

# Spiritualism Unveiled,

AND SHOWN TO BE

## THE WORK OF DEMONS:

AN EXAMINATION OF

Its Origin, Morals, Doctrines, and Politics.

BY

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"What is Man?" "The Soul—What is it?" "The Spirit—What is it?" "The Rich Man and Lazarus," etc.

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"Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to *seducing spirits*, and doctrines of *devils*, speaking lies in hypocrisy."—1 TIM. iv.: 1, 2.

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## INTRODUCTION.

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THE rapid growth of Spiritualism has caused many to wonder, who do not "discern the signs of the times." But they wonder still more at its strange phenomena. In the following pages we purpose to give a candid and plain exposition of the whole system; showing that *human* spirits have nothing to do with the manifestations.

"Try the Spirits whether they are of God."—1 John iv: 1.

M. GRANT.

Boston, March 1. 1866.

# SPIRITUALISM

THE

WORK OF DEMONS.

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The subject of Spiritualism is one of deep interest to the people of this generation. From a small beginning among the Fox girls some seventeen years since, it has spread till it has become world-wide in its influence, numbering among its ardent supporters many of the first men and women of both continents. Ministers, Doctors, Lawyers, Judges, Congressmen, Governors, Presidents, Queens, Kings, and Emperors, of all religions, are bowing to its influence, and showing their sympathy with its teachings. No other system of religion ever made so great progress in so short a time, or ever had a better prospect of bringing the whole world into its embrace. Its doors are open for Catholics and Protestants, Infidels and Atheists, the lewd and the virtuous, Mohammedans, Jews, and Pagans,—all are invited, all are welcome to this “broad church.”

Scores of ministers have left their churches to preach this “new gospel of Spiritualism,” as it is termed. Large numbers of church members have broken off their former religious associations to mingle with those

who teach the "new religion"; and *very rarely* do they ever return to the Christian Church again.

The question comes before us with much force, What is this "new religion"? whence its origin? what is its object? its tendency and final results? what are its doctrines, morals and precepts? who are they that are performing miracles in all parts of the world, and endeavoring to cause all to adopt this "new religion"? are they good or bad spirits? men or demons? where did they come from? where do they live? how do they perform their wonderful manifestations? Or, is it all mere trickery, humbuggery,—the work of cunning men and women in the flesh? Or can the varied phenomena of Spiritualism be accounted for upon philosophical principles? These and other questions come before us when we would talk about Spiritualism; all of which we purpose to answer, the best we can, in this and the following chapters. Please read them all carefully, before you adopt the "new religion."

We purpose to consider the subject of Spiritualism under four heads:

1. *The CAUSE of the various phenomena of Spiritualism.*

2. *Its Morals.*

3. *Its Doctrines.*

4. *Its Politics.*

1. *The CAUSE of the various phenomena of Spiritualism.*

Every effect must have a cause adequate to produce that effect; and when we arrive at the *true cause* of the Spiritual manifestations, it will account for all their



phenomena. Various causes have been suggested by different writers and speakers, which have explained some of the phenomena, while they have failed to account for others still more wonderful.

Some have assumed that all the manifestations of Spiritualism were the result of *trickery*, practised by the mediums and those associated with them. This assumption might have answered very well in the early history of Spiritualism; but he who makes such a statement now, would only show that he knew but little about the facts in the case. We think no one, after a little reflection, would venture to say of the many thousands, and even millions of Spiritualists, among whom are a large number of men and women noted for intelligence, honesty and veracity, that they are only playing tricks on each other; while at the same time they most boldly affirm that they are perfectly sincere in their belief that the manifestations come from the spirits of their friends. Can any one tell what object all these fathers, mothers, brothers, sisters, children, dear friends, and loved companions, can have in pretending that they have communications from spirits, when they know at the same time that they are only deceiving each other by means of *trickery*? We think such a position is but little less than an absurdity, and must be given up by those who would treat the subject with candor.

2. Others have assumed that all the phenomena of Spiritualism can be accounted for upon *philosophical* principles. This statement, also, might have been satisfactory till facts were multiplied that completely

upset such a position, and scattered it to the four winds. Yet, it is true, we think, that the manifestations are governed by certain laws, which regulate, or control, the mental and physical phenomena in Spiritualism, as in Mesmerism; and these laws may be understood and observed, and will assist us very much in obtaining a clear view of the subject under examination.

But what laws of philosophy, either mental or physical, will account for facts like the following:—

In September, 1850, when Mr. Charles Partridge, of New York City, was in Rochester, N. Y., he was persuaded to attend a Spiritualist circle. At that time he did not believe in Spiritualism, but went to the circle to please a friend. In the report of the interview, Mr. Partridge says:—

“The mediums, the Misses Fox, did not know me, neither did they know that I ever had a brother, or know his age, time of death, etc.; but through the raps, and the use of the alphabet, his whole history was minutely given me. The day of the month, the day of the week, the hour of the day of his death, were given me; his business and property were disclosed, and every test I was capable of putting was correctly answered. My ability to test him became exhausted, and yet I told him I did not believe he was communicating, but that, by some means, my own knowledge of these facts was reproduced through the raps. He then said, I will communicate to you a matter of business, of which you can have no knowledge, but which will be confirmed to you by next mail. He then said, ‘Messrs. Finley, Johnson & Co., of San Francisco, who had your goods for sale, have failed, and will probably not pay one cent on the dollar they owe!’ I answered, ‘It can not be true; the house is

reputed to be very wealthy; and instead of this last communication confirming the claim that the spirit of my brother is present, it makes me, if possible, still more skeptical, because I feel sure this last communication is not true.' The spirit added further, that he did not think that I should even get an account of the sale of the goods.

The next mail brought letters confirming the failure. I subsequently wrote to the parties several times, requesting account sales, which they did not send. I then sent my account to a house there, to intercede for me to get account sales. They tried to obtain such account, and finally wrote me they could not, and advised me to trouble myself no further about the matter; for if I succeeded in getting account sales the house would not pay one cent on a dollar. And these things I never had the means of knowing were disclosed to me, and things I did not believe at the time have been confirmed."

Many similar cases might be given, if it were necessary, which are most fully attested by reliable witnesses. Now, we ask, what philosophy will meet such cases? Some have said the medium reads the inquirer's mind. How could the medium read what was not there? Mr. Partridge did not believe Messrs. Finley, Johnson & Co. had failed, when thus informed by the spirit; consequently knew nothing about the matter before; but when "the next mail" came from California, it confirmed what he received sometime earlier through the medium in Rochester, N. Y. The question arises, how did the medium obtain the information before the arrival of the mail? When we find the true cause of Spiritual manifestations, we shall be able to explain all such phenomena, which are continually multiplying around us.

While we admit the physical and intellectual phenomena of Spiritualism, we do not believe that *human* spirits have any thing to do with the manifestations. We cannot stop to argue at length this negative point, but will barely quote a few passages of Scripture as a foundation for the assertion. The Bible teaches us that when a man is in a state of physical death, "His sons come to honor, and *he knoweth it not*; and they are brought low, but *he perceiveth it not* of them."—Job 14: 21. This cannot be true, unless the teaching of the spirits is false; because they declare the opposite. Again, Job says:—"When a few years are come, then I shall go the way whence *I shall not return*."—Job 16: 22. But the Bible makes this point still stronger and plainer. When describing the state of man in death, the wise man says, it is one where "there is *no work, nor device, NOR KNOWLEDGE, NOR WISDOM*;" consequently it is a state where they know not any thing. This is in harmony with the teaching of the Psalmist. He says, "In death there is *NO REMEMBRANCE* of thee."—Ps. 6: 5. Again he says of man:—"His breath goeth forth, he returneth to his earth, *in that very day HIS THOUGHTS PERISH*."—Ps. 146: 4. We do not see how language can be plainer, or more in harmony with common sense, and sound philosophy. Again we read: "The living know that they shall die, but the dead *KNOW NOT ANY THING*."—Eccl. 9: 5. When we find the whole Bible harmonious on this point, we are led at once to the conclusion that, as men are wholly unconscious between death and the resurrection, they do not make any

communications to their living friends before they are raised from the dead; consequently the spiritual manifestations, now so common, do not come from the human race.

4. We are now ready to inquire into the *true* cause of the phenomena of spiritual manifestations; and in answer to the question, From what source do they proceed? we answer—from DEMONS. Who are they? “The angels that sinned,” called also “evil angels,” “unclean spirits,” and “devils,” or, more properly, “demons.”

Who are the angels? An order of beings higher than men, who were created before the human race. When speaking of the origin of man, the Psalmist addresses the Lord and says:—“Thou hast made him *a little lower than the angels.*” Then it follows that the angels existed *before* men, and are a little higher. Man could not be “made . . . a little lower than the angels,” when there were none in existence. This proves that angels are not the spirits of men; for if they were, then there could be no angels till some men died; but when the *first* man was created, he was made “a little lower than the angels” who were then in existence.

The angels were on probation. This is evident from the fact that some of them “sinned.” 2 Pet. 2:4. Those that “kept . . . their first estate” are called the “holy angels,” or “the angels of God”; while the “evil angels” (Ps. 78:49) are called the devil’s “angels.”

The angels resemble men in their exterior form, and on this account have been mistaken for men. Hence

we read—"Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."—Heb. 13 : 2. This proves that they are not disembodied human spirits, as some claim ; because such could not eat and drink, and have their feet washed, as was the case with the angels who visited Lot and others. In relation to those it is said—"There came two angels to Sodom at even ; and Lot sat in the gate of Sodom ; and Lot seeing them, rose up to meet them ; and he bowed himself with his face to the ground ; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet. . . . And they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat."—Gen. 19 : 1-3. This account proves very clearly that they are real persons, with tangible organisms, like men ; yet they are not made of *dust* as are men. This fact we learn from Jesus, who said, "A spirit hath not flesh and bones, as ye see me have."—Luke 24 : 39. We read of Jesus—"He took not on him the nature of angels ; but he took on him the seed of Abraham" (Heb. 2 : 16) ; consequently, there is a difference between the nature of angels, and Christ. But the fact that angels are not "flesh and bones" or made of dust like men, does not prove that they have no personal organisms ; unless it be proved that every thing that is not made of "flesh and bones," is an immaterial thing, which would be truly nothing. A watch is not made of "flesh and bones," but it is a tangible object, that may be handled. So with the angels. There are

many substances of which they may be formed, and not be "flesh and bones" like the Savior, who "took on him the seed of Abraham." We find no proof in the Bible that "a spirit," or an angel, is an immaterial being, or an etherial essence; but directly the opposite is most clearly taught,—that they are as truly real persons as are men; and so resemble them in their form, that they have been mistaken for human beings.

The *good* angels never have claimed that they were the spirits of men, or that they ever lived on our earth. They have always come on important business, spoken in harmony with the Bible, and have appeared in their own persons, instead of choosing some medium through whom to operate.

