peter's chief thought was to show that, although Christ was the very embodiment of the social and moral qualities which he had so faithfully taught *believers* in the forepart of the Chapter, yet He suffered death *for well-doing*—as they MIGHT DO—but He was raised from the dead—as they WILL BE—and afterward exalted (as they WILL ALSO BE).

6. The *rejecters* of counsel through divine truth are represented by those who for their wickedness, perished (ver. 20) ; but with the difference that they will not be raised to be exalted, but, rather to be judged and die the “*second death*.”

7. The passage teaches that the same (Holy) Spirit that moved the angel to open the sepulchre, in spite of the great stone and the Roman guards, had long before moved Noah to “preach” to those “disobedient” antediluvians, Salvation by the Ark, but they refused to accept it. They are called “spirits” in the text, as persons in other texts are sometimes called.

8. A parenthesis is indicated in ver. 21, but on examination nothing could be more evident than that it should enclose verses 19, 20, and 21, which refer to Noah and the flood, and which are decidedly parenthetical, as we have shown in paragraph 4, and onward. We see no support for Spiritualism in the passage when it is fairly treated, especially, as “spirits” call the “disobedient” ones, “human beings” still in the “mortal flesh,” as in our quotation.

### THE PRE-EXISTENCE OF CHRIST.

Very much might be said on this great question, which is of vast importance, as well. All Christian believers and defenders of the Bible should see that their position is taken on the line of *Scripture* teachings, known facts and common sense. If it is not, it will be terribly



damaged by reviews and criticisms; for in these days all theories are put to a crucial test, and that of the Pre-existence of Christ is no exception. Naturally, Spiritualists do not oppose it, *per se*, but only as it is connected with the "God-Head," or "Trinity" theory, and for a very good reason.

The narrative of the birth, childhood, and manhood of Jesus the Christ is so familiar that we need not quote it in detail at this time. We accept the account so naturally and truthfully given by Luke, in the first Two Chapters. This "babe" wrapped in "swaddling clothes," was not God, by prophecy, not by promise, nor ever by His own claim; neither by Bible history; but He BECAME divine, for "the child grew," and the "grace of God was upon Him;" hence, He "waxed strong in spirit," and became "filled with wisdom."

At the youthful age of Twelve years, a *Degree* of Divinity was conferred upon Him, and He was "found in the Temple at Jerusalem, sitting in the midst of the Doctors, both hearing them and asking them questions; and all that heard Him were astonished at His understanding and answers." Having thus found Him, His parents asked Him about the matter, when He "amazed them" by asking, "Wist (knew) ye not that I must be about MY FATHER'S business?" We do not wonder that "they understood not His saying," when in His wisdom *He knew that God was His Father*, and that He had "business" for Him to attend to. (Teachers of Theology please copy.) "And Jesus increased in wisdom and stature, and in favor with God and man."

The next we learn of Him, He is teaching, preaching and doing miracles, thus proving his divinity, that is, His possession of Divine power; and *remember*, it was not His, naturally, as God, for it was GIVEN Him: this He says Himself, in Matt. 28: 18. Furthermore, this Divine power was afterward taken from Him. *Do*



*you doubt it?* Then note that significant appeal: *My God! Why hast Thou forsaken Me?* This was Satan's only chance, and he, through his agents, killed him!

Here, we are confronted with John 1: 1-3, 4, to prove Christ's pre-existence, or eternal Sonship; therefore, we note some facts and points:

1. Christ is not mentioned in the texts quoted.
2. Christ [*Gr. Christos*] is not in the Greek text!
3. The term, "Word," is claimed by many to mean Christ, but the original is *logos* (NOT *Christos*), which means, *word, speech, discourse*; and by some, *wisdom and account*. It does not mean a simple arrangement of letters which make a "word," but a SPEECH, or statement, suggesting *the power of moral authority*; indeed one writer has claimed that it should be translated *power*, in the passages under notice, as meaning, or referring to the POWER that accompanies *Almighty speech*—"HE SPAKE, AND IT WAS DONE."

Moreover, Gilbert Wakefield is said to have translated the text thus: "In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God, The same was in the beginning with God. All things were made by IT, and without IT was nothing made," etc.; also verse 14, as follows: "And this Wisdom became flesh and dwelt among us," etc.—doubtless referring to Christ, who was an embodiment of the Father's Wisdom and Power which He needed in His work of human *salvation*, but not as a forming principle, necessary to a work of *Creation*.

Again, in connection with the texts quoted, Christ, as a moral and spiritual Light, and, hence, a Guide, is metaphorically referred to, for He calls Himself the "*Light of the world*," in Chap. 9: 5. Many other titles refer to particular qualities, or attributes, as "Life," "Door," "Rock," "Vine," "Lamb," and "Morning Star," as well. We think there is not even standing



room for "Pre-existence," in the texts we have noticed.

Now, *Radical Ghostman* thinks he sees trouble for us, and a point for Spiritualism, in Col. 1 : 15-17, which reads as follows :

"Who [Christ] is the image of the invisible God, the first-born of every creature; (16) for by Him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; (17) and He is before all things, and by Him all things exist."

Our imaginary interviewer has certainly made a show of opposition; and we are frank enough to admit that the 16th verse, as it stands, without the last clause—"and for Him"—is not only a flat contradiction of the teachings of the Bible, but it also teaches an infinite absurdity; not less than that Christ not only made fish, animals, man, and angels, but that He made Himself!! Many years ago, this troubled us very much, and when we asked for light, none gave it.

