

ODOLOGY:

AN ANTIDOTE TO SPIRITUALISM,

BEING AN ANALYSIS OF THE CLAIMS

OF

SPIRIT RAPPING.

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P R E F A C E .



THE widespread interest and excitement attaching to modern "spiritualism" have induced the publishers to reproduce these papers in the present form. Written some years ago, in reply to a letter from one who was puzzled at the apparently unexplainable phenomena of the system, they must still prove highly acceptable to all who have given the least attention to the subject. "Spiritualism," like every other form of delusion, requires more than simple denunciation. The causes which lie at the root of its existence must be brought to the light, and fairly analysed by the combined tests of fact, reason, and revelation. Ignorance on the part of the masses of the inherent phenomena in human nature itself, and an insatiable and unreasoning appetite for the awe-inspiring and mysterious, will be found among the chief reasons for the credence it obtains from a large class of people. The author of the succeeding pages has examined the matter both practically and philosophically on its own grounds, and has clearly shown that the phenomena of so-called "spiritualism" can all be attributed to causes outside the domain of the supernatural. But, in one very important aspect, the treatment the subject receives will be new to the majority of readers. The chief doctrines of the orthodox religion sustain a close relationship to those of the spiritualists. This, on slight reflection, will be found no mere assertion; for many thousands, neither in name nor profession spiritualists, are really nothing else, so far as the essence of the thing is concerned. The common and universal belief, as Milton puts it, is that

"Millions of spiritual creatures walk the earth,
Unseen, both when we sleep and when we wake;"

And seeing that orthodoxy stamps with its authority the belief in disembodied ghosts, who are in the closest possible proximity to us mundane creatures, the improbability of spiritualism is much lessened—so far, at least, as professors of the orthodox religion are concerned. The question between them, indeed, is reduced to the power of evoking speech from beings who, they both affirm, are continually at our elbow. Dr Thomas, however, boldly attacks the position here; and, by demonstrating from God's revealed Word, and by the facts we see around us in relation to ourselves, that man can lay no claim in his present state to any separate immortal part, capable of being disembodied, has swept away the very foundation of the whole system, which begins by begging the question of the existence of a thing having no existence. But the author does more. He shows that both orthodoxy and spiritualism by their teachings make void the glorious doctrine of the resurrection, as made known by the prophets, Jesus, and his apostles; for these teachers plainly tell us that man can hope for no immortality whatever except through a resurrection, or rising out of the dust of death; as it is written, "If there be no resurrection of the dead, then they who have fallen asleep in Christ *are perished.*" It is the earnest hope of the publishers of this little work that the eyes of the reader may be opened to the delusions both of spiritualism and orthodoxy, which are equally subversive of the Scriptures of Truth.

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ODOLOGY.



PROFESSOR REICHENBACH, in his experiments on certain crystals and persons, through the *medium* of highly-sensitive individuals, has ascertained that a fluid of a blue and yellow color, more subtle than electricity, is thrown off from the poles of the crystals, and from the ends of the fingers. It is not visible to persons in a normal state of the nervous system, which is adapted only to the perception of ordinary phenomena; but when the brain is exalted beyond what is usual, though short of actual insanity, things invisible to others are perceived, pertaining to this highly attenuated or rarified exhalation, which is probably the electro-magnetic fluid reduced to an *aura* by the peculiar atomic organisation of the bodies from which it is given off. On this fluid Reichenbach has bestowed the name of OD—I suppose for the same reason that Dr Faraday styles the electrical poles *electrods* (electrodes) from *electron*, amber (by the friction of which electricity was first artificially discerned), and *odos*, a way—the poles being regarded merely as the doors or ways by which electricity passes. The *od* is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the *ods* or poles; and as he regards it as something else than electricity, magnetism, or galvanism, he calls it by another name, even the Greco-chemical term for the extremity from which it exhales.