The angels have power to render themselves invisible, or to be seen by us, as they may choose. This is shown in the case of Balaam, when he was riding to a certain place for the purpose of cursing the children of Israel. When on his journey, "the angel of the Lord stood in the way for an adversary against him." The animal he was riding "saw the angel," and endeavored to go around him. This was attempted several times, which caused Balaam to get angry at his beast, and to smite it with "a staff." After that, "the eyes of Balaam were opened, and he saw the angel." — Num. 22.

We now see that angels are a class of beings higher than men, resembling them in their exterior form, but not formed of dust like men; that they were on probation, and some of them sinned and were afterwards called "evil angels," "unclean spirits," or "demons." We can see no way to avoid this conclusion only to deny the Bible.

We are aware that some hold that demons are nothing more than men's *propensities*; but we think a very little examination of the Scriptures on this point is sufficient to show that it is opposed to the Bible.

In James 2: 19, we read—"Thou believest that there is one God; thou doest well; the devils also *believe and tremble.*" It cannot be said of men's *propensities* that they "*believe and tremble.*" Again, the demons were the first to declare that Jesus was the true Messiah; by saying, "Thou art Christ the Son of God. And he rebuking them suffered them not to *speak*, for *they knew* that he was Christ."—Luke 4: 41. Is there any ground for saying that these were human *propensities* that were talking about Christ? We think such an idea is so absurd, that the candid have only to look at it to cause them to reject it.

Some claim that demons are the spirits of wicked men; and that the spiritual manifestations proceed from them. But those who hold this position, so far as we know, also teach that when wicked men die, their spirits go into "hell torment." We would like to ask the advocates of this view, how these wicked spirits of men got out of hell so as to come and visit their friends here upon the earth? Did they break out? or has the Lord let them out before the day of judgment? We wait for an answer; and remark in passing, that the demons of the Bible are never called human spirits; but are always spoken of as wicked beings, who are lying and "seducing spirits," co-operating with the Devil—the Prince of demons.

We next inquire, Where do these demons dwell?



In 2 Pet. 2 : 4, we read, "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." Where is the *hell* in which they are "reserved unto judgment"? We would state that the word TARTARUS, here rendered "hell," occurs no where else in the Bible. Then, if we can ascertain the meaning of *Tartarus* in this passage, we shall know where the demons "are reserved unto judgment."

How shall we best ascertain the meaning of *Tartarus*? It is not the place where wicked men go at death, for they go to *Sheol* or *Hades*. It is not the place where the wicked are to be finally punished, for that is in *Gehenna*. The word is not used to represent the abode of men in any condition; it is only applied to "the angels that sinned." Where is this *Tartarus*? Who will inform us? If we ask the heathen, some of them will tell us it is a place so deep in the earth that it will take a mass of iron nine days to fall to it, and when we get there we should find a place surrounded "by a river of fire, and by a triple wall, and guarded by a *three-headed dog*." They also taught that in this place is one Sisyphus trying to roll a stone to the top of a hill, which he will never succeed in accomplishing; another is doomed to perpetual thirst, in sight of *plenty* of water; another is continually treading upon a revolving wheel; another has a "vulture eternally devouring his entrails," etc., etc., all of which can only pass for heathen fables.

But the ancient Greeks also gave the word quite a different signification, which harmonizes with the Bible.

“Dr. Wm. Ramsey, an able and learned writer, says : ‘The word *Tartarus* means, according to *Greek writers*, in a *physical sense*, the bounds or verge of this material system.’ . . . Dr. R. remarks, ‘That place is, probably, at present, within the atmosphere of our earth.’

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

Suidas, an ancient writer, says it signifies “the place in the clouds,” or, “in the air.” It will be remembered that it is said of the great leader of the hosts who are opposed to the Lord, that he is “the prince of the power of the air.”—Eph. 2 : 2. The Scriptures also tell us of “the rulers of the darkness of this world,” and of “spiritual wickedness in high places”; or, more literally, “wicked spirits in aerial regions.”

Dr. Parkhurst, the lexicographer, says :—“It appears from a passage in Lucian, that by *Tartarus* was meant, in a *physical sense*, the bounds of this material creation.”

Empedocles says :—“Our dull, lack-lustre globe is the doomed haunt and dungeon of evil angels, envious and malignant demons.”

Dr. Whately says :—“The word used by Peter, which our translators render ‘cast down to hell,’ or ‘*Tartarus*,’ is to be understood of our dark, gloomy earth, with its dull clouds, foul vapors, and misty atmosphere. . . . Sociates called the abyss, or sea, *Tartarus*, as does also Plato, who elsewhere calls our

dim, lack-lustre earth itself also *Tartarus*. Plutarch says our air . . . is called *Tartarus*, from being cold. Herein he is followed and supported by Lucian. And both Hesiod and Homer call it the 'aerial *Tartarus*.' In no other sense or way can St. Peter be understood and explained." Lucian says, "The great depth of the air is called *Tartarus*."

Grotius, an ancient and learned writer says: "That is called *Tartarus* which is lowest in anything; whether in the earth, or in the water, or, as here, in the air."

We think the point is now clearly established, that the word *Tartarus* in 2 Pet. 2: 4, signifies the regions round about this earth. When Jesus was here, he frequently encountered the demons. As they were then in *Tartarus*, it follows that the word signifies "the bounds or verge of this material creation," as stated by Dr. Parkhurst, and not a place in the midst of the earth or sea. Had Jesus been in the sea, or in the earth, when talking with them, then there might be some reason to think that *Tartarus* meant the "lowest" part of the one in which he was situated; but as he was upon the earth, in the "airy *Tartarus*," none other could be meant.

Having found the locality of the demons, or "the angels that sinned," and that they are here "reserved unto judgment," we now pass to inquire, What are they doing, and how do they accomplish their work? This will lead us, we think, to the true explanation of all the spiritual manifestations.

In answer to the inquiry, "What are they doing?" the Bible informs us they are "seducing" people, causing them to "depart from the faith" once delivered

to the saints;" "speaking lies in hypocrisy," and opposed to the marriage laws of the country. — 1 Tim. 4: 1-3. They are "deceiving" men and women "by the means . . . of miracles; and leading a multitude to adopt "doctrines of devils" instead of the truth of the Bible.

We now come to the inquiry, *How* do they perform their wonderful works? We shall let the spirits themselves, and their followers, answer this question. It is well known that the best physical manifestations are obtained in darkened rooms. Some opposers of Spiritualism have claimed that the reason why they wished the rooms darkened was in order that the medium, and those forming the circle, might practise their trickery successfully. It may have that appearance, but facts, we think, will not sustain such a theory. We shall find there is a philosophical reason why the best exhibitions are given in a darkened room. When Mrs. Cora Hatch was lecturing in Boston, in a trance state, she was asked "to explain why it is necessary that the room should be darkened when wonderful phenomena are performed in the presence of certain mediums?" The answer returned by the spirit was as follows: — "The action of *light* agitates, dissipates, or in some way so disturbs the fluid, gas, magnetism, or whatever the instrumentality be called, which is employed by spirits in acting upon grosser matter, that they are unable to control and employ it." — *The Spiritualist* of Aug. 15th, 1857, edited and published by A. E. Newton.

From the foregoing we may come to the conclusion that the demons employ the same agent that a mesmer-

izer does when he controls his subjects. In answer to the question, "What, then, is a distinction between Mesmerism and Spiritualism?" we find the following in the *Spiritual Age* of April 3d, 1858:—"Mesmerism is something which a man does while he has his *clothes on*; Spiritualism is a similar act of his *after his clothes have been put off*. [By *clothes*, they mean *body*. — ED.] Suppose *I* magnetize *you* to-day; and that I, the mesmerizer, speak, write, 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, act, through you; this is Spiritualism."

This explanation is very plain, showing that the spirits use the same agency to move their mediums that is used by mesmerizers. We think this position is fully sustained by an abundance of facts. The mistake of the Spiritualists consists in supposing that the "familiar spirits" are human, instead of being demons, as the Bible shows.

In the *Banner of Light*, July 30th, 1857, we find the following:—

"The correctness of communications from spirits, through trance mediums, depends upon the more or less perfect mesmeric control the spirit has of the medium or subject. We have been able to discover little difference in the control a spirit takes of a trance medium, and that taken of a subject by a good mesmerizer, though undoubtedly the power of the spirit to control the medium's mind is stronger, and the will more effective in using the organs."

No doubt the mind of a demon is stronger than that of a human being.

In the *Banner of Light* for Aug. 22nd, 1863, w

find the following account of questions put to a spirit, and the answers returned : —

Q. How do we understand that spirits control an organism ?

A. We have just informed you that they do so by means of the magnetic aura, or animal magnetism.

Q. Do spirits concentrate their power upon the brain and nerves ?

A. 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, then it pervades the entire physical body."

At a Spiritualist circle held at the office of the *Banner of Light*, in Boston, May 2nd, 1864, the communicating spirit was asked, "What is the *modus operandi* of controlling a *medium* ?"

The spirit answered : — "As a free intelligence, or spirit, who by nature has no right to the medium's body, my first step is to come and hold communion with the spirit who owns the body. The result of that communion is not transmitted to the external senses of the medium, but to the internal ; therefore it is quite as tangible, as real, to the spirit, as it could be to the external. I ask that spirit, 'Will you yield me up the control of your mortal form for a short time ?' The answer is generally, 'I will.' . . . The spirit is subjected to the entire control of the predominating spirit. It is, in a word, magnetized by the spirit ; held in perfect subjection. And it seems to sleep ; and it does sleep, so far as external life is concerned."

The following questions and answers will develop some of the philosophy of Spiritualism. So far as we know, the spirits admit that they operate in the same

way as a mesmerizer, when he would obtain control over his subject. In the *Banner of Light*, Feb. 4th, 1865, we find the following record of a conversation with a spirit:—

“Q. What is the process of induction of a subject by a developing medium?

A. Well, the process is a changing of the magnetic and electric condition of the subject under a course of treatment. For instance, there may be a superabundance of magnetism. The developing spirit endeavors to equalize the forces, or to bring about an electrical and magnetic condition that shall be adapted to the return of the disembodied spirits, and the making of various manifestations.

Q. Are these changes effected by the brain?

A. No; the nervous system is generally first affected, then the system entire; not simply the centre, but the system entire.

Q. Has the spirit any other way of manifesting itself except through the brain or nervous instruments?

A. Yes.

Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

A. Sometimes the control is what is termed mechanical control; then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used.”

We think we now understand *how* the spirits operate; that is, by a *mesmeric* influence. We understand that this is the means by which Satan influences the minds of people, when he makes an effort to lead

them away from the road to life eternal. It is a spiritual power proceeding from him and his demons, by means of which he influences their minds more or less. When they yield themselves up wholly to his control, then they may become mediums through whom he may write and speak, and perform other strange things. This has been practiced among the heathen nations for centuries. In opposition to this, the Lord operates upon the minds of men by means of the Holy Spirit; and when we yield fully to him, then he fills us with his Spirit, which has moved holy men to write and speak what the Lord would have said to the people. When we are filled with his Spirit, we are led to act in harmony with the requirements of the Bible,—to love our enemies and be kind to all. When we are under the spiritual influence of Satan, or become filled with his spirit, then we are ready to deny the Bible, and act in opposition to the Lord's requirements. Hence, those who become followers of the spirits, or demons, are led at once into infidelity, and to reject Christ as our Savior. They may admit that Jesus was a good man—a great medium—but deny he was the Son of God any more than George Washington, Socrates, or Plato. In short, they are the enemies of the cross of Christ. Satan is bringing all his wiles into exercise, and transforming himself into an angel of light, by teaching good morals through some of his mediums, in order to obtain the confidence of good people, till he can seduce them away from the truth. It is the most complete, and, consequently, the most dangerous counterfeit of christianity ever devised.