One day, on reading carefully, we discovered that the last clause in the verse, "*and FOR Him*," was the key to the true rendering of the Greek text. We had found that the Bible teaches that Christ *shall* possess the kingdom "*under* the whole heaven," as the "king of kings;" and then it occurred to us that, therefore, all things were made FOR Him. Next, we found that Paul stamps the idea, *fact*, by declaring in Heb. 2 : 10, that "FOR HIM [Jesus] ARE ALL THINGS," and that "*by* [or, *on account of*] *whom are all things*." We think it no wonder that God had glory (*in prospect*) with His Son when He anticipated the time of His actual POSSESSION OF HIS KINGDOM! Further investigation gave us the following points :

*First*, That the Greek prepositions rendered, "*by*,"



in the 16th verse, are, also, translated *in, through, for, because of* and numerous other words, and used so as to best express the thought of the original text, in the judgment of the translator.

*Second*, That the scope of the subject, as taught throughout the Bible, demands that, *for*, should take the place of the first "*by*," and that, *because of*, should take the place of the second "*by*," when all would be plain to a careful reader who remembers that "*for*," which begins the 16th verse, takes the sense of *therefore*.

*Third*, The clause, "the first-born of every creature," in the 15th verse, is *explained* in the 18th verse, to mean, the first-born from the dead (*to immortality*), as He was the first—(and only) born (or begotten) of the Father; hence He is called "the head of the Church"—"the beginning" (of it).

*Fourth*, The expression, "He is before all things," in the 17th verse, is in the sense of importance *in* and *to* the world, rather than in the sense of *priority to it*. We notice in verse 3, the Fatherhood of God, as well as the Sonship of Christ, for Paul declares that GOD IS THE "FATHER OF OUR LORD JESUS CHRIST," and speaks of Him as a "DEAR SON," in ver. 13; a Redeemer in ver. 14, and, also, a Sacrifice to death; a world made for Him, ver. 16; that He is "the head of the Church, who is the beginning" [of it], and "the first-born from the dead" [*to immortality*], ver. 18. But *why* all this remarkable experience? "That in all things He *might have the pre-eminence*," ver. 18. *What* was the object? "That in Him *should all fulness dwell*," ver. 19. Now, we ask, WHEN shall all this "pre-eminence" and "fulness" be? "When Christ *shall sit in the THRONE OF HIS GLORY*." Matt. 19: 28, and 25: 31. Say, candid student, *Is not this great glory still prospective?*



*Fifth*, In view of facts and points already noted, we may read our quotation—Colossians 1: 15–19—as follows:

Who (Christ) is the image of the invisible God, the first-born [from death to immortality] of every creature; For, for Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created *because of Him*, and FOR Him. And He is before all things, and *because of Him* all things consist. And He is the head of the body, the Church; who is the beginning [of it], the first-born [to immortality] from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell.

*Sixth*, Jesus always claimed His relation to God as HIS SON, calling Him “FATHER” when a youth, and in manhood as well. His expression, “My Father,” occurs more than *Forty times*, and His title, “Son of God,” and of the “Father,” is found *Forty-nine times!*

*Seventh*, Paul never taught “pre-existence,” but says in Heb. 2: 9, that “Jesus was made a little lower than the angels . . . that He should taste death for every man.” Thus, His mortality was proved; for, remember, that whatever constituted Christ, DIED—no hints by the Evangelists that His body died, while His spirit survived as a conscious entity.

Now, we are directed to John 10: 30, where Jesus says: “I and my Father are one.” One *what?* One person? O, No! That would be a monster; and no good person would like to think that Deity was a monstrosity! Read the preceding verses, and the 17th Chapter together, and you will see that the *oneness* consisted in their common purpose to complete the work of salvation for those who believed in Christ. Moreover, on this very occasion, the Jews actually “*took up stones*,” to kill Him, because He said, “I AM THE SON



OF GOD!" A long remove, truly, from teaching His pre-existence.

Yet one more claim is made for the doctrine of Christ's pre-existence in the following passage, being a part of His wonderful prayer in the 17th chapter of John: "Oh, Father, glorify thou Me with thine own self, with the glory which I had with thee before the world was."

Christ is HEIR to the Throne of all thrones, but He has never taken it. When he does take it, He *will be* in His glory. His coronation will be the most glory-dazing event in earth's history; but being in the future, it is now, as it was ever in the purpose of God—*prospective*. No "Pre-existence," then, or other support for Spiritualism in this claim.

The vast importance of this question may be seen when we remark that, if eternal misery was the penalty for sin, and that Christ, even though He were immortal, had proposed to ransom the sinner, He could not complete the contract in time to free him, hence he could not be saved! Again, if we say, with the Bible, that *death* [after judgment] is the penalty for sin, and still claim that Christ was pre-existent, it is very plain that Christ could not ransom the sinner, because He *could not die*, being immortal; hence in this case, also, the sinner could not be saved!!

To assert that God changed Christ from immortality to mortality, or, that He Himself did it, would be to beg the all-important question to a degree, we think, far worse than Spiritualists do when they quote their best principles from the Bible after they have condemned its pages! Indeed, the idea (which the theory involves), that God detached a part of His pre-existent, immortal self as a joint Deity, and then *mortalized* it so as to allow the Devil to murder it in order to remedy a defect in his imperfect scheme of salvation,



is enough, we think, to make demons rejoice while they boom "revivals" in Spiritualism!

Another strong argument against "Pre-existence" is, that the typical sacrifice must be not only a complete living creature when offered, but *he* must be *killed*—the entire lamb—not a part, say one leg, leaving him three, by which means he could still run and find pasture, but the **WHOLE** of him must be offered in and through **DEATH**—say, candid student, can the anti-type be *less* than the type? If so, then Christ might have had a small *part* of Himself killed—say His *body*—said to be "*only* the casket," or "the house in which the *real* person lives," on which principle the *real* Christ might, notwithstanding the funeral and the guarded tomb, be on official business—doing good! Again, Paul says that when Christ had "**HIMSELF** purged our sins [by **DEATH**] He sat down on the right hand of the Majesty on high"—Heb. 1:3. Now tell us, Candid Student, Did His Spirit sit there *without His body*? If so, let us not denounce Spiritualism!