I have styled this article *Odology* (from *logos*, a discourse, and *od*), or discourse upon Od. Not that I am going to discuss the subject of Od reichenbachically; but, believing that the phenomena of the "spiritualists" are Odistic, if anything, I have chosen to denominate what I have to say upon the subject by *Odology*, rather than by Pneumatology, Psychology, or any other word which concedes the unproved and unprovable affirmation of the existence of supposed dead men's pghosts disembodiedly.

The electro-magnetic od is constantly passing off from the electrodes, or poles, of animal bodies and certain crystals. It is probable that our bodies are enveloped with a halo of it, for everything has its halo according to the following testimony:—"It is well known," says Mrs Griffiths, "that around and adhering to all surfaces there is a *halo of demi-transparent light*, seen only, however, when the object for experiment is in a certain position with regard to the eye and the light which falls on it. This halo is not dependent on any peculiarity of color or material, for it encompasses every object in nature, whether it belong to the animal, vegetable, or mineral kingdom; whether it be square or round, black or white, opaque or transparent, solid or fluid."* The halo of our bodies, it is probable, consists of Reichenbach's odic fluid, the color of which is visible to those who are highly odic, or in a state in which the *od* is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole of crystal. From the finger tips of a male subject it exhales a blue color about an inch long; but from those of a female the jet is inconsiderable, imparting, as it were, a luminousness to their extremities.

From graveyards this odic exhalation is abundant. It has been seen to cover a necropolis to a depth of four feet, as a lambent blue haze. This is doubtless the fluid generated by the decomposing animal matter beneath the sod. Like phantom ships at sea, produced by refraction of the light reflected on the firmament from real ships, *phantom appearances* are sometimes seen by sensitive nervous systems, produced by refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the *forms* corrupting in the

* Silliman's Journal, Jan. 1st, 1840.

dust thereof. These phantoms (in Greek styled *phantasma**) are called "separate," or "*disembodied spirits*," by the ignorant and superstitious, under the supposition that they are the real men and women, boys and girls, who used to enact life's follies in the flesh! They are, no doubt, as real as phantom ships, and as awfully mysterious to the unphilosophical and scripturally-unenlightened as they are to the untutored barbarians of the forecabin; but, real as the phantom ship spectres are, who would be so crazy as to maintain that they are the souls or spirits of the ships which gave them motion over the dark blue sea? Or that they are the disembodied ghosts of the vessels caught up to the third heavens? Yet this would be just as rational as the psychological theosophisms of the schools, pulpits, and "circles," about souls, ghosts, and spirit worlds.

There are a few discoveries in electrical science worth knowing in connection with this subject. Professor Moser, as the result of his researches in Thermography, remarks that "*all bodies radiate light, even in complete darkness.*" Again, he says, "the rays of this light act as ordinary light," and that "two bodies constantly impress their images on each other, even in complete darkness." Thermographic experiments prove these principles, and lead him to the conclusion that there is *latent light* in certain vapours, as well as latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaptation to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, &c. But there is a more exalted or refined perception of these things, which the animal organisation of its own power, however intensified by inherent excitation, cannot attain to. Our perception of the *latent imponderables*, latent light, latent heat, latent electricity, or *od*, latent sounds, &c., may be rendered more acute than ordinary; but it can never rise to the highest penetration which is possible without the superaddition of something which the animal nature possesses only to a very limited degree. This something is *the spirit of God without measure*.† All living animals have it in some degree, for "in God" they "live, and move, and have their being;" and if He were to "gather unto himself *his spirit and his breath*, all flesh shall perish together, and man shall turn again unto dust."‡ This minimum possession of God's spirit, possessed by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things we call "*this life*;" but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time, called "the world to come," the present amount of spirit is not sufficient. This can do for man what is proved, and what may yet be proved; but not what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so. Hence "the darkness and the light are both alike to him." If a man was imprisoned in darkness a thousand feet below the earth's surface, God would see him as distinctly as we see each other above ground in the light of noonday. Men *profess* to believe this; but upon what principle is it that God sees thus in darkness? Because His nature, every atom of which is, as it were, condensed lightning, glowing with such an intensity that its radiation is felt throughout the boundless universe, penetrating through all substances, and developing life and motion in all things, from the minutest animalcule to the globe of the vastest magnitude. Hence He is called "light," and a "consuming fire." The rays from his presence, called spirit, diluted with the grosser menstria of the earth's products, place him in inner relation to the imponderables, which are but one and the same principle, variously developed by the media through which it passes into the receptacle whence it came. Thus, for instance, the most subtile principle of the earth's halo is spirit, which is called by different names, such as electricity, magnetism, &c. This halo is its reservoir, as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies, and having enabled our organisation to perform its functions, it exhales from the electrodes of our system as *Od* into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external atomic form-changing fluid, internal transformed matter, and nervous current, closing