Having learned from the testimony of the spirits and their followers that they operate just as "a good mesmerizer" does, it now remains to be shown how a mesmerizer performs his wonderful manifestations. When this is understood, we think the whole will be plain.

In mesmerism we know that the objects seen by the persons under mesmeric control are not *real* objects, present at the time, but only exist in the mind of the operator. To explain this point, let us take a case. When in Chicago, Ill., in 1864, we gathered the following facts, which are but a sample of myriads that might be given to illustrate the phenomena of mesmerism.

Dr. Blain, son of Eld. J. Blain, attended a lecture on Mesmerism. At the close of the lecture, the speaker desired those to present themselves that were willing to be mesmerized, provided the speaker could do it. Dr. Blain submitted himself for trial, and was mesmerized. The operator then made the Dr. believe that he was about to amputate a limb. Accordingly, he went through the motions necessary to get out his surgical instruments, then prepared his subject for the operation, took his knife and cut through the flesh to the bone, then took his saw and sawed off the bone, then his knife again to cut off the remaining muscle; then got his needle and thread and took up the arteries, and so on till the wound was all done up nicely, when the operator exclaimed,—“all right,” and the Dr. came out of the mesmeric state.

While the Dr. was going through the movements

necessary for amputating the limb, it was a *reality* to him, as truly as it would have been had he taken it off when in his natural condition; and yet it was but a scene of deception; for at that time he had no limb to amputate, nor instruments with him for that purpose. How was this strange work accomplished? The operator formed a *mental picture* of the whole scene, in his own mind, and that became a *reality* to Dr. Blain. If the operator looks mentally at a rose, a bird, fish, serpent, or child; those objects in his *mind* become *real* objects to the one under his mesmeric control. The objects exist at the time only as *thoughts* in the mind of the operator; and he can represent the child or other object, to his mesmerized subject, in any form or dress he may choose, by simply *thinking* of it in the state he would have it appear to the one under his influence.

Now we come to the application of these facts to Spiritualism. Let it be borne in mind that all the spirits, and Spiritualists, so far as we know, are unanimous in teaching that *the spirits operate just as a mesmerizer does*. Having found how a mesmerizer performs his strange deeds, we are prepared to understand the wonders of Spiritualism. In order to make this point very plain, and confirm it beyond all controversy, we will quote a conversation with a spirit, as reported in the *Banner of Light*, of April 9th, 1864. The questions and answers were as follows:—

“Q. Is the flower as tangible to the disembodied in spirit-life as it is to us?

A. Flowers in the spirit-land take the form of

beautiful thoughts. Are they tangible? Yea, and far more tangible, far more real than the fleeting flowers of earth-life.

Q. Are there not real spirit-flowers, such as we are accustomed to seeing here?

A. No, there are not. Pardon us, if we have ruthlessly swept away the pleasant allusion, but some one must do this, sooner or later. Your own senses, mayhap, will do this.

Q. Why are they brought to us from the spirit-land, if they are not real flowers?

A. Because while you, as a spirit, are existing in the sensuous world, you weigh and measure all life through your physical senses, and can weigh and measure them in no other way. It is on this account that your spirit-friends find it necessary to meet you with symbols that can be comprehended by your physical senses. . . . They do not present them to deceive you, but your spirit-friends know perfectly well that you are living in that nature. Now, you have not passed beyond it, therefore all things that are presented to you from the spirit-world, must take the form of something that you are familiar with in this sensuous world.

Q. Will it not be with our spirit-friends as with flowers, when we get to the spirit-world—that we shall not know them?

A. You will recognize them, not by form and feature, surely, but by love—by that internal, all-powerful and God-given attraction that binds souls together.

Q. I cannot see how we shall know them hereafter.

A. Is love dependent upon form and feature?

Q. It is, if we realize our spirit-friends are continually near us; for we can think of them only as they looked to us when here.

A. True, you have not, nor has any one in the flesh, any clear idea of spirit-forms and scenes. It

is vain for us to present Spiritual ideas to mortality, unless those ideas be clothed with forms that you can comprehend."

It will be seen from the foregoing conversation with the spirit, that the flowers, birds, fields, groves, etc., about which the spirits talk so freely, exist "in the spirit-land" only as "beautiful *thoughts*;" consequently have no *real* existence. So we think it is with "the spirit-land" itself, of which we hear so much, and of which the Bible does not say one *word*. Still further, if the flowers, birds, rivers, gardens, groves and fields exist only as "beautiful *thoughts*," we may well ask,—"Will it not be with our spirit-*friends* as with *flowers*?" i. e., that they are no more really existing in a "spirit-land" than are the flowers and other objects which are seen by the mediums among Spiritualists?

Let us advance another step in this investigation, by quoting from the writings of Mr. A. E. Newton, formerly editor of the *Spiritual Age*, published in Boston. Mr. Newton is a noted Spiritualist, and as well qualified to speak on this subject, probably, as any one living, unless it be Andrew Jackson Davis. Mr. Newton says:—

1st. It is alleged to be possible and common for spirits of a certain class to assume the appearance and characteristics of other spirits, or of other persons still in the body, so completely that the disguise cannot be detected by ordinary spirit-seers. This may be so, and hence the common evidences of the identity of spirits are little to be relied on.

2d. When two persons are closely in sympathetic or magnetic rapport with each other, the images that

are in one mind may be perceived as objective realities by the other. This seems to be the case with the magnetizer and his subject, in the once common phenomenon of mesmerism. The operator forms an image, as of a person, a serpent, a fire, or any other object, in his own mind; when the subject, if well under control, instantly sees the same thing as an objective reality. So, positive minds in a circle, or positive spirits who are around, may present the image of any person with whom they are familiar, and it may appear as a reality to the impressible medium."

It will be seen, from the foregoing extract, that Mr. Newton very plainly states that the spirits operate just as a mesmerizer does, and also confirms all we have said on this part of the subject. Just as a mesmerizer makes his subject see men, women, children, birds, flowers, etc., which exist only as mental pictures in his mind; "So, . . . positive spirits, who are around, may present the image of *any* person with whom they are familiar, and it may appear as a reality to the impressible medium." What spirits are these doing this work? The spirits of *demons*, not human spirits. Then it follows that the only difference between Mesmerism and Spiritualism is simply this: in Mesmerism a *human* being is the operator, and in Spiritualism a *demon*. But in both cases the medium does not see any *real* friends, flowers, birds, or other objects; consequently it follows that our deceased friends are not present to make any communications, but another class of beings—the demons—are trying to make us believe that they themselves are our spirit-friends, by presenting mental pictures of them to their mediums, who, when

under their control, see these mental pictures as real persons, and describe them most minutely.

At this point we will introduce the testimony of Andrew Jackson Davis, formerly editor of the *Herald of Progress*, published in New York. In the *Herald* for Oct. 27th, 1860, he says:—

“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.”

Again he says, in the *Herald of Progress* for Feb. 1st, 1862:—

“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. . . . They can easily represent themselves as being old or young, as in worldly dress or flowing robes, as is deemed best suited to accomplish the ends of the visitation.”

Now the whole secret and mystery of Spiritualism seems to be clearly revealed. All its characteristics harmonize with the idea that the demons mesmerize their mediums, and then “speak, write, act, through” them just as a mesmerizer does.

It is a well-known fact that a mesmerizer may control his medium when out of sight, and when at quite a distance from him. We heard Prof. Brittain state in one of his lectures that he had mesmerized a person at

the distance of one hundred and fifty miles. Demons, doubtless, can control a medium much further than a human being, because they have greater power than men.

We can now see how Mr. Partridge received his intelligence in Rochester, N. Y., that "Messrs. Finley, Johnson & Co., of San Francisco" had failed, before the news of the failure came by mail. The demons knew when the failure took place, and impressed their medium at Rochester to state the fact to Mr. Partridge, the demon claiming at the same time to be the spirit of Mr. Partridge's deceased brother, who died in California. When we come to examine the *doctrines* of Spiritualism, we shall see more clearly why the demons are so anxious to make us believe they are the spirits of our friends who have died.

We think it is now clearly shown, — the Spiritualists and spirits themselves being witnesses, — that the mediums do not see *real persons*, when under the control of a spirit, any more than one does when in a mesmeric state; but the mental pictures of the mesmerizer, whether a human being, or a demon, appear as real objects to the medium, and are described as such. If the demon has a distinct recollection of the looks of the individual called for, as in the case of Samuel, he can form a clear mental picture of the person, and then the medium sees him as a living being, and gives a minute description of him.

Having found out the CAUSE of the spiritual manifestations; that they are the work of *demons* operating through human agents, or mediums; and that the

spirits of our deceased friends have no part nor lot in the matter; we proceed to notice the principal objections to our position, which are urged by those who sustain Spiritualism.

1. Although the Spiritualists admit that many of the spirits are liars and deceivers; yet they claim that all are not bad spirits because some give good *advice*. This may be true. For instance; the spirits often advise their followers to leave off intoxicating drinks, tobacco, and unhealthy food, and give other good advice. It should be remembered that these are "SEDUCING SPIRITS."—1 Tim. 4: 1. How does a seducer go to work? Does he let his victim know that he is a seducer? Certainly not. How does he escape detection? By kind deeds and words, and good *advice*. In this way he gains the confidence of the one he would lead to ruin, so that he is followed by his victim, who suspects no evil, because of the "good advice." May not demons do in the same way? Such a course would be in perfect keeping with their character. This is just what constitutes them "seducing spirits."

We will give an example of their work. Many such might be given. We were acquainted with a devoted christian woman in South Boston, who was persuaded to attend a Spiritualist circle in company with several other professors of religion. The spirit requested them to read in the Scriptures, which they did. This led them to believe that a good spirit had come. They were then desired to pray. They had no further doubts but that the spirit of a christian was visiting them, and giving good instruction. Accord-



ingly, they went again and again. When the seducing spirit had fully gained their confidence, so that they believed all he said, he then endeavored to convince them that some portions of the Bible were not reliable. He continued his infidel objections till she, who was a devoted disciple of Jesus when she first visited the circle, became a medium, and laid her Bible away as of little or no value.

But suppose the seducing spirit should begin with a company of deists, instead of christians, would he say to them read the Bible and pray? Nay, verily. But he would lead them further on in unbelief, till he got them into practical atheism. These spirits *never* lead their followers to Jesus as their Savior, when they are allowed to finish their work.

2. Again it is objected against our position, that the medium imitates the *writing* of the deceased friend, therefore it must be his spirit. But a counterfeiter will imitate the writing of any individual he ever saw. Cannot a demon do as much as a man?