We will now further consider our *Seventh* paragraph point, and show, briefly, that Christ's nature was identical with that of Adam's posterity. We think Paul understood true theology. He wrote "Hebrews." The two first chapters are a marvelous presentation of quantity and quality of theology. From it we learn:

1. That *both* man and Christ were **MADE** [did not assume or choose to be] **LOWER** than the [good] angels, so they could suffer **DEATH**—the angels having gained immortality, cannot die; hence, the **THEN** present difference which the language implies.

Touching the difference, just named, it is interesting to notice that the marginal reading, "a little lower than the angels," in the second chapter is, "*a little while inferior to*" (the angels), thus implying a *limit to the time* of such inferiority, or mortal condition for them.



What was, or is, the limit? We answer, with Christ, it was Thirty-three years, during which time HE BECAME DIVINE BY PERFECT OBEDIENCE, and *was made IMMORTAL* THROUGH DEATH AND RESURRECTION! With man (if obedient) it *averages* exactly the same—*Thirty-three years!* If disobedient, or wicked, his (second) death, that is, state of being dead, will continue as long as the state of being alive will continue to saints and holy angels—ETERNALLY! Notice, that the time of being mortal—"a little while"—and of being immortal is the same with Christ as with man; also, that the time of mortality is far less than an instant or a flash, when compared with the duration of immortality!

We might notice, too, in verses 6, 9, that Paul speaks of "crowning with glory and honor," and, also, rule, applying the same language to man and to Christ; and he declares in verses 16, 17, that "He took NOT on Him the nature of angels [immortality], but He took on Him the seed of Abraham [mortality]; wherefore *in all things* it behooved him [was proper] TO BE MADE LIKE UNTO HIS BRETHREN . . ." It is clear that Christ's nature and future possibilities were the same as man's, except His (THEN) present *moral perfection*, and His FUTURE KINGLY GLORY!

2. Another proof that Christ was made *lower than the angels*, is, that they, being immortal, were *never tired*, although their work was sometimes very great; but Jesus, journeying from Judea to Galilee, became "*wearied with His journey*," as He came to Sychar, about mid-day, where He "sat on Jacob's well," TO REST HIMSELF.—See John 4 : 6.

3. None will deny that Jesus was immortal when He sent His revelation to John, by His angel. Suppose we hear and accept His plain declaration concerning Himself in Rev. 1 : 18 : "I am He that liveth, and



WAS DEAD, and, BEHOLD, *I am alive* FOREVER-MORE!!”

Well here is direct testimony, and, like the preceding evidences, makes no qualifications whatever. Surely, we must conclude that we have found rock bottom for our—No, not *ours*, but the Bible position. But hark! we hear footsteps!—’Tis Rev. Modern Theology, D. D., coming up the walk. Let’s hear his views on the conclusion to which we have arrived.

“O, it will please *him*, of course,” exclaims *Radical Ghostman*, “because he hates Spiritualism so.”

After scanning the question, and our answer to it, the Doctor said, “O, that’s all right, Christ died for the sinner; yes, He—well, of *course*, it was His *body that died*—was crucified, but His *spirit* could *not die*; that was immortal—a part of God Himself!”

Now *Radical* is pleased clear up to a high point of pleasure, for he can account for Christ’s getting into the disciple’s room (after His death) “when the doors were shut;” His transfiguration; Paul’s visit to the Third Heaven; and hence, for modern mediumship, seeing that man had the same nature before death that Christ did, and returns in a similar manner *after* the death of the body!

Now we can see how the good Doctor, though preaching Salvation, through Christ, has made the mistake of filing Satan’s *Old Saw*—“Ye shall NOT surely die”—for him, and he will use it to divide or weaken some of the preacher’s pastoral work, sooner or later, in favor of Spiritualism! Alas! that so few good people study to know *what is in the way* of Truth, as well as to know the *direction* of it! The best method is to follow the plain (texts) teachings of the Gospel, which involve no such shocking absurdities as we have noted. This truth will be plainly seen if a few ambiguous texts are studied in the light of facts, as we have shown.



PLEASE REMEMBER that if you give a well-informed Spiritualist the Bible, *and admit that it teaches the pre-existence of Christ*, he can logically hold the theoretical position of Modern Spiritualism in spite of all your claims. Furthermore, if he be either a mechanical writing or telegraphic medium, and entertains you, you will soon *help him hold the position*, UNLESS the fact and character of your *actual conversion to God* are kept in view!

It may now be seen that the great importance of taking the correct position on the "pre-existence" of Jesus the Christ, is our apology for the treatise, of which this is the closing remark.

### CONCERNING "ETERNAL TORMENT,"

as taught by many Theologians (much less now than formerly), we present some facts and points. This God-defaming doctrine has driven many persons into lunacy [see INSANITY], and vastly many more into Infidelity, albeit, some have been restrained, measurably, from crime, by it, *intending some time to become Christians*, and thus escape the awful penalty of sin. We can only notice its origin and character, and show that it is entirely unscriptural.

But, on viewing and considering this great subject from any standpoint, and in spite of any conclusions, which we might arrive at, one pertinent question is ever at hand in the mind of the seeker of theological truth, namely:

Why did not God make man of such a character and nature that he could not become sinful by disobedience in any way at any time?

We have been asked this question many times. The question is a *moral* one; but we think that a fully satisfactory answer would comprehend social considera-



tions and conditions [IN THE FUTURE], as well as moral, and of such a magnitude that mortal mental capacity would fail in any attempt to apprehend and explain them.