* Matt. xiv. 26 according to Griesbach, Luke xxiv. 37, 39, should read *phantasma not pneuma*.

† John iii. 4

‡ Job xxxiv. 14, 15

the circuit by Od (latent light radiating in darkness) exhaling into the outer fluid.

Now, this outer reservoir of fluid may be regarded as a highly-polished and extremely sensitive mirror, in which can be excited latent *odic spectres*, which become visible sometimes to those whose brains are subjected to *odic exaltation*. The spectral impressions may emanate from corrupting bodies, mineral or other substances, and from living brains acting upon other living brains. Reichenbach's graveyard experiments have demonstrated the first; thermo-electrography the second; and animal magnetism, in all its varieties, the third.

We may adduce here a philosophical experiment, illustrative of what we mean by *latent spectral impressions*. Take a piece of polished metal, glass, or japanned tin, the temperature of which is low, and having laid upon it a wafer, coin, or any other such object, breathe upon the surface; allow the breath entirely to disappear; then toss the object off the surface and examine it minutely; *no trace of any thing is visible*, yet a spectral impression exists on that surface, which may be evoked by *breathing upon it*. *A form resembling the object at once appears*, and, what is very remarkable, it may be called forth many times in succession, and *even at the end of months*. Other instances of the kind have been subsequently described by M. Moser.*

M. Karsten placed a coin on a piece of plate glass, which being supported by a plate of metal not insulated, the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and the metallic plate. After one hundred turns of the machine, the coin was removed; *the glass plate appeared perfectly unaltered* (the ghost was invisible), but *when breathed upon*, a perfect impression of the coin in its most minute details *became visible*.

M. Karsten says that the impression is not produced *by traces of the electric fluid remaining adherent* to the glass plate; because the impression still remains with great distinctness, after all traces of electricity have disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed, nor even weakened, by passing a stream of the opposite electricity over them.†

From these experiments we see, that *a thing may exist and yet be invisible*. Furthermore, that *by breathing upon the thing impressed, things hidden may be manifested*; thirdly, that this can be effected *at the end of months*; and fourthly, that *unseen but real impressions of words and figures can be made on surfaces by electricity*, and afterwards made visible by breathing. These principles are scientific demonstrations. And, pray, what is science? It is knowledge. Human knowledge, or science, when it is really knowledge, consists of the little men have discovered—the few *general facts* they have found obtaining in the universe, and more especially in this terrestrial system, in relation to the earth, its substances, and man upon it. Men know but little of the laws to which God has subjected his earth and the things belonging to it, compared with what remains to be revealed. The most scientific of men are comparatively very ignorant. Their knowledge of general facts is exceedingly limited; and their reasonings upon them, and their deductions very often—(more often than otherwise)—remarkably illogical, and singularly absurd. The wisest among them are free to confess this. And if the wise be fools in science, how grossly ignorant and foolish must the multitude be, which troubles not itself with general facts, right reason, or scientific principles at all! And yet it is the ignorant who undertake to draw conclusions from data the most recondite, and pronounce the Bible a cheat, if it teach not according to what they have predetermined it ought to teach. But, after all, the multitude is not so much to blame for this as their guides. Like priests like people. The theosophist reasons out from insufficient data a crude theory, which pleases his fleshly mind, and then goes to the Bible to cull sounding epithets to sanctify it, instead of allowing God's Holy Word to teach him as a babe, and then to prove all things by its rule. This procedure is emphatically the folly of our age. All classes are guilty of it, and in consequence rush headlong to the adoption of theories which destroy the truth and stultify themselves.