3. It is still objected that the *voice* of the departed friend is perfectly imitated by the medium, consequently it must be his spirit. But theatrical performers will imitate any voice they ever heard. Have demons less power to imitate?

It is the special work of these demons to deceive the human race, and make people believe they are the spirits of our departed friends, in order to lead men away from God and the Bible. If they would tell us who they were at first, no christian would be led to depart from the faith by their false teaching; but if

they can by any means lead us to believe that the spirit of a dear mother, father, companion, brother or sister, who died happy in the Lord, has come to visit us; of course we should not fear that they would guide us wrong, when they manifested so much interest in our welfare while living here. This constitutes the deception. They first pretend to be the spirits of dear friends, and to convince us of this they give us good advice, and thus seduce the people by their fair words; and step by step lead their followers away from the road to life eternal into the broad way to destruction. We think there is no surer way to eternal death than to follow the teachings of these "seducing spirits."

## CHAPTER II.

### THE MORALS OF SPIRITUALISM.

As the demons are the agents in all these spiritual manifestations, that purport to come from departed human spirits, their *moral influence* should correspond with their character. Its tendency should be downward, away from the holy religion of Jesus. Let us now attend to the facts in the case. Our proof will come from the spirits and the Spiritualists themselves.

We will first notice their *claims*. The following will be sufficient to set them clearly before the readers :—

“The Spiritualism of the present day is that which Jesus preached eighteen centuries ago.” “*Christianism* should then be synonomous with *Spiritualism*.” “The doctrines of Christ,” says a popular writer, “are to be re-established in their purity. This is to be done by Spiritualism, which embraces *all* that tends to elevate man, and will be to the New Testament what that was to the Old—a light thrown on its obscurities.”

A spirit, which professes to be that of John Adams, says :—

“I was happy . . . in the religion of Christ which he taught eighteen hundred years ago—in Spiritualism as it is now called.”

Says Mr. Partridge, Editor of the *Spiritual Telegraph*, when speaking of the permanency of Spiritualism :—

“It is likely to pervade and *absorb* all denominations of christians, exert a moral and reformatory power

among the nations, and inaugurate the millennial era.”  
“We feel that our advance will be irresistible, and our conquests *speedy* and *sure*. To Spiritualists is committed the gospel of the present age.”

In the *Spiritual Age* of July 4th, 1857, we read:—

“Christianity and Spiritualism stand upon the same foundation. . . . Spiritualism has given it (Christianity) a vitality which it had not possessed before since the time of the apostles.”

Spiritualism is called the “new gospel.” After a lecture by Mrs. Laura McAlpine Cuppy, at Dodworth’s Hall, New York, Sunday evening, Nov. 22d, 1863, the question was asked, “In what does the new gospel consist?”

ANSWER: “The new gospel, as we understand it, . . . is the philosophy of Spiritualism, so called, and the philosophy of Spiritualism embraces all the virtues, and strikes at the root of all evils, social, political, and religious.” “There is one thing we know, viz., that we are by nature divine.” “We have always asserted that there is not a single argument that can be brought against Spiritualism that is not competent as an argument against the christianity of the past — not one.”

“Q. I understand the word ‘gospel’ to mean ‘good news.’

A. It does; and Spiritualism is good news—the best that ever came to earth.”

Let us now call on witnesses who are competent to testify in this case. Let them tell us what is behind the curtain.

We will first introduce Dr. B. F. Hatch, formerly husband of the noted trance-speaking medium, Mrs. Cora V. Hatch, now Mrs. Daniels. The Dr. traveled

extensively with his wife while she was giving lectures on Spiritualism. He says :—

“ The extensive opportunity which I have had, and that too among the first class of Spiritualists, of learning its nature and results, I think will enable me to lay just claims to being a competent witness in the matter.

“ I am aware that what I have to say will offend many who are less acquainted with the whole phenomena than myself, and such as may feel themselves involved, and will please others ; but it is for neither purpose that I write, but that the inexperienced may more fully comprehend the dangers attending it. I am frequently asked if I still believe in the phenomena of Spiritualism ? I answer, Yes. I should deem it more than a waste of time to write about what does not exist. . . . But through it all, I believe that there is a powerful influx of an infernal error into nearly all mediumistic minds which greatly corrupts the moral sensibility and proves almost universally most disastrous to its victims.

“ I have heard much of the improvement in individuals in consequence of a belief in Spiritualism. With such I have had no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around, but who, on becoming mediums, and giving up their individuality, also gave up every sense of honor and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me that it is no slander in saying that the inculcation of no doctrines in this country has ever shown such disastrous moral and social results as the spiritual theories. . . . Iniquities which have justly received the condemnation of centuries are openly upheld ; vices which would destroy every wholesome regulation of society

are crowned as virtues ; prostitution is believed to be fidelity to self ; marriage an outrage on freedom ; love evanescent, and, like the bee, should sip the sweets wherever found ; bastards are claimed to be spiritually begotten. All change, of whatever nature, is believed to be an improvement, as there is no retrogression. Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of his personality and becomes simply a permeating principle, the Bible a libel on common sense, and Christ a mere medium, hardly equal to the spiritual babies of 'this more progressive age.'

"With such doctrines before us, what have we to hope? That they are rapidly increasing no one can deny. The end is not yet.

"The most damning iniquities are everywhere perpetrated in Spiritual circles, a very small per centage of which ever comes to public attention. I care not whether it be Spiritual or mundane, the facts exist, and should demand the attention and just condemnation of an intelligent community. Look at the iniquities which have been committed within the past two weeks in this city, and that too by Spiritual mediums who claim to be controlled by angels. It is worse than useless to talk to the Spiritualist against this condition of things, for those who occupy the highest position among them, are aiding and abetting in all classes of iniquities which prevail amongst them. The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable to Spiritualism. I most solemnly affirm that I do not believe that there has, during the past five hundred years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might

result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body. Spiritualism and prostitution, with a rejection of Christianity, are twin sisters, which everywhere go hand in hand. With but little inquiry, I have been able to count up over seventy mediums, most of whom have wholly abandoned their conjugal relations, others living with their paramours called 'affinities,' others in promiscuous adultery, and still others exchanged partners. Old men and women, who have passed the meridian of life, are not unfrequently the victims of this hallucination. Many of the mediums lose all sense of moral obligations, and yield to whatever influence may for the time be brought to bear upon them. Their pledges, the integrity of their oaths, are no more reliable than the shifting breezes of the whirlwind, for they are made to yield to the powers which for the time control them."

Dr. T. L. Nichols, a distinguished Spiritualist, when speaking of the mission of Spiritualism, says:—

"Spiritualism *meets, neutralizes, and destroys christianity*. A Spiritualist is no longer a christian in any popular sense of the term. Advanced spirits do not teach.... the atonement of Christ; nothing of the kind."—Nichols' "*Monthly Magazine of Social Science and Progressive Literature*," for Nov. 1854, p. 66.

Let it be remembered that the foregoing is from *advanced* Spiritualists, who are well qualified to testify, because they have seen and heard for themselves. This testimony corresponds with the position we have taken; that is, that Spiritualism originated with the Devil and

his angels, or demons. All thus far appears harmonious with this view of the manifestations.

We proceed to examine other witnesses relative to the moral tendency of Spiritualism. Our next witness is Dr. P. B. Randolph, a noted lecturer on Spiritualism, who has been, he says, "in a trance state about two thousand five hundred times," and is probably as well prepared to speak of the moral tendency of Spiritualism as any other man.

In 1858 he was led to renounce Spiritualism.\* We make the following extracts from a sermon preached by him on Sunday, Nov. 21st, 1858, in Clinton Hall, N. Y., and published in the New York *Tribune*. He says:—

"For nearly ten years have I been seeking rest for my weary soul. But rest came not until I sought it earnestly at the family altar, surrounded by those whom, in the delirium of mad philosophy, I thought were not for me, but whom I subsequently found dearer, nearer, truer than all the world beside. \* \* \*

"Spiritualism is all eye and head, no soul and heart; all intellect, no emotions; all philosophy, no religion; all spirit, no God! And even the social reformatory movement has dwindled down into *prostitutional nurseries!*

"I enter the arena as the champion of common sense, against what in my soul *I believe to be the most tremendous enemy of God, morals and religion, that ever found foothold on the earth—the most seductive, hence most dangerous, form of sensualism that ever cursed a nation, age or people.*

"I was a medium about eight years, during which time I made three thousand speeches, and traveled

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\* He has since been drawn back into it again.



over several different countries, proclaiming the new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a Spiritual medium.

\* \* \* In a moment of despair, . . . with dreadful intent, I severed the blood vessels of both arms in four places. Chance led a man to approach me ere the lamp of life had quite gone out, and by superhuman exertions I was saved. All this I charge to demonism and the infernal doctrines taught by many invisibles. . . . *The anti-Bible, anti-God, anti-Christian Spiritualism*, I had perfectly demonstrated to be subversive, unrighteous, destructive, disorderly, and irreligious; consequently to be shunned by every true follower of God and holiness. . . .

“For seven years I held daily intercourse with what purported to be my mother’s spirit. *I am now firmly persuaded that it was nothing but an evil spirit and infernal demon, who in that guise gained my soul’s confidence, and led me to the very brink of ruin.* . . . Five of my friends destroyed themselves, and I attempted it by direct Spiritual influences. Every crime in the calendar has been committed by mortals moved by viewless beings! Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evil, I suppose! I charge all these to this scientific Spiritualism. . . . It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands. . . . It is *Godless, non-religious, opposed to the Bible*, and all ecclesiastical organizations. It is subversive of human dignity and public morals; is destructive of all we hold most dear and cherish most sacredly. It robs us of faith in Christ without giving us a substitute. It robs us of our refuge of religion, and cultivates the intellect at the expense of the heart.” . . .

The following, from Dr. Randolph, was published in the *Banner of Light*, the leading Spiritualist paper :—

“I have a volume of sixty closely written pages, of names of those who have been drawn down from respectability, morality, wealth and intelligence, to the filth of free love, poverty, and to insanity itself.

“Spiritualism is a synonym of all falsities and lies; a cloak for all kinds of crimes—adultery, murder and lust; it weakens man’s intellect and individuality; changes his worship of God to a worship of ghosts.”

The foregoing statements set Spiritualism in its true moral aspect. No truer words were ever spoken than that Spiritualism is “anti-Bible, anti-God, anti-christian,” and should “be shunned by every true follower of God and holiness.” It is “anti-Christ” in its fullest sense.

Our next witness is Mr. Joel Tiffany, a man who has been a champion in Spiritualism, and probably as well prepared to speak intelligently upon the subject as any man in our country. He says :—

“After all of our investigations for seven or eight years, we must say, that we have as much evidence that they are lying spirits as we have that there are any spirits at all. . . . The doctrines they teach . . . are mostly contradictory and absurd. . . . There are those . . . who have become and are becoming victims to a sensual philosophy, under the influence of what is termed Spiritualism. . . . Spiritualism, in a very large class of minds, tends to beget a kind of moral and religious atheism.”