However, one fact seems clear; that is, that God saw fit in His wisdom, to choose, for His future company, in part, at least, "a great multitude" who love and obey Him here and now because they CHOOSE to do so—*not because they are forced to do it.* Our Heavenly Father dearly loves such obedience [always "better than sacrifice"], hence the great value (to those who accept his Son as their ransom) He has set upon it; even ETERNAL LIFE!

Now, if man was made so that he could not sin, but always worship God, then it would be extorted, or forced worship, and man would be a kind of religious automaton. We think that even new students will discover that they have a GOOD AND A JUST GOD, and we will return to the topic in question.

Learned Atheists and Infidels, and Spiritualists in especial manner, have fought this horrid doctrine with untiring zeal, and they have, evidently, done much in the way of encouraging, and even forcing candid investigation by many, who, as we have already said, *ever held it in doubt*; hence, many Theologians in different countries have found that it is of heathen origin, and that it came through Paganism and found a resting-place in Christian systems. These Scholars got rid of the terrible parasite *as easily as they could*, but—*they got rid of it!* Millions of reading, thoughtful people have given it up, and EVERY CHRISTIAN WHO HAS DONE SO, LOVES GOD UNSPEAKABLY BETTER, BECAUSE HE SEES HIS JUSTICE AND MERCY IN DESTROYING THE SINNER, RATHER THAN HIS INFINITE INJUSTICE IN TORMENTING HIM ETERNALLY.

We transcribe the following from a very old English



book, entitled "The Plain Way To Heaven," which also shows that writer's idea of the *way to hell*. On pp. 133-4, it says:

I will give you a short hint of the dreadful estate of the wicked. Consider, first, all of you that continue in your sins, and will not be persuaded to repent and lead a new life, how dreadful your estate will be at last; for, as long as you remain in your unconverted estate, God and you are enemies; you are slaves to the Devil.

After other remarks, and quoting the sentence to "everlasting fire, prepared for the Devil and his angels," he continues:

No sooner is this dreadful sentence past, but away you must be; away you shall be hauled by the Devils, with the rest of your damned crew, down into that lake that burns with fire and brimstone; where you shall be continually tormented with the gnawings of your guilty conscience; where you shall be continually scorched with the burning wrath of Almighty God. There your blood shall boil, your flesh shall fry; there you shall be howling and screeching continually in that lake of fire.

We have more articles that are echoes of the foregoing one, but we do not need them to show up the *character* of the dogma in question. The following articles will show some of *the effects of fully believing* it. We clipped one from the *Boston Herald* in 1870; it explains itself:

The Lancaster (Pa.) *Intelligencer* gives a remarkable case of suicide as the result of religious insanity. A young man named J—— H——, seventeen years old, living in East Lampeter, Pa., has lately been much excited upon the subject of religion. The *Intelligencer* says:

On Saturday morning he worked on the farm as usual, and at noon unhitched his team, put the horses into the stable, threw some hay down from the mow and told another lad to feed the horses. He then went to the wood-yard, took off the boot and



stocking from the right foot, and laying it across a log, deliberately cut it off above the ankle by striking three heavy blows with a sharp hatchet. He then picked up the dissected foot, threw it away, and composedly sat down upon the log. His mother, who was not far off, witnessed the operation, but had not the remotest idea of his intention until it was too late to prevent it.

His father, who was on the farm, was immediately summoned, and seeing his son bleeding to death, asked him why he committed the act. In reply, he said he had done it in obedience to the command of the Saviour, who has said, "If thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire." Surgical aid was procured as soon as possible, chloroform was administered, and every effort made to save the young man's life, but the fearful loss of blood from the dissevered arteries had been such that he died shortly after the arrival of the surgeons.

While the surgeons were operating, the effect of the chloroform passed off, and young H—— awakening, looked at the mangled limb without showing any signs of pain. He told Dr. M——, before he died, that he was sorry for what he had done, though he thought at the time, he was doing right. Until the commission of the present act he has never been suspected of any tendency to insanity or monomania.

From this remarkable narrative, we gather the following facts and points:

1. The act was not the result of momentary impressions; he had heard and seen things pertaining to religion, for days, if not weeks.

2. He was not erratic—see the last clause—and did nothing by halves.

3. He had been taught that "everlasting fire" meant continuous and eternal torment, which was bad theology, hence did not *belong* to *good* religion.

4. It is certain that it was the *conclusion* in our Saviour's proposition, that interested him, and, *believing* it to mean *everlasting misery in hell*, he centred his attention upon it until, applying the principle to him-



self *without cause*, he acted upon the predicate and conclusion of the proposition without duly considering the premise.

5. The proof of the point just noted is seen in three ways: First, he *found no fault* with the foot, either physically, as not serving him, or morally, in misleading him: Secondly, he *found no fault with anything else*: Thirdly, he expressed his sorrow, unprompted by physical pain, for the deed, "*but thought he was doing right.*"

6. He did not intend suicide; and if his prayers were as earnest and honest as his action, he may have a part in the FIRST RESURRECTION, despite Satan's desperate attempt to secure his everlasting destruction (not everlasting torment), by keeping him out of it.

Conclusion: False Theology—Satan's Best Card.

The following despatch to the *Philadelphia Record*, Feb. 27, 1893, is later, and is one of many which show what the dogma under notice sometimes does for the human mind:

#### THE PICTURE TOO GRAPHIC.

##### A Preacher's Word-Painting Sets a Woman Crazy.

Fort Dodge, Iowa, Feb. 26.—Mrs. William Wilbur, of Roanoke, has been adjudged insane, and sent to the insane asylum. The immediate cause of her losing her mind was a graphic word picture of hell, drawn in the pulpit by her pastor. The preacher's description of the torments of the damned were so vividly impressed upon Mrs. Wilbur's mind that her reason was overthrown.

Without comment, we add yet one more, a little later, of the same kind, and clipped from the same journal.