* Draper's Text Book of Chemistry, p. 97. † Fisher's Photogenic Manipulation, Part II., p. 39. 42—46

General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between him and man, who is subjected to their operation in common with minerals and vegetables. Thus, electricity acts uniformly whatever the nature of the thing acted upon; the products of that action vary according to the medium through which it acts. Like electricities repel, and unlike ones attract, whether minerals, vegetables, clouds, or animal substances be the subject of their power.

When God speaks to man he speaks electrically, that is, *by his spirit*; for electricity is the term *science* has bestowed upon what the Bible styles *spirit*. All physical phenomena are produced by the spirit acting according to laws peculiar to it, a very few of which are found scattered about in works of science. When the Creator wills to speak, he does it by the same spirit that shivers the sturdy oak or rends the rocks assunder. Sometimes he communicates his mind by making direct spectral impressions on the magnetic mirror of the brain. In this case a man in his sleep *sees* objects and *hears* sounds that have no real existence; but are representative of realities past, present, or future. These are the dreams and visions of the prophets. Sometimes, he speaks mediately, but still electrically, as through Jesus Christ to his apostles, whose method we will look into briefly in connection with the principles brought out in M. Karsten and Dr Draper's experiments.

Things, ideas, or images may exist upon the brain's tablet or sensorium, and yet be invisible (that is, not be recollected by the individual who received them), and consequently invisible to all other persons, from his inability to utter them. Though thus invisible, the ideas are nevertheless existent, and actually present within. They exist, however, in the state of *latent spectral impressions*, and in order to be evoked or made visible, they need to be *breathed upon* by the same principle that impressed them upon the sensorium. Now, the sensoria, or magnetic mirrors, or minds of the apostles had been prepared,* or highly polished (to speak artistically), by the process they had undergone by the ministry of John the Baptizer. They were in that state which is represented by the polished metal or glass in Dr Draper's experiment, ready for the coin to be impressed upon it. Jesus came, *the medium* through which the father operated in word and deed.† He spoke the words, laying them, so to speak, like coin upon the polished tablets of their hearts; while the Father, who performed the miracles, passed, by their effect, the electricity of his spirit, as it were, through the words and their sensoria, stamping impressions there after the illustration of M. Karsten's experiment with the electrifying-machine. "I can of mine own self do nothing," said the Lord Jesus; "the Father is in me. The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." This proves what we have said, that Jesus was the Father's medium, through whom, by his spirit, he operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

The apostles saw and heard many things during their attendance on the instructions of the Great Teacher, which continued to *the end of months*, as hidden spectral impressions upon their sensoria, but which were afterwards evoked in lines of living light. They saw Jesus ride into Jerusalem on an ass' colt, as predicted by Zechariah. But one of them referring to it says, "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."‡ They knew what was written in the prophet, and they saw what the people did on the occasion referred to; but their knowledge was a latent spectre until made manifest some time after at the glorification of Jesus. But what happened then by which these latent spectral impressions were evoked? *The spirit was breathed upon them* after the illustration contained in Dr Draper's experiment. But why were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the spirit—"The Holy Spirit," says he, "was not yet given, because that Jesus was not yet glorified."§ Speaking of his teachings, Jesus said to them "These things I have told you, that when the time shall come, ye may remember that I told you of them. When the spirit of the

* Luke i. 17.

† John v. 30.

‡ John xii. 16.