Mr. T. L. Harris, a very intelligent Swedenborgian minister, who became a Spiritualist, and lectured in Europe, said, as reported in the *London Advertiser* :—

“The marriage vow imposes no obligations in the

views of Spiritualists. Husbands who had for years been so devotedly attached to their wives, that they have said nothing in the world but death itself could part them, have abandoned their wives, and formed criminal connection with other females, because the spirits have told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives, too, the most devoted and loving, and true to their husbands, that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so, on the ground of there being a greater Spiritualist sympathy between them and these men, than between them and their husbands."

All this is in harmony with the idea that these spirits are demons, and opposed to Christ and his word. They are just what the apostle calls them, — "seducing spirits." While they *profess* to be christian, they are most emphatically anti-christian, and never lead any to Christ, but thousands away from him to the rankest infidelity.

We pass to notice some further facts relative to the *moral* tendency of Spiritualism. We have read its *claims*, and found them very high; but there is abundant proof to show that instead of its being "ancient christianity revived," it is the worst enemy christianity ever had to meet. We believe it to be Satan's last grand effort to substitute a false for the true christianity. His snares are laid most ingeniously; and, unless very watchful, ere people are aware of it, they will be caught in some of his traps. Thousands and millions are

already his deluded victims, and, like a terrible tornado, he is sweeping with destruction on every side. Occasionally we hear a warning voice from one who has escaped from his power, like a mariner from the sinking wreck; but most, after they once get into the Spiritualist "circle," are like the boatman under the control of the terrible whirlpool on the coast of Norway,—destruction is sure.

The next witness we introduce is Mr. J. F. Whitney, Editor of the New York *Pathfinder*. He was formerly a warm advocate of Spiritualism, and published much in its favor. He says:—

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish, individual acts, and endorse theories and principles which, when carried out, *debase and make them little better than the brute.*"

Again he says:—"Seeing as we have the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality* and *immorality*, gradually and cautiously undermining the foundations of good principles, we look back with amazement to the radical change which a few months will bring about in individuals."

He says in conclusion:—"We desire to send forth our warning voice; and if our humble position as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we

have played among its believers; the honesty and the fearlessness with which we have defended the subject, will weigh any thing in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

**"FORBIDDING TO MARRY."**

Among other instruction of the spirits, the apostle Paul has assured us that they will be opposed to the marriage laws,—*"forbidding to marry."*—1 Tim. 4 : 3.

At the Rutland (Vt.) Reform Spiritualist Convention, held in June 1858, the following resolution was presented and defended :—

*Resolved*, That the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home based upon this exclusive love."

The careless reader may see nothing objectionable in the resolution; but please read it again, and observe what constitutes *marriage*, according to the resolution,—*"an exclusive conjugal LOVE between one man and one woman."* The poison sentiment is covered up by the word *"one."* What constitutes marriage now, according to the laws of the land? Do we understand that when we see a notice of a marriage in a paper, which took place at a certain time and place, that then the parties began to love each other exclusively? Certainly not; but at that time their love was sanctioned by the proper authorities, and thus they became husband and wife. But the resolution states that the

*marriage* should consist in the "exclusive conjugal love." Then it follows, when either party loves another *exclusively*, the first marriage is dissolved, and they are married again; and if the other one does not happen to find a spiritual "affinity," then there is no alternative left but to make the best of it, as many have been compelled to do. According to this resolution one is married as often as his love becomes "*exclusive*" for any particular individual. This is one item in the boasted "new social order," which the spirits propose to establish when the political power is in their hands. It is called by them the "Divine Law of Marriage." A large number of Spiritualists are already carrying out this resolution practically, regardless of the laws of the land.

A similar resolution was presented at the National Spiritual Convention held in Chicago, from Aug. 9th to 14th, 1864. It was offered by Dr. A. G. Parker, of Boston, Chairman of the committee on social relations. This point is strongly urged by the spirits and Spiritualists.

At the Rutland Reform Convention, which closed June 27th, 1858, the resolution under consideration was earnestly advocated by able men and women. Said Mrs. Julia Branch of New York, as reported in the *Banner of Light*, July 10th, 1858, when speaking on the resolution: —

"I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any one who *can* or *dare* look the marriage question in the face, candidly and openly denouncing the institution as the sole cause

of woman's degradation and misery, are objects of suspicion, of scorn, and opprobrious epithets."

She further remarked in the defense of the resolution, and the rights of women, — "She must demand her freedom; her right to receive the equal wages of man in payment for her labor; *her right to have children when she will, and by whom.*"

The Spiritualists established an institution at Berlin Heights, Ohio, adopting "free love" as the law of marriage. In the *Age of Freedom*, published there, we find an article denouncing marriage as an "odious monopoly of the opposite sex," and expressing a hope that the institution will be wholly abolished, and men and women be brought together according to the "passional attractions" of the moment. This means nothing, and can mean nothing, practically, but indiscriminate and debasing lust.

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

"When there, she found the marvelous 'love cure' but another name for all that is degrading and loathsome to a virtuous and high-minded woman. Low-bred familiarities with vulgar, fanatical men; companionship with women who deemed themselves elevated above humanity in becoming the victims of their own and their companions' lusts, and a close familiarity with a

brutish, criminal enjoyment, which was the highest sphere aimed at in this delectable community, were what she was obliged to submit to."

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

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

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

In a speech at the Spiritual Convention at Ravenna, Ohio, July 4th and 5th, 1857, Mrs. Lewis said,—“To



confine her to love one man was an abridgment of her rights. . . . Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are! I have a right to say who shall be the father of my offspring”

A few years since a remarkable book appeared, called the “Educator.” It is an octavo volume of 680 pp., which consists of instruction purporting to come from the higher order of spirits, and was given through the medium of one known as the Rev. John Spear. The book was edited by Mr. A. E. Newton, of Boston, who was editor of the *Spiritual Age*. This Mr. Spear became the father of an illegitimate child, by the direction of the spirits. The following defense of the conduct of the parties appeared on the editorial page of the *Spiritual Telegraph*, Dec. 18th, 1858, edited and published by Mr. Charles Partridge, of New York, though the editor himself did not approve of the course of Mr. Spear. The defense reads as follows:—

“It is reserved for this our day, under the inspiration of the Spirit-world, for a quiet, equable, retiring woman, to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free* . . . And no man, or set of men, no church, no state, shall withhold from me the realization of that purest of all aspirations inherent in every true woman, the right to re-beget myself *when, and by whom, and under such circumstances, as to me seems fit and best.*”

We will close the evidence on the moral tendency of Spiritualism by introducing the testimony of Dr.

Wm. B. Potter. He has had much experience in Spiritualism, and is well qualified to speak on the subject. An article from his pen, under the heading of

“ASTOUNDING FACTS!!”

says:—“We have through our own mediumship and that of others, had ‘Spirit manifestations,’ which the most *careful* and *rigidly scientific* investigations have shown, *beyond all* doubt or possibility of mistake, to be of spirit origin. *Fifteen years of critical study* of Spiritual Literature, an extensive acquaintance with the leading Spiritualists, and a patient, systematic and thorough investigation of the manifestations, for many years, enable us to speak from *actual knowledge*, definitely and positively of ‘*Spiritualism as it is.*’ Spiritual Literature is *full of the most insidious and seductive* doctrines, calculated to undermine the very foundations of morality and virtue, and lead to the most *unbridled licentiousness.*”

“We are told that ‘we must have charity,’ that it is wrong to blame any one, that we must not expose iniquity as ‘it will harden the guilty,’ that ‘none should be punished,’ that ‘man is a machine and not to blame for his conduct,’ that ‘there is no high, no low, no good, no bad,’ that ‘sin is a lesser degree of righteousness,’ that ‘nothing we can do can injure the soul or retard its progress,’ that ‘those who act the *worst* will progress the fastest,’ that ‘*lying* is right, *slavery* is right, *murder* is right, *adultery* is right,’ that ‘*whatever is, is right.*’ That sexual union is necessary for health and development; that it is a great help to mediums to get ‘Spiritual elements,’ but if the parties are not adapted; it is a great injury and an ‘awful wrong;’ that ‘as persons develop they *become* unadapted, and poison each other,’ that ‘**VARIETY** is more productive of mental and physical development.’”

“Hardly can you find a Spiritual book, paper, lecture or communication, that does not contain some of these

pernicious doctrines, *in disguise*, if not openly. Hundreds of families have been broken up, and many affectionate wives deserted by 'Affinity-seeking' husbands. Many once devoted wives have been seduced, and left their husbands, and *tender, helpless children*, to follow some 'higher attraction.' Many well-disposed, but simple-minded girls, have been deluded by 'Affinity' notions and led off by 'Affinity hunters,' to be deserted in a few months, with blasted reputations, or led to deeds still more *dark and criminal*, to hide their shame.

"It is a notorious fact, that leading teachers, noted mediums, and popular speakers, have deserted companions, obtained divorces, gone off with 'Affinities,' or practiced *promiscuous* intercourse to get 'Spiritual element,' or to 'impart vital magnetism for the cure of disease.' The outside world has no just conception of the folly, 'Free Love,' and licentiousness among Spiritualists; especially on the part of 'healing' and 'developing mediums.' We could give the *names of hundreds*, but for the present we spare them.

"At the National Convention of Spiritualists at Chicago, called to consider the question of a national organization, the only plan approved by its committee especially provided that NO CHARGE should EVER be entertained against any member, and that ANY person, without ANY regard to moral character, might become a member. Notorious 'Free-Lovers' and libertines have been especial and HONORED correspondents of Spiritual papers. Conventions of Spiritualists have accepted as delegates, and elected to office well known, *persistent, habitual* LIBERTINES. The late National Convention of Spiritualists at Philadelphia, through its committee, refused to even read a proposition to disfellowship known libertines, but formed a permanent, national organization with annual delegated Conventions, from which the lowest and most BEASTLY LICENTIOUSNESS SHALL NOT EXCLUDE ANY ONE."

In a work by Dr. Potter, entitled "Spiritualism as it is," when speaking of the "tendencies" of Spiritualism, he says :—

"So strong has been the Free-Love tendency, and so numerous and influential media, speakers, and Spiritualists of Free-Love proclivities and *practice*, that we do not know of a single spiritual paper, that has paid expenses, that has not had their assistance, and promulgated their doctrines. *One of the oldest, if not the most influential paper, has several noted Free-Lovers and libertines as special and honored correspondents.*

"Parting husbands and wives is one of the notorious tendencies of Spiritualism. The oldest and most influential teacher of Spiritualism has two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out and stated that he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say to a large audience, that she was compelled by spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that 'he would to God that it had parted twenty, where it had parted one.' In short, wherever we go, we find this tendency in Spiritualism."—*Spiritualism as it is*, pp. 10-11.

Again he says on p. 20 :—"After years of careful investigation, we are compelled, *much against our inclinations*, to admit that *more than half* of our traveling media, speakers and prominent Spiritualists, are guilty of immoral and licentious practices, that have justly provoked the abhorrence of all right thinking people."