#### DRIVEN MAD BY HIS SOUL.

##### A Theological Student Worries Himself Into An Asylum.

Pittsburg, Pa., March 22.—Through worrying over the condi-



tion of his soul, W. R. Newell, a student of the Western Theological Seminary, Allegheny, has gone crazy. He was a brilliant man, 27 years of age, and of attractive appearance. Since January last Mr. Newell's actions have been strange. Almost daily he would inquire of his fellow-students what he could do to save his soul. At night he would wander along the quiet streets of Allegheny, softly praying for his soul's welfare, sometimes remaining on the streets throughout the night. He was a believer in faith cure for all ills. Mr. Newell's father is a Presbyterian minister at Kinsmery, O.

Any one of our candid readers will see that if this young man had been taught to embrace Divine Theology—God's LOVE for the sinner in providing a way for his salvation, His LOVE in forgiving his sins, when asked to do so, His JUSTICE in *destroying* him if refused His salvation after having a fair trial [this life], and His MERCY in "cutting him off," rather than continuing his existence in misery eternally, he certainly would have avoided his present situation. [May he recover and find rest and peace in believing understandingly.]

A brief colloquy in our experience in Bradford, N. H., will, we think, bring LIGHT AND TRUTH to the surface. An active Christian lady, Mrs. Howlett, asked the writer, "What do you do with the first clause in the Saviour's statement in Matt. 25 : 46?" Answering, we said that we did nothing with it, but to read it, and simply believe it. At this answer, she, thinking that the text taught eternal torment, was much surprised, and said, "I cannot see how that can be." Repeating, "These shall go away into everlasting punishment," we said that only two thoughts were presented in the text, namely, the *punishment* of the wicked, and the *duration* of it.

"Very true," she answered, when we asked, What is the punishment for sin? Hesitating a little she said, candidly, "*Death*, I suppose." Yes, we replied, Paul



says in Rom. 6 : 23, "The wages of sin is DEATH;" you are right. Now, about the *duration* of the punishment? A joyful surprise lit up her face as she said, "Why! *I never thought of that!*" Hence we see that the punishment is everlasting DEATH, AS A RESULT, and *not* everlasting dying as a *process*. Truly, there is no "Eternal Torment," neither Spiritualism, in Bible Theology.

The words of our Saviour in Matt. 10 : 28, are often claimed and used in support of the doctrine of eternal torment, and natural, or inherent immortality as well. The text reads as follows:

And fear not them which kill the body, but are not able to kill the soul; but rather, fear Him which is able to DESTROY BOTH soul and body in hell.

Here is a book-full of theology condensed into one sentence of Thirty-one words! Little wonder that it is not at once clear to common readers. Yet, when viewed in the light of the rest of the Gospel, it is little wonder if it is plain to such. Jesus brings to view murderous persecutors, and intimates their ultimate UTTER DESTRUCTION. We notice a few facts and points:

1. The first clause, by itself, would teach that His disciples' bodies might be killed by those persecutors, but that their souls might live indefinitely—say, does this mean immortal souls? Nay, verily; for Jesus continues the remark by saying, "Fear Him [God] which is able to DESTROY BOTH SOUL AND BODY IN HELL."

2. What, then, does "soul," mean, as used in the text? The word is rendered life and lives Forty times in the New Testament, and if rendered life in this text, would assist the reader to understand, as those disciples did (see their writings), that though their enemies should *destroy their lives*, and their bodies also, yet, they could



not deprive them of eternal life, through Jesus the Anointed, or Christ.

3. However *we* choose to define "the soul," it is not immortal since Jesus says it can be DESTROYED, which would be impossible were it immortal, just as it is impossible for God to lie. Heb. 6: 18. Thus, Jesus decides against "eternal torment," "natural immortality," and hence, Spiritualism, it being built upon the latter dogma.

4. "Hell," as used by our Saviour in the text, is translated from *Gehenna*, the Greek term for "Valley of Hinnom" and "Tophet," in the Old Testament, and rendered "Hell," and Hell-fire, in the New Testament, meaning a place for things which are to be DESTROYED. Whatever meaning *we* apply to "Hell," Jesus declares in the text, that THE SOUL CAN BE DESTROYED IN IT.

Now, lest our friend *Honest Skeptic*, who skeptically criticises everything before he accepts it, should be left in doubt on this question we will go to Eden and "lay the axe at the root of the tree," for it was planted there, albeit the fruit is seen and known here, and now. Let us continue the metaphor by saying that the seed—"Ye shall not surely die," was planted by the medium, in the virgin soil of the heart of Eve, where it grew rapidly, and soon displayed its fruit—rebellion. Adam soon joined his wife in this departure from the rules of the Garden, and they found that the use of that fruit produced misery.

Now the Tree, furnishing fruit that would continue life to them, still stood "in the midst of the Garden;" and God, knowing that if they, being then in rebellion, or sin, were to eat of that "Tree of Life," they would become IMMORTAL SINNERS, at once used means to prevent any possibility of a case of *eternal misery* occurring in Adam's history, and hence in that of his posterity. "Therefore, the Lord God sent him forth from the



Garden of Eden. . . . and He placed at the East of the Garden, Cherubim, and a flaming sword, which turned every way, to keep the way of the Tree of Life.”—Gen. 3 : 23, 24.

Here was a safe-guard, and what a guard ! “*Cherubim*” is in the plural form, and means more than one angel—let us say Two. In 2 Kings 19 : 35, we read : “And it came to pass that night, that the angel of the Lord went out and smote, in the camp of the Assyrians, an Hundred, Four score, and five Thousand ; and when they arose early in the morning, behold, they were all dead !”