§ John vii. 39.

truth is come, it will guide you into all the truth: It shall glorify me.* The glorification in this sense was the receiving things concerning Jesus, and showing them to the apostles—evoking the impressions already existing, and communicating new ones, as evinced in their writings. In this way they were glorified as well as Jesus; for, receiving the spirit of the truth, it became in them as a fountain of living streams; thus, “whom he justified them he also glorified.”† The Lord Jesus was glorified, in a certain sense, after his resurrection, before he was received up into glory; and therefore, before he ascended, he gave a measure of the Spirit to his apostles—not a full charge as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, between the ascension and Pentecost, compared with those before the crucifixion. In bringing out these impressions, he proceeded as in Karsten and Draper’s experiments with the coins; for the apostle says, “*He breathed upon them and said, Labete pneuma hagion, Receive ye Holy Spirit;*” and from that time they had authority to remit sin.

Man was made in the image and likeness of God. Or, as David saith, *walkhas-scrakhu meat maielohim, Thou hast made him to fall short a little of the Elohim,*‡ or angels. He is, therefore, like to them in form, and capable of similar manifestations; but he falls short of their perfection of beauty, strength, and electrical or spiritual exaltation. The Elohim, gods, or angels, are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and leave them undivided. They are bodies of a nature capable of corporealizing a thunderbolt without deterioration, or hazard of destruction. Hence they can walk in the glowing furnace unaffected, as they can also whom they choose to mantle in a halo of their spirit. § They can eat and drink, and do eat and drink, material substances; || and have feet that can be handled and washed as the feet of men. “Let a little water, I pray you,” said Abraham to three of them, “be fetched, and wash your feet, and rest yourselves under the tree. And they said, *So do*, as thou hast said.” The popular notions about angels are mere superstition. Disembodied spirits with wings are spectral impressions, made by *odic emanations* from innate human folly on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds on the margin of inner glory, are spectres of minds bewitched or crazed by the “philosophy and vain deceit” of theosophical magicians, and prophets of the “spirit world”—a world of electro-magnetic spectralia. Such angels as the people’s heads are filled with flourish there, and only there; and the darker the intellect, the more vividly are they seen in all their glory. Hence fanatics, worshippers of dead men’s ghosts (called by them “saints”) and angels, see more phantoms of the kind than the less intensely foolish; others on their death-beds, when sometimes their sensoria are more than ordinarily excited, and their latent spectral impressions become vivid, have visions of such angels, and even hear, as men hear in dreams, celestial music, and invitations to depart and come to Jesus!! Hence error stamps the sensorium as indelibly as truth can do; and confirms itself with falsehood in the article of death.

The angels of Jehovah do his commandments, hearkening to the voice of his word.¶ By his spirit, through them, he shapes the course of human affairs, that they may arrive at an appointed end, when Jesus and the resurrected saints—*isangeloi*—“equal to the angels,” no longer falling a little short of them, will assume the government of the world. These noble and glorified men, real, not phantom, spirits, cannot be evoked at the will and pleasure of railway travellers, and circles of backwoods sectarians, and consultants of the dead! How prostrate must be the human mind in this truly heathen land to succumb to such a conceit! Honest they may be, as honesty goes; but O the inexpressible ignorance of the Divine Testimony such pagan practices display! “Should not a people seek unto God? Should they seek to the dead in behalf of the living? To the Law and the Tes-

* John xvi. 4, 13, 14.

† Rom. viii. 30.

‡ Ps. viii. 5.

§ Dan. iii. 25; Is. xxxiii. 14, 15.

|| Gen. xviii. 8.

¶ 1's. ciii. 20.

timony if they speak not according to thy word, it is because there is no light in them." This is the unerring rule. The consulters of the dead do not obtain answers according to this word, though they do according to the latent spectral impressions on the minds of their "mediums," and those who consult or seek to know through them. There is therefore no divine truth to be extracted from their answers; the truth they have is only an evocation of what exists in the mind of man. The things I advocate are matters of divine testimony and reason. They need nor demand no confirmation from the spectral impressions, visible or invisible, of "mediums" ignorant of the first principles of the oracles of God. Granting that all they say they see and hear in *their* spirit world is really seen and heard, it militates not one iota against anything *proved* by the testimony of God. They see and hear nothing but what begins and ends in the carnal mind. Everything they reproduce is the mere magnetic reflection of human action, or human thought, from the sensorium of the medium: or the magnetic mirror, lake, sea, or reservoir, in which we exist like fish in the teeming waters.