In view of the foregoing well-attested facts, as given by advanced Spiritualists, who are well informed in

this matter, and speak from actual and extensive observation, we would ask the candid reader if he sees any thing in the *moral* influence of Spiritualism that resembles ancient Christianity? On the other hand, is not its tendency directly the opposite,—only anti-christian? In all its moral bearings, it is in complete harmony with the idea that the spirits who profess to be those of our friends, are only “seducing spirits,” or demons. Their influence is just what we might expect from such a source.

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

that Spiritualism exerts a good moral influence upon society. Satan would be glad to make people think so, but facts contradict any such position. Those who have been so far deluded as to be made to believe that Spiritualism was calculated to make men and women virtuous, wiser and happier, find at last they have only been chasing an *ignis-fatuus*,—a snare of Satan to lead them to perdition.

## CHAPTER III.

### THE DOCTRINES OF SPIRITUALISM.

"Now the Spirit speaketh *expressly* that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—1 TIM. 4: 1.

"As the Scripture cannot be broken" (John 10: 35), the foregoing must be fulfilled "in the latter times," where it is believed we are now living. It is a well-known fact that large numbers of the most noted Spiritualists have once been professors of religion, and members of churches. Many of their lecturers have been preachers of the gospel. Thus it is shown that the Scripture, just quoted, is not broken. If we did not see what we do, then it might be said the Scripture has failed.

If, as we have endeavored to show, Spiritualism is but another name for Demonism, then the *doctrines* taught by the spirits and their followers should be opposed to the Bible, in order to correspond with the rest of their teachings. We will now let the spirits and the Spiritualists tell their own story in their own language. Most of the evidence will be that which has been published in the *Banner of Light*, in Boston, which has been the leading Spiritualist paper for many years. Other Spiritualist papers and books publish

## SPIRITUALISM.

the same. We will arrange their doctrines in the following twelve articles of faith, which we will call

### THE SPIRITS' CREED.

#### 1. *The Bible is not a reliable book.*

In the testimony of a spirit given in the *Banner of Light*, Nov. 23d, 1861, it is said:—

“Many times before we have said that we cannot place implicit confidence in that which we find between the lids of the Bible.”

A spirit, claiming to be Rev. John Moore, says:—  
“My friend asks, ‘Do you believe the Bible?’ I answer, No, I do not. I cannot believe one word of it as the word of God.”

Another, when speaking of the Bible, says:—“You may not place any confidence in that book.... I can assure my friend that God had no more to do with writing that book than he had;... and do not expect to create any light in the mental world, if you cling to your Bible.”

A spirit, who claims to be Timothy M. Baker, says:—  
“I’ve got folks in Montpelier, and... I want them to get my sister where I can talk to her straight as I do to you, and I’ll knock her God and Bible all to nothing.”

#### 2. *There is no sin.*

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

Another spirit, when speaking of sin, says:—“Spiritually and divinely considered, there is no sin. Full



well we know the book you call the Bible teaches of sin. Full well we know the whole christian world recognizes such a condition; but, to us, there is no sin."

Another says:—"All men and women are equally righteous, because all are good. No matter where we find them, or under whatever condition they exist, they are good."

Says another:—"Every thought, word and deed, is of God, and therefore modern Spiritualism is of divine origin. . . . The religion of the heathen is no less divine than is yours. God approved of it as well as yours."

Another spirit says:—"Every thing that ever has been or ever will be is an immutable decree of God. . . . There is not an atom in the universe but will at some time become an immortal spirit. . . . It is vain for man to talk about disobeying the law of God; he can at no time disobey it. . . . Every grain of sand you tread upon to-day shall in time become an immortal soul, endowed with wisdom. . . . You may curse the Author of your being. Do you sin? No; you are but casting off the gross in your nature—obeying your God. . . . The highest archangel was once the lowest spirit on earth."

Says another spirit:—" 'What!' says the self-righteous man, 'is God controlling the murderer when he lifts his hand against his brother?' Yes, we answer, he is, and every atom in nature proves us true."

Another says:—"We believe our God to be the author of sin, as of good. If we give him his due, we give him this."

### 3. *There is no devil.*

The demons appear to be very anxious to have us believe that no such beings exist. This is just as we should expect. A thief would be glad to convince all his neighbors that there were no thieves, so that they would not lock their doors and safes, and then he

could have free access to them. So, if the demons can convince us that there are no such beings, we shall not be on the watch for their snares. The following is their teaching on this point:—

“There is no devil either. . . . Seems to me as though man must be devoid of good sense to believe any thing of the kind.”

4. *Christ is not raised.*

A spirit says:—“But the question arises, What became of the body of Jesus? We answer, the friends of Jesus stole away the body. . . . So then we will say the natural body of Jesus Christ was never reanimated after the crucifixion. All nature, our God, tells us so.”

How different the foregoing reads from the Bible on this subject. Says the apostle Paul,—“If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first fruits of them that slept.”—1 Cor. 15: 17, 18, 20. Luke says Jesus “showed himself alive after his passion by many infallible proofs.” Acts 1: 3. Peter said to the Jews: “Ye . . . killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.” Acts 3: 15.

5. *Man is his own judge.*

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

We need not stop to say that this is utterly opposed to the teaching of the Bible. According to this standard, if a man gets mad at his neighbor and kills him, no one must condemn him. Or if the seducer leads hundreds from the path of virtue, to gratify his beastly passions, which have completely seared his conscience about such things, "he is to come before no other tribunal" but "*himself*;" and his decision is, to seduce the next fair one he can find. This is but one item in the "new religion" of Spiritualism, which, it is said, will "exert a moral and reformatory power among the nations, and inaugurate the millennial era."

6. *There is no resurrection of the dead.*

A spirit says:—"We presume our good brother will ask if Jesus did not raise the dead? He never did, and never could." Another says:—"The grave is the resting place of the form we no more require." All the spirits and their followers, so far as we know, deny the resurrection of the dead, which is a cardinal doctrine of the Bible. Says the apostle Paul, "If the dead rise not, then is not Christ raised." Again he says:—"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" But if there be no resurrection of the dead, then is Christ not risen."—1 Cor. 15: 12, 13, 16. It will be seen that the apostle was free to admit that christianity was a failure if the *dead* rise not. He says, "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me, if the *dead* rise not? Let us eat and drink; for to-morrow we die."—1 Cor. 15: 32. Again we

read, — “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the *dead* in Christ shall rise first.” — 1 Thess. 4: 16. Says the Savior: — “Marvel not at this; for the hour is coming, in the which *all* that are in the *graves* shall hear his voice, and *shall come forth*; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.” — John 5: 28, 29. No doctrine is more plainly taught in the Bible than that of the resurrection of the *dead*. This the spirits deny.

7. *Man is his own Savior.*

“The only true religion is a natural religion. . . . You are your own Saviors.”

In answer to the question, “Did not Christ die, that through his death we might inherit eternal life?” a spirit answers, “No! Christ did not die, that through his death we might live. . . . His death has no more to do with the remission of sins than the death of any of your martyrs.”

Says a spirit, “No man should rely upon any Savior outside of himself. . . . Each and every one is a Savior, as he is a judge, a God.”

The teaching of the spirits on this point is directly the opposite of that in the Bible. When speaking of Jesus, Peter says: — “Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” — Acts 4: 12.

8. *Christ will not come personally.*

Said Leo Miller in a discourse at the Melodeon in Boston, June 2d, 1860, “We behold in the advent of

Spiritualism the second coming of the Spirit of Jesus of Nazareth."

So far as we can learn, all the spirits deny the *personal* coming of Christ. According to the teaching of the apostle John, this denial is one of the special marks of antichrist. When Jesus ascended, it was said to his disciples,—"Ye men of Galilee, why stand ye gazing up into heaven? this *SAME* JESUS *which is taken up from you* into heaven, shall so come in *like manner* as ye have seen him go into heaven."—Acts 1: 11. No language could more plainly express the *personal* coming of Christ. Says the apostle, "The Lord *HIMSELF* shall descend from heaven."—1 Thess. 4: 16. Christ came personally the first time, as such he taught in Jerusalem and elsewhere, was crucified, dead and buried, and "rose again the third day according to the Scriptures."—1 Cor. 15: 4. "This *same* Jesus" is the one who is to come again to raise the dead and set up his kingdom. But all the spirits deny it. Which shall we believe? the Bible, or the spirits?

9. *Man is the Son of God as truly as Christ.*

Gibson Smith, a prominent Spiritualist, and one of the earliest believers, in giving a synopsis of his belief, says:—

"I do not believe that the person who is called Jesus Christ was, or is, 'God's only Son.'... He... is no more the Son of God than was John Howard or George Washington."

A spirit says:—"Christ was a natural man... Christ never performed a miracle during his sojourn on earth."

Said Mrs. Henderson, a noted Spiritualist, when speaking at the Melodeon in Boston:—

"Jesus... had natural parents... We cannot believe

that there was any thing marvelous either in his birth, his life, or in his death. . . . You claim that there may not be another Christ on earth ; but we see no reason why there may not be myriads of them. . . . Christ never died."

Says a spirit, whose communication was published in the *Banner of Light* :—

"No law of God was ever broken—no law was ever violated." "If Jesus Christ was the Son of the Most High God, so are you, every one of you."

Another says :—"Jesus of Nazareth was a good man, but by no means infallible—no more divine than you are—no more the special child of God than you are."

The foregoing is utterly opposed to the Bible, which teaches that Jesus is "the *only* begotten of the Father" (John 1 : 14), "the *only* begotten Son" (John 1 : 18) ; "God so loved the world, that he gave his *only* begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John 3 : 16. All the spirits deny that Jesus was begotten by the Holy Ghost, as the Scriptures teach ; and hence deny that he was the Son of God, making him only the bastard son of Joseph.

Said a lecturer, with whom we are personally acquainted, "I pity you, if you depend on the old, stinking, rotten, miserable body and blood and bones of that Jesus Christ for salvation." Does this sound like christianity? or, like demonism?

#### 10. *Man is God.*

In the "Educator," a book of 680 octavo pages, professedly coming from the spirits of some of the most noted men that have lived on the earth,—such as

Daniel Webster, John Quincy Adams, Robert Rantoul, Aristotle, Martin Luther, Socrates, Roger Williams, etc., we find the following:—

“God is man, and man is God... Tell us of God,.. they might as well say, Tell us of ourselves.” “The being called God exists, organically, in the form of the being called man.”—*Educator*, p. 303.

Says another spirit:—“Every one of you are Gods manifest in the flesh.” “The divine existence is one grand universal man.” “Man is God’s embodiment—his highest, divinest, outer elaboration. God, then, is man, and man is God.”—*Educator*, p. 526.

Another spirit says:—“When man became a living soul, he became a God.” “All living souls are Gods. They die not.” “So, living soul, rejoice in thy wisdom,... be a King, a God, a Jehovah.” “You are all Gods, every one of you.” “Look within yourself, and behold *yourself a God*, responsible for every act. Read the inscriptions there, and thou shalt learn that thou art *a God in thyself*, and thine own judge.”

A spirit, claiming to be Wm. H. Miller, says:—“God is a spirit; man is a spirit; then the two are one. All men who shall outlive all grossness—who shall have passed beyond all that is mundane and material—go to make up the Godhead, the superior portion of the intellectual world; and the many millions who inhabit the wisdom sphere, may be recognized as the one God.”