All will admit that if one angel could destroy 185,000 soldiers, then Two such angels might destroy twice that number ; thus showing that the guard which was set over the “Tree of Life,” to keep sinful hands from touching it, on the one hand, and to keep the sinners—Adam and Eve—from *becoming immortal in their sinfulness*, by the life-giving principles of the fruit of that Tree, on the other hand, was *more* than equal to a force of 330,000 trained soldiers, to enforce the obedience of the man and his wife !! And more : as if this were not enough, “the Lord God . . . placed at the East of the Garden . . . a flaming sword which turned every way, to keep the way of the ‘Tree of Life!!’” And see ! This immense organized force, so disproportionate to the party in rebellion as to have no parallel in history, was promptly provided by God Himself. And *what for* ? “LEST man put forth his hand, and take ALSO of the *Tree of Life*, AND EAT AND LIVE FOREVER !” [*Become immortal.*] See Gen. 3 : 22.

For this incomparable *make sure* barrier to any possibility for “natural immortality” to exist, and hence, of “eternal torment,” as a result—seeing that



all have sinned, and that many will not repent—we call upon all mankind to

“ Praise God from whom ALL blessings flow.”

Now, in view of the facts and arguments presented ; and the fact that great numbers are quietly dropping into Spiritualism, preferring the doubtful extreme of “ *No accountability*,” to the infinite extreme of *Eternal Torment*, and that Thousands of Christian people, and able ministers, too, now see the fact that “ IMMORTALITY IS BROUGHT TO LIGHT THROUGH THE GOSPEL,” we ask : When will all Christian ministers in the land heartily join hands in favor of Immortality ONLY through Christ, which will make “ Union ” and many converts, and, also, make the CHURCHES A HOME for a large number of intelligent people, who *will favor reason that is founded on justice*, even though they stand alone or move in a lower plane of society. Pastors would thus not only hold their positions and congregations, but they would add to them thousands who now only half willingly accept different phases of Infidelity rather than A THEORY THAT TEACHES INFINITE INJUSTICE !

### PAUL'S DESIRE TO “DEPART”

is often quoted by Spiritualists and others to prove natural immortality, and hence Spiritualism. On this we need only to relate an incident which occurred more than Twenty-five years ago, in Concord, N. H.

A friend of ours called on a Professor, an able linguist, and asked him to read Phillipians 1 : 23, in his Greek Testament, which he did. He then asked him to name the Greek word for “*depart*,” which occurs in the English version as follows : “ For I am in a strait



betwixt two, having a desire to depart and be with Christ, which is far better."

The Professor said that the word translated "depart" was *analuó*. Our friend then asked him to read Luke 12 : 36, from the Greek, and name the word which is translated "*return*," in the first clause of the text, which in the English version is as follows: "And ye yourselves, like unto men that wait for their lord when he will *return* from the wedding." The Professor said that the word was *analuó*, and remarked that he had never noticed that *analuó* stood for both words.

It was now plain that had it been rendered *return* in both texts, the thought of the Greek text would have been apparent to common readers, who would understand Paul to say that "he had a desire for Christ's *return*, that he might be with Him, which would be far better." Better than *what*? Why, better than the bitter persecutions which he endured for preaching the Gospel. Verily, there is no Spiritualism in this text when it is fairly considered.

The Gospel is so concise in its style of diction that a few texts lack clearness in their expression, *in English*, and some seem at first contradictory to many minds. Yet simple, honest and earnest readers do not array doubtful or subordinate texts against a line of direct and plain texts, hence they have little trouble with them. But many Spiritualists and sectarian zealots do this, which fact has moved us to explain them, briefly, hoping that such persons may read and receive light on these very important questions.

IN CONCLUSION, we remark that when the System we oppose shall call up any spirits that are Truthful enough, and Good enough, and Powerful enough, to Convert ONE miserable wretch from the error of his ways, *in this life*, to such a love of Goodness and good people as to prove a reform that will conform to rules



which are known to make a social and moral success in life, and NO FAILURE AT DEATH—*then*, we say, will it be soon enough for Modern Spiritualism to exalt itself above all Systems of Religion!

But, if with Forty-five years of effort by Millions of friends and able workers it has not shown *one* such case of radical reform, under its colossal moral claims, while statistics prove that crime has increased faster than the population, despite many good and useful things it has proclaimed, we must conclude that IT HAS PROVED WORSE THAN A FAILURE.

In taking leave of our patient waiters and careful readers, we make our Good-bye bow to our imaginary friends, *Candid Reader*, *Honest Skeptic*, and *Radical Ghostman*, who have served us to good purpose; and if they are better for having been in our company so long, we shall be pleased while they are made glad.

We shall now attempt to entertain—well, we don't know who—with some desultory reading; and if ALL our friends pass it by without reading, we shall still believe that *many* of them, at least, are *wiser than* THE AUTHOR.

## SOME SAYINGS

Which we have not seen or heard elsewhere.

### — 1. —

SPIRITUALISM, PROPER, has but one fact in common with Christianity, proper, viz.: Psychological Impressions; then, character, based on the highest known standard of Ethics, must ever decide all moral questions: or, in other words, between Truth and Error.

### — 2. —

SOCIAL INTERCOURSE among “negatives” is enjoyable, but when Two “positives” meet there is conflict.



## — 3. —

“SPIRIT MESSAGES” are not reliable, touching the future, because of more or less ignorance of it; and not reliable concerning the past, for lack of truthfulness.

## — 4. —

Man IS a SOUL or CREATURE—see Gen. 1: 20, and marginal reading—and *has soul* in the sense of *life*, for the same original word is translated *life* One Hundred and sixty times in the Bible; but we cannot say that man has *a* soul, as that would necessarily imply another person, or entity, which idea presents at once either an absurdity or a monstrosity!

## — 5. —

SPIRITUALISM stands as a “Spiritual Philosophy,” and would be a science, but never can, because the laws of science are arbitrary, being fixed. If such laws were applied to Spiritual Phenomena they would show—not reliability, but the “cloven-foot!”