A prophet, one of the apostle John's brethren (perhaps Enoch or Elijah), was sent as an angel to him in Patmos. He was sent to show him future things,* which then had no existence, and many of them at present also have none, *except in the mind of God*. There the underived archetypes of them exist, and no one could see them there, unless he was placed *en rapport* with the divine mind. When this should be effected, he could behold them there in all their wonderful symbolization glowing on the Divine sensorium. No one, however, was allowed to gaze upon this manifestation proximately, but Jesus. Hence the Apocalypse is styled "the revelation which God gave to Jesus Christ," that he might communicate it to his servants on earth. In doing this, he sent an angel, called "his angel" who was qualified to *signify it* to John, that he might write a description of it to Christ's servants. Now, in signifying it to John, the angel had to present visible spectral impressions before the apostle—to daguerreotype his sensorium in the camera obscura of his brain with the objects transferred from the mind of the Father to the Lord Jesus, and then to the angel. This was effected by the spirit shining upon the divine scenery, and being thence reflected upon John's sensorium, "shining into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ;" and all the angel had to do to accomplish this, was to place John *en rapport* with himself, so that the spirit passing from him to John would transfer the spectral impressions to him, and make him clairvoyant. The circle being complete, the spiritual current circulated through the group; and John records the fact, saying, "I was in the spirit, and heard behind me a great trumpet voice"—"he that hath ears to understand let him hear what the spirit saith."

Now, man being made in the likeness of the angels, can imitate them, without knowing it, in many things, only in an imperfect manner. The Quaker "light within" can be made to shine with latent or *odic light* upon the sensorium of a prepared "medium." "If the *light within* you be darkness, how great is that darkness!" This is the character of the Quaker "light," which, that sect teaches, every man brings with him into the world! It is the electro-magnetic halo of the sensorium, stamped in after life with all sorts of spectral impressions, according to the teaching the pupil may happen to receive. Now take two such persons, and make one a "medium," called formerly a wizard or a witch, and the other a consulter of the dead through him, or her. In preparing the medium, you have preternaturally exalted, or rendered unusually sensitive, the sensorium—you have so highly polished the plate as to prepare it to receive impressions—its electro-magnetic halo is susceptible of the most delicate touches. Now place the seeker to the dead *en rapport* with the medium, and cause to pass from his sensorium a current of whatever you choose to call it—electricity, magnetism, od, or what not. This done, there is a connection established between them which unites the haloes of the two; so that even the hidden spectral impressions of the seeker are daguerreotyped on the sensorium of the medium, and the witch sees and hears in dream-sight and dream-sound things which the seeker may have himself forgotten. But the relationship established is not limited to the seeker and the witch; through her,

it extends to all she knows, and through them, to others, and reacting upon herself; and so through the seeker, to all the ramifications of his acquaintanceship, both living and dead. He says, "Bring me up Samuel!" And Samuel, vividly depicted on the sensorium of the seeker, appears also evoked as a spectral impression before the magnetic sight and hearing of the witch or medium. Saul saw nothing and heard nothing of himself; but perceived by the woman's description that it was Samuel. "What sawest thou?" said he to the woman. She told him; and "he perceived that it was Samuel," and made obeisance. The conversation between the spectral impression and Saul was carried on through the witch as through a medium at this day. She heard as we hear in dreams, and what she heard she reported; and Saul's spectral forebodings became prophetic in the witch's mouth.

Spectral impressions may be made in divers ways upon the sensorium. Irritation of the stomach will do it. A gentleman in Edinburgh told me that for six weeks he had the appearance of a pig's head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia. It was as much the disembodied spirit of a pig as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig's ghost vanished from the sensorium, and was consequently dethroned from my friend's shoulder; so, when the excitation of the medium's sensory from another cause ceases, the disembodied spirits and all the angels vanish in a trice!