#### 11. *There is no God.*

The spirits teach that there is “no God” existing as a *person*, but only as a *principle* in all matter, like attraction, electricity, or magnetism. A spirit says:—

“There is no God anywhere to forgive sin.” “There is no such thing as forgiveness for sin.”

A spirit, calling himself Orlando Jenks, says:—  
 “If I was coming back to preach, I should say, don’t believe in God.”

“The idea of a God of illimitable capacity is so incomprehensible, that, in our judgment, it borders on the absurd. God, in the abstract, is a *nonentity*—an *ideality* of man’s brain.”—*Spiritual Telegraph*, Jan. 24, 1857.

Another spirit says:—“We must regard him (God) as a central *principle*, but not as a *being*. . . . A principle existing in matter, in all conditions, and in all relations, a part of every thing.”

“The Divine is of necessity. . . a vast ocean of magnetism.”—*Educator*, p. 526.

A spirit, claiming to be Joseph Foster, says:—“Ah, there is no God, there can be none. . . . What’s the use of telling them of a God when there is none. . . . I tried to serve God, and there aint any.”

A Free Lovers’ institution has been established by the Spiritualists at Berlin Heights, Ohio, where a paper, called the *Age of Freedom*, has been published, in which we find the following:—

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



At the Spiritual Convention, held for the purpose of inquiring into "the cause and cure of evil," Dr. R. T. Hallock said, as reported in the *Spiritual Telegraph*, when speaking of the sentiments of another:—

"Now we may cheerfully sympathize with his mirthful explosion of the *popular* Divinity; no merciful man will object even to his expunging from his vocabulary the three hateful little letters [G-o-d] which express it."

A spirit, who calls himself Thomas Rice, when speaking of some friends, says, "I want to tell those friends that there is no God. I know there is no such gentleman."

What can be more purely the "doctrine of devils," or demons, than the foregoing? Does this sound like the teaching of our dear friends and relatives, who lived in the service of the Lord, and died happy in his love? But it is just what we should expect from demons—the lying and "seducing spirits," who were to do a special work "in the latter times."

12. We now come to their "CARDINAL DOCTRINE," the one which the spirits and their followers claim to be the most important of all; without which their system could not stand. It is the one on which the whole rests—the foundation stone. And is it reasonable to suppose that this one is a Bible doctrine? The apostle says they are "doctrines of devils"; and he does not intimate that their *chief* doctrine is one taught in the Scriptures. We say again, such an idea looks very unreasonable. What is this "cardinal doctrine"? The spirits express it as follows:—

"If man would become satisfied of modern Spiritualism, he must first be satisfied that he is an immortal being."

A spirit says: "The first, the greatest, and the grandest truth, coming through modern Spiritualism, is the immortality of the soul."

Another spirit says:—"I come . . . for the purpose of letting my friend (or relative) know that he has an immortal soul—that's all I wish to establish. When once that is established, this one simple germ of knowledge will work out all the rest."

A demon appears, and professes to be the spirit of Emanuel Swedenborg. He is asked:—

"Is it one of the principal objects of these communications to convince men of the *immortality of the soul*?—Yes. Why are these communications made now more than formerly?—Is it because that doctrine is more doubted now?—Yes."

Another spirit, or demon, says: "The visitations and manifestations from the spirit world are to *convince you of the immortality of the soul*."

*Spirits* say, the corner-stone of this new enterprise rests on the following eternal principles:—

"Man is immortal."—*Educator*, p. 133.

"*Human* beings congratulate themselves that they alone are immortal."—*Edu.* p. 265.

The primal pair had "the star of individual immortality."—*Edu.* p. 573.

At a convention of Spiritualists, held in Rockford, Ill, in 1857, the following resolution was adopted:—

*Resolved*, That Spiritualism, according to the modern acceptation of that term, embraces *all those who believe in the IMMORTALITY OF THE SOUL*. . . . Beyond this common faith, there is no doctrine or creed necessarily incident to Spiritualism."

It may be asked, why are the demons so anxious to have us believe this doctrine? The reason is obvious.

Their leader taught our first parents, in their paradise home, that they should *not die*, which was contradicting what the Lord had said. The statements stand thus:—"Thou shalt surely die."—Gen. 2: 17. "Ye shall not surely die."—Gen. 3: 4. Which told the truth? If Adam is still alive, and is immortal, then it follows that the deceiver has the truth on his side; but if Adam died, then Satan is proved a liar from the beginning, as the Scriptures affirm. We read that Adam was "sent . . . forth from the garden of Eden," "lest he put forth his hand, and take also of the tree of life, and eat, and live forever."—Gen. 3: 22, 23. Here we see the mercy of God in not allowing Adam to become immortal, and thus perpetuate sin and misery eternally. We read again,—“All the days that Adam lived were nine hundred and thirty years, and *he died*.”—Gen. 5: 5. No language could teach more clearly that Adam was *mortal*. Again we read,—“Shall *mortal man* be more just than God?”—Job. 4: 17. As man is now mortal, how can he get immortality? The apostle gives a very plain answer to this question. When speaking of what God will do, he says:—"Who will render to every man according to his deeds: to them who, by *patient continuance in well doing*, seek for glory and honor and *immortality*, eternal life."—Rom. 2: 6-7. Here we learn that the condition by which we may gain immortality is "*patient continuance in well doing*." Should we be exhorted to "*seek for . . . immortality*," if we were already immortal, as the demons teach? Such an idea seems absurd. Now if the demons can

make us believe that man does not die, then of course the doctrine of the resurrection of the dead is false; for man cannot be raised from the dead, if he never dies. But if the demons can persuade us that they are the spirits of our friends, who once lived on earth, then they can easily accomplish the rest of their work of deception; hence their "*Cardinal doctrine*," on which their whole system rests, is a belief in the immortality of the soul. Take this away, and their infernal work is at once exposed; also hero-worship, Catholicism, with its prayers to saints, and its purgatory; Swedenborgianism, Mohammedanism and Shakerism, must all go down with Spiritualism; for they all rest on the same doctrine of the immortality of the soul, which we find no where taught in the Bible.

We close this part of the subject by an extract from "Spiritualism as it is," by Dr. Wm. B. Potter, who has had much experience in Spiritualism. When speaking of the contradictory teachings of the spirits, he says: —

"The teachings and theories given through the different manifestations, are as various as it is possible to conceive. Indeed, few of the most devoted 'seekers after truth under difficulties' are aware of the endless contradictions and absurdities that are mixed up with the most exalted truths and the most profound philosophies. We have room for only a tithe of them, for we have not yet found the first question or subject about which they do not contradict each other. . . . .

"We are taught that God is a person; that he is impersonal; that he is omnipotent; that he is governed by nature's laws; that everything is God; there is no God; that we are gods. We are taught that

the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal, that some are immortal, that none are immortal. That the soul is a winged monad in the centre of the brain, that it gets tired, and goes down into the stomach to rest; that it is material, that it is immaterial; that it is unchangeable; that it changes like the body, that it dies with the body, that it develops the body, that it is developed by the body, that it is human in form, that it is in but one place at a time, that it is in all places at the same time.

“We are taught that the spirit world is on earth—just above the air—beyond the milky way. That it has but one sphere, three spheres, six spheres, seven spheres, thirty-six spheres, an infinite number of spheres. That it is a real, tangible world, that it is all a creation of the mind of the beholder, and appears different to different spirits. That it is inhabited by animals, birds, etc., that they do not inhabit it. That it is a sea of ether, that it is a plain, that it has mountains, lakes and valleys, that it is a belt around the earth. We are taught that spirits eat food—live by absorption, live on magnetism, thoughts, love. That they control media by will power, by magnetism, by entering media, by standing by their side, by an influence beyond our atmosphere, by permission of the Lord.

“That spirits converse by thought reading, by oral language. That their music is harmony of soul—that it is instrumental and vocal. That they live single; in groups of nine. That they marry without having offspring; that they have offspring by mortals; that they have offspring by each other. That their marriage is temporary; that it is eternal. That spirits never live again in the flesh; that they do return, and enter infant bodies, and live many lives in the flesh. That some are born first in the spheres, and afterwards are born on earth in the flesh. That the true affinity is born in the spirit world at the same time that the

counterpart is born on earth. That all spirits are good ; that some are bad ; that all progress, that some progress ; that none progress. . . .

“That there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. That whatever is, is right. That nothing we can know, can injure the soul, or retard its progress. That it is wrong to blame any ; that none should be punished ; that man is a machine, and not to blame for his conduct. . . .

“That the spirit of the tree exists in perfect form after the tree is burnt. That monads are God’s thoughts and go through all forms of rocks, trees, animals, and at last become men. That we see by a positive radiation, that goes out from the eyes, and touches things. That thoughts are living entities, and may flow down the arm, on to the paper ; if that is burnt, they float around. That spirit is substance, in absolute condensation ; that matter is substance, whose particles never touch. That sexual union is necessary to health and development, that it is a great help to media to get spiritual elements ; but, if the parties are not adapted, it is a great injury and an awful wrong. That as people develop they become unadapted, and poison each other. That affinities will be perfectly satisfied with each other. That to live together without perfect love, is worse than prostitution. That all earthly marriage is of the flesh, and must end ; and, that the true affinity is a spirit mate, born at the same time in spirit life that the counterpart is born on earth.

“N. B.—*All the above teachings we have heard given by media, or from communications.*”

It will be seen from the foregoing, that the demons vary their teaching according to the belief of those whom they would seduce. They do not tell the christian, when he first consults them, that “there is no

God;" because they know full well that he would reject their testimony; but as soon as they think there is a chance for success, they endeavor to raise doubts in his mind about the truth of the Bible, and thus lead him on from one step in infidelity to another, till he becomes a bold scoffer against the holy doctrine of the Scriptures.

## CHAPTER IV.

### THE POLITICS OF SPIRITUALISM.

The political aspect of Spiritualism is an important item. It is very evident that for some years the demons have been laying plans to control the governments of this world through the agency of their mediums. For this reason, they have taken special pains to get the leading men in the world to embrace Spiritualism; and their success has been wonderful. Many of the prominent men in the American government are Spiritualists, including generals in the army, members of Congress, and other leading men; Napoleon III. is a Spiritualist, and it is said that other crowned heads are consulting the spirits, as well as many noted men who occupy very high positions in political circles. Col. John O'Mahony, the President of the Fenians, is also a Spiritualist.

We will now listen to the spirits and their followers, and hear what they have to say about political matters.

A few years since, the following editorial article appeared in the *Spiritual Age*, edited by Mr. A. E. Newton, of Boston, now Superintendent of the Freedmen's schools in the District of Columbia:—

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



When speaking of the doctrines of Spiritualism, the editor goes on to say :—

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

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

“New phase in Spiritualism ! Great national symbolic outwrought spiritual manifestation ! All sects and denominations, creeds, parties, nations, kindreds, tongues, and peoples, now existing on the face of the earth, to be dissolved and pass away, and a new, divine, governmental order to arise instead. The judgment day, millennial morn, and resurrection of the dead at hand.”