## — 6. —

ILL MANNERS are always inexcusable, and quite intolerable; but when joined with ingratitude, who can bear them?

## — 7. —

WOULD A CHILD take nourishment from its mother’s breast and then abuse the source of supply before it had teeth wherewith to eat other food, and thus live without its milk? Spiritualism does just that when it denies the Bible!

## — 8. —

SPIRITUALISM, as a creature, was born of False Theology. Who, then, was its paternal parent?

## — 9. —

THE SERPENT, in Eden, was mouth-piece in speech, proxy in person, and medium in fact for Satan.

## — 10. —

PRIDE is that degree of satisfaction with ourselves and our



circumstances which *inflates self-esteem*, ENCOURAGES TYRANNY, and CRUSHES CHARITY. [The words, pride, proud, and proudly occur 89 times in Scripture, and always with rebuke.]

— 11. —

ACCEPTED IDEAS of disembodied spirits are demon “dummies”—conceived on purpose to deceive.

— 12. —

THE FEAR OF DEATH. We may lose the fear of death by accepting certain principles, and find that the same principles may lead us to seek death; and which, when found, in many cases, are labelled “Temporary Insanity.” Again, we may lose the fear of death, while the same principles which caused us to lose it will surely deter us from seeking it; hence, such will *not* destroy themselves.

— 13. —

IF SATAN (for obvious reasons,) is especially pleased with skeptics who deny his existence, he must be overjoyed when he sees *eye-servant* Christians act as though God had gone on a journey and did not know what was going on at home!

— 14. —

A MUSICIAN played “Sweet Home” with Twenty-one variations—learned men have added a greater number to *Satan’s Old Saw*—“Ye shall NOT (surely) die!”

— 15. —

THE MAN whom poverty does not disgrace, (place in disfavor), is none other than the unknown hermit. [“Give me neither poverty nor riches.”]

— 16. —

THE first medium, or subject under “control,” in history, was a most cunning beast—a male serpent!

— 17. —

UNBELIEF, taken as a fact, proves ignorance; taken as a theory, proves nothing; taken as a result, it may prove one or



more of the many conditions between dire calamity as a curse, and the highest enjoyment as a blessing.

— 18. —

“AUTOMATISM is not Spiritualism.”—W. J. Colville, in the *Banner of Light*, Feb. 19, 1887. True; but, *Spiritualism* (its manifestations) is *Automatism*.

— 19. —

WOMAN'S POWER. The immense moral force which may be developed in woman's tolerance or intolerance, can only be told when it makes a “clean sweep” in favor or disfavor of the question at issue.

— 20. —

“SWEARING OFF for a year” points to a time of freedom from restraint—like a time lock on a safe. Yet, unlike the time lock, a reaction may be the result of restraint in the case of the man, and disaster follow. Moral:—“swear off” *sine die*!—without date.

— 21. —

CHRISTIAN PRAYER is an invocation, or expressed desire, made and offered by accepting conditions made by Deity; while an earnest invocation may be made without accepting such conditions, which is, in a figure of speech, an eloquent demand for the “cake,” while the “penny” is withheld!—Result, *a failure*.

— 22. —

IF Spiritualists, and other Bible opposers and haters, should name Chapter and verse, whenever they quote Bible teachings in their best efforts to say and write good things, *they would spike all of their own guns!*

— 23. —

MANNERS. It excites both pity and disgust to meet with religious clowns, and other pompous positives, who fail to receive many advantages because of their lack of good manners enough to do common business! A certain editor said of such an one—a preacher too—that “he was made on a last that made no provision for corns and bunions!” Hence, his *constant discomfort!*



## — 24. —

IF SPIRITUALISM WERE TRUE in its manifestations *only*, millions would hasten to embrace it for selfish purposes, if no other. On account of its ready way of gaining information from all sources, and upon all topics, if reliable, it would be invaluable.

## — 25. —

INDEPENDENCE. The most independent man on earth, who is happy, is the skilled and faithful mechanic or laborer who is the head of a Christian family, living in his own cottage, owes not a dollar, and handles so little money that no one can afford to murder him for it!

## — 26. —

SPIRITUALISM claims many Bible men as mediums. Be it so; it does them little good, for NOT ONE of them believed in, spoke for, or had anything to do with any spirits or other beings who pretended to be alive when their bodies were dead.

## — 27. —

SATAN TEMPTED CHRIST to make stones into bread—was it to furnish the wicked a living without work, and thus cancel the curse made for sin in Eden?

## — 28. —

IT IS INCONSISTENT for *any* preacher to profess to address the disembodied spirits of saints or sinners in prayer or praise, and not allow them to talk back by refusing to make conditions favorable, and, after all, to declaim strongly against Spiritualism.

## — 29. —

SOUND LOGIC is the eldest child of Facts and Common Sense.

## — 30. —

INDIVIDUALITY, as taught by Modern Spiritualism, tends to social disintegration, and, hence, to anarchy.

## — 31. —

THE FIRST SPIRITUALIST discourse was delivered by a medium in a more beautiful place than man can design, and it was indited by an abler personage!—See this work.



## — 32. —

TRUE LOVE. The more Two friends love God (*a third party*), the greater will be the attachment between the Two friends. This was in the "Plan," and is in the "Word;" and we find it in the "Spirit," and are glad.

## — 33. —

MORAL COURAGE. If the devil calls at the door for me, do not tell him that I am "out," but say, "He is here!"

## — 34. —

A CONSEQUENT. The intelligent man who can manage to be social without quoting Bible teachings, cannot manage to keep out of Prison.

## — 35. —

NATURAL SCIENCE is knowledge by methods which are seen. Psychological science is knowledge by methods which are unseen.