Reasoning from the facts presented in the experiments of the coin, we might argue that the actions of men cause hidden spectral impressions to be made on the external magnetic halo of the earth, which remain after they are dead and long forgotten; so that were the Almighty to breathe upon it with His Spirit, a man's history would be evoked like the handwriting on Belshazzar's palace wall. Even these exterior spectral impressions may be discerned by mediums of peculiar sensibility; so that they may perceive scenes after the actors have become quiet. Clairvoyants have seen many things upon this principle. Elisha's is a case in point here. The king of Syria warred against Israel, and devised ambuscades for his enemy; but Elisha, who was in Dothan afar off, warned the king of Israel and saved him, not once nor twice. The king of Syria suspected treason in his own camp; but he was told by one of his followers that Elisha, the prophet in Israel, told the king of Israel the words that were spoken in his own bed-chamber.* Here the spectral impressions made upon the universal magnetic mirror by the Syrian's words were breathed or shined upon by God, and evoked upon the sensorium of the prophet by the daguerreotypism of His Spirit, which gave wings to the matter. This is the "*bird of the air*" that reveals even the inmost thoughts of men. Therefore, "curse not the king; no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."† Let no man commit crime, and say, "No eye sees me, therefore the offence shall be hid." Sooner or later his sin may find him out. The impressions of his deeds upon the earth's magnetic halo may happen to be reproduced upon the sensorium of some sleeping or waking medium; or stare him in his own face when he shall rise from the dead, and behold his actions written, like Belshazzar's doom, on the magnetic page, in words of living light—thus verifying the proverb, trite yet true, that "*murder will out.*"

Unless God think fit to infatuate a people by their own folly and presumption, and so create spectral impressions of things upon the sensoria of their wizards beyond the range of their own sphere, the second sight of mediums never contemplates ideas, or images, or shadowy forms, which are not purely of human origin. All the things they have seen are but the spectral impressions of human thoughts, words, or actions. *The doctrine they utter is always traceable to some sectarian theosophism*—some double-distilled theological foolery, always at variance with "the law and the testimony." If they stumble upon a truth it is just that proportion of truth that happens to be blended with human foolishness; and being truth, serves as a decoy to lead them into the mazes of a labyrinth from which there is no possibility of extrication. From what I have read of "*Spirit Worldism,*"

* 2 Kings vi. 8.

† Eccl. x. 20.

I have no hesitation in saying that it is mere "lying divination." I have a volume at my side, Cahagnet's "Celestial Telegraph, or Secrets of the Life to Come revealed through Magnetism," a book of 240 large 12mo pages, which is full of this sort of thing. It is a French work, and on page 220 the author inquires, "On earth is there aught that we can hide from the perception of a clairvoyant? It is not, therefore, ridiculous to admit that in the world of spirits none is any longer able to conceal aught; it is the Book of Life which will be open to all." Hence, a relationship being established between a clairvoyant and "spirits" in the invisible, messages may pass between living bodies on earth and dead men's ghosts in heaven or hell as by telegraph, and clairvoyants become the *see-ers* and *prophets* of their familiar spirits or gods! In this way are laid broad and deep again the foundations of a new system of idolatry, of which the magnetising circle-men who entrance the clairvoyants are the *priests*. Already, in the hands of these ignorant people, the Bible is what the clergy have made it by their preaching—a mere "dead letter." They misapply it—and they can do nothing else—at pleasure, and cull from it texts, without regard to contexts, to suit their purpose—to sanctify their nonsense in the esteem of those in whom some veneration for "the Law and the Testimony of Jehovah" is supposed to be still unextinct. Now, the issue is between the *Magnetic Book of Life*—the Book of Magnetic Spectral Impressions—and the *Book of the Covenant*, usually styled the BIBLE. Both volumes cannot be divine revelations of the future, or exponents of the same truth; for they foretell opposite events, and teach doctrines subversive of each other. The Magnetic Book of Life is nothing more than the magneto-etherial spectral impressions pertaining to the living generation, whose mind, or sensorial halo, is the mirror from which is darkly reflected its own thoughts; while the Bible is a revelation from Jehovah of