In a communication on the “Mission of Spiritualism,” the writer says :—

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

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

The following was published in the *Spiritual Age* :—

“We all believe that the real, underlying ideas foreshadowed by what is popularly called ‘Spiritual-

ism,' look forward to the political, material regeneration of society, as well as to a Spiritual revolution, and it is high time that some public, formal action, looking in this direction, were taken. . . . Let us assume a political attitude, and make the world feel that we are no longer to be trampled on with impunity."

"In speaking of the new government, the writer denominates it,—‘A political institution, such as the world has never yet seen, and of which now it has not the remotest idea.’ He says, when we come under the approaching new government, ‘There is no more voting for Presidents, Congressmen and Municipal officers.’"

In defining the purpose of Spiritualism, a spirit says:—

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

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

The first movement towards forming a new government, which came to our knowledge, was at the convention of Spiritualists held in Boston, March 10th, 1857, one object of which, as expressed in their call for the conference, was, "To consider the wisdom of taking incipient steps toward forming a *new confed-*

eration, wherein distinctions of clime, of color, and of sex, will be no bar to equality."

In the *Spiritual Telegraph* of June 20, 1857, we have an account of a similar convention held in the city of New York. The report says, their "object is to *overturn* the inharmonies and evils of the present condition, and in their place to establish '*a new social order on the earth.*'"

This "new social order" is more fully set forth in the *Telegraph* of June 13, 1857, under the head of "Practical Spiritualism, Purposes and Plans." The writer says:—

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

"*The great purpose* of the spirit world, then, is of a much broader nature, and a more thoroughly practical spirit. . . . It aims, in short, at the establishment of **A NEW SOCIAL ORDER** on the earth, through whose

mediatorial harmony *alone* the divine truth and its good can descend *only* upon and into a waiting and responsive race. . . . .

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

"Another purpose of the movement is the establishment of a *new system* of GOVERNMENT. It is a *combination* of the two elements of MONARCHY and REPUBLICANISM, making, therefore, (partly because of the combination, and partly for other reasons) a *new idea in government*. It has already matured its plans to quite an extent. . . . .

"All these things grow out of a NEW CHURCH—a church of principles—not of dogmas. This church is to be both interior and exterior, or individual and organic. It is to reconcile both the *Catholic* and the *Protestant* phases of the religious idea, not overlooking the *three great religions* [See Rev. 16: 13], which dogmatic Christianity does not recognize, viz., Hindooism, Mohammedanism, and Judaism. It is the *grand unitizing church* of the spiritual age, and blends into harmony the antagonized elements of the analytic ages. It is the *mother* of all institutions for external uses—therefore, the *mother* of the States, and in the *combination* takes place the "UNION OF CHURCH AND STATE."

All this might well be called an "image" of the Leopard beast, as it represents a union of Church and State on a grand scale.

In the foregoing, it is stated that "about two hundred and fifty persons have already [in 1857] been selected," who "shall become *pivots of groups* in the coming new

social order." These pivot men are as commanding officers in an army, when the time comes for action. They are to direct the movements in their division, in harmony with the general plan. The following, from the *Educator*, gives the manner of selecting the pivot men:—

“QUESTIONS FOR THE LEADERS IN THE NEW  
GOVERNMENT.

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

2. 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 locality, to do as he or she pleases?

3. Do you know that government is but a temporary arrangement to be outgrown with the greatest possible speed”? To be answered “without the least equivocation, without the slightest qualification.”

II.

“Is the person ready now to aid in constructing a government on these fundamental principles? . . . Are you willing to risk your reputation, your property, your life, if need be, in the new enterprise?”

If he cannot answer “without hesitation, he is not the man for the times.”

III.

“Do you love these fundamental principles . . . more than all things else? . . . Are you willing to announce your allegiance to these fundamental principles, even though it may separate you from church, from state, from home, from land, from children, from the companion of your bosom? If the person questioned hesitates, then he is unfit for this struggle; he ought not to be engaged; for when the storm comes . . . this man will be missing.”—*Educator*, pp. 412, 413.

"When . . . the people are ripe for action, let the decisive blow be struck . . . The next political revolution . . . will be the grandest the world has ever witnessed."—*Educator*, pp. 434-5.

The foregoing needs no comment. Rome never bound her votaries with a firmer oath to carry out her principles, than the spirits are now binding their leaders in this new political movement.

The spirits say, "The hour is at hand when a revolution must come. . . . It will be a fearful crisis — an hour when the passions of men will be excited to an extent seldom, if ever, known before. This Association proposes to place in the hands of its general agent a series of instructions which will be of the greatest use in that hour of peril."—*Educator*, p. 403. "Prominent persons will be placed at the helm of the new ship of state, whose motto shall be, 'ETERNAL PRINCIPLES, NOT PARTIES.'"

Already the talk has begun about "PRINCIPLES." What are these principles? The answer is found in the *Educator*, on pp. 136, 412, 526. It says:—

"The corner-stone of this *new enterprise* rests on the following eternal principles:—

1. *Man is immortal.*
2. It requires two persons, male and female, to constitute a whole man.
3. Each man, and each woman, if you please, has a perfect right, under *all* circumstances, in *all* conditions, and in whatever locations, to do as he or she pleases.
4. Government is but a temporary arrangement, to be outgrown with the greatest possible speed.
5. The highest possible human government is *interior*, and may at *all* times, in *all* places, and under *all* possible circumstances, be safely obeyed.

6 God... is man, and man is God... No clearer idea of the divine existence can possibly be communicated to mind, than in the statement that he is *One Grand Universal Man*."

All of these principles are not set forth at first to every Spiritualist, but are taught as soon as it is thought they can bear them. The *leading* doctrine is the immortality of the soul. We learn from the spirits that an association has been formed among them, called "THE ASSOCIATION OF GOVERNMENTIZERS," said to be composed of the spirits of Robert Rantoul, Daniel Webster, John Quincy Adams, Martin Luther, Roger Williams, and Socrates, for the purpose of devising plans to reorganize the governments of the world, and establish them on an entire new basis. This "new basis" is fully given in the *Educator*, and corresponds with the movements now going on among Spiritualists; yet these instructions were given some seven or eight years since, when there was no sign that Spiritualism would become a political power. Now there is left no room for a doubt, when the facts are known.

The following extract is from "The Soldier's Tract," published July 4th, 1861. It has been circulated among the soldiers, and is said to have been received by them with much interest, and preserved in preference to all others:—

"A spiritual prophecy, foreshowing the termination and final result as purposed by the Divine Spirit, to be effected by this *strange* American war." "Delivered in trance, by Mr. L. J. Pardee, at Allston Hall, Boston, on Sunday afternoon, May 26th, 1861." "We hold that this administration has a mission to perform, though it is perhaps the last administration elected under the

## SPIRITUALISM.

present constitution. . . . Any man who believes that this grand [Spiritual] philosophy comes to do a little work and then die away, to stir the church up a little, and not to walk into the government to cleanse the Augean stables there with its fire-blood of divine light, . . . does not apprehend that this truly is the day of judgment. . . . You must be prepared for such times as you never yet dreamed of. . . . The higher life will control the secret springs which guide the nation. . . . This is not merely a political revolution; it is a spiritual revolution, reaching the heart of hearts of things in state, church, and society. First, indeed, the power of Spiritualism was felt in the church, somewhat; then, in the sphere of politics; now it has got to go back again into the church, and stir up a deeper religious sense of the wants and defects of the people. . . .

“The next government which shall arise over this people, and which is even now drawing nigh from out the angel world, will be a Theocratic Democracy—God ruling through mediumistic man. . . . And then, as Spiritualism and Celestialism march over the land, the master souls, once denizens of time, will influence men’s acts; the spiritual congress above will guide in all wisdom and truth the councils assembled here below.”

At a late picnic of the Spiritualists, held in Abington, Mass., Dr. A. B. Child, a prominent and intelligent Spiritualist, made a speech which was published in the *Banner of Light*, Aug. 5th 1865. In the course of the Doctor’s remarks, he is reported to have spoken as follows:—

“The time is speedily coming when every one who has opposed, scorned, reviled and persecuted spiritual communion will be brought to the altar of sacrifice; will suffer sorrow, regret, affliction. . . . It will be a bitter cup, but a necessary remedy for the present



sickly morals and religions of men. It is in the power of the spiritual world to make any poor man rich in one day—to make any rich man poor in one day—to make a well man sick in a moment of time, or to make a sick man well—to take life, or to continue it—to make woe in the human heart, or joy and gladness there. . . .

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

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

of men that shall be a signal epoch in the history of the world's future, for the world's happiness."

We think the foregoing quite in harmony with the wishes and purposes of Satan.

In conclusion, we would say, that we have endeavored to lay before the reader, in a brief manner, the true origin of Spiritualism; also its morals, doctrines and politics, as taught by the leading spirits and Spiritualists. We think all must see the harmony of parts in this system, when it is admitted to be the work of demons. It is in perfect keeping with their character as "*seducing spirits*." From the foregoing, it is very evident that they purpose to control the governments of the world. Imagine the state of things, when demons have established their religion with its morals, doctrines, politics, and "new social order," as proposed; when "each man, and each woman" shall have "a perfect right, under *all* circumstances, in *all* conditions, and in whatever location, to do as he or she pleases."

In this "ancient christianity"? We think no system of religion can be further removed from it. It utterly repudiates the whole plan of salvation as taught in the Bible by Jesus and his apostles. It *denies* that Jesus was begotten by the Holy Spirit; that he was the Son of God as taught in the Scriptures; that his death had any more to do with our salvation than that of any martyr; that he was raised from the dead; that he will ever come again to this planet personally; or that he forgives sin. It also denies the existence of God, except as a "*principle*" in all matter; that the God of the Bible created the earth, or man; that "he hath appointed a day in the which he will judge

the world in righteousness"; it teaches that there is "no sin"; that all will be saved; and yet it has not led one to the Savior, but many thousands away from him, with fair promises of something better; just as the wily seducer leads the innocent from a happy home to the dens of iniquity, and final ruin.

Is it not the duty of those who see and know these things to sound the alarm? If he who sees the blind man about to step off a precipice is guilty when he refuses to tell him of his danger; how much more so is he who remains silent when he sees his fellow beings about to take a road that leads to eternal destruction. How can the Lord say, "Well done, good and faithful servant," to him who has looked on quietly, while men and women have been seduced away from the road to life, by those whom he knows to be demons transformed into angels of light?

Such considerations as these have urged us to say what we have on this subject. We have none but kind feelings towards all who have been so unfortunate as to be seduced by the demons. We have spoken plainly because we feel friendly. We do not wish to wound the feelings of one who believes in Spiritualism; but we do wish to expose the wicked spirits who are laying plans to ruin our race if possible.

We have hardly begun to open the deep iniquity of this demoniacal system. But we hope these few words, by the blessing of God, may be the means of assisting the reader to arm himself against this awful delusion; causing him to cling closer to Jesus and the Bible, and be ready for the coming kingdom.

Your Brother in Christ, MILES GRANT.





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