## — 36. —

ATONEMENT. Angels could gain immortality by obedience *without* dying; but Christ must gain it by obedience *and* dying. He, being a sacrifice, must, also, be a *whole*, a *perfect* sacrifice; hence, a COMPLETE RANSOM for the sinner, IF he chooses to accept it.

## — 37. —

REFLECTION. A mirror will not make us to see ourselves as others see us!

## — 38. —

WE CAN COMMUNE with the God of Heaven at any time; not so with "spirits," or demons; they demand peculiar "conditions."

## — 39. —

CHRISTIAN CHARACTER. Some shoes in the windows look as if they were run in moulds, instead of having been gradually formed by the cunning art of a good workman; so it is with principle-drilled Christians: those who are in the habit of being good, and—*enjoy it!*



## — 40. —

FINITE AND INFINITE. When straining our powers of apprehension and comprehension in running back on a line of extreme thought until it reaches a mere point of indefiniteness, we are glad of relief by conceding it to meet the Infinite Mind, where it must stop—and cheerfully acknowledge it ALMIGHTY and ETERNAL!

[The following interesting poem is so old that it is quite new to the present generation. The author committed it to memory when a lad, and the book containing it was lost. After searching at times for many years, he found one at Leary's great Store in Philadelphia. Thinking it to be in keeping with the book, and knowing that many wish to see it in print, we gladly append it to our work.—AUTHOR.]

## THE THREE WARNINGS.

BY MRS. THRALE.

The tree of deepest root is found  
Least willing still to quit the ground ;  
'Twas therefore said by ancient sages  
That love of life increased with years  
So much, that in our latter stages,  
When pains grow sharp and sickness rages,  
The greatest love of life appears.

This great affection to believe,  
Which all confess, but few perceive,  
If old assertions can't prevail,  
Be pleased to hear a modern tale :

When sports went round, and all were gay  
On neighbor Dobson's wedding day,  
Death called aside the jocund groom  
With him into another room ;  
And, looking grave, " You must," says he,  
" Quit your sweet bride and come with me."



“With you! and quit my Susan’s side!  
 With you!” the hapless husband cried;  
 “Young as I am? ’tis monstrous hard!  
 Besides, in truth, I’m not prepared;  
 My thoughts on other matters go,  
 This is my wedding night, you know.”

What more he urged I have not heard:  
 His reasons could not well be stronger;  
 So Death the poor delinquent spared,  
 And left to live a little longer.

Yet, calling up a serious look—  
 His hour-glass trembled while he spoke—  
 “Neighbor,” he said, “farewell! no more  
 Shall Death disturb your mirthful hour;  
 And further, to avoid all blame  
 Of cruelty upon my name—  
 To give you time for preparation,  
 And fit you for your future station,  
 Three several warnings you shall have,  
 Before you’re summoned to the grave.  
 Willing, for once I’ll quit my prey  
 And grant a kind reprieve,  
 In hope you’ll have no more to say,  
 But, when I call again this way,  
 Well pleased, the world will leave.”  
 To these conditions both consented,  
 And parted, perfectly contented.

What next the hero of our tale befell,  
 How long he lived, how wisely; and how well  
 It pleased him in his prosperous course,  
 To chat with friends, and pat his horse.  
 The willing muse shall tell:—  
 He chattered then, he bought, he sold,  
 Nor once perceived his growing old,  
 Nor thought of Death, as near:  
 His friends not false, his wife no shrew,  
 Many his gains, his children few,  
 He passed his hours in peace.

But, while he viewed his wealth increase—  
 While thus along life’s dusty road  
 The beaten track content he trod—



Old Time, whose haste no mortal spares,  
Uncalled, unheeded, unawares  
Brought on his Eightieth year!

And now, one night, in musing mood,  
As all alone he sat,  
The unwelcome messenger of fate  
Once more before him stood.  
Half killed with anger and surprise,  
"So soon returned!" old Dobson cries:  
"So soon, d'ye call it?" Death replies:  
"Surely, my friend, you're but in jest;  
Since I was here before  
'Tis Six-and-thirty years at least,  
And you are now Four-score!"

"So much the worse," the clown rejoined;  
"To spare the aged would be kind:  
Besides, you promised me *Three warnings*,  
Which I have looked for nights and mornings."  
"I know," cries Death, "that, at the best,  
I seldom am a welcome guest;  
But don't be captious, friend, at least:  
I little thought you'd still be able  
To stump about your farm and stable:  
Your years have run to a great length;  
I wish you joy, though, of your strength."

"Hold!" says the farmer, "not so fast:  
I *have been lame* these four years past."  
"And no great wonder," Death replies;  
"However, you still keep your eyes;  
And sure, to see one's loves and friends,  
For legs and arms would make amends."  
"Perhaps," says Dobson, "so it might,  
But latterly I've *lost my sight*."  
"This is a shocking story, faith;  
Yet there's some comfort, still," says Death:  
"Each strives your sadness to amuse;  
I warrant you hear all the news."

"There's none," cries he, "and if there were,  
I'm grown so deaf I *could not hear*."



“Nay, then,” the spectre stern rejoined,  
“These are unreasonable yearnings :  
If you are *lame*, and *deaf*, and *blind*,  
You’ve had your Three sufficient warnings :  
So come along ; no more we’ll part,”  
He said, and touched him with his dart :  
And now old Dobson, turning pale,  
Yields to his fate—SO ENDS MY TALE.

—And the book as well !—AUTHOR.



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- 432—PREACHING TO THE SPIRITS IN PRISON.
- 434—THE PRE-EXISTENCE OF CHRIST.
- 444—ETERNAL TORMENT.
- 453—PAUL'S DESIRE TO DEPART.
- 455—SOME SAYINGS.
- 461—THE THREE WARNINGS—*an old Poem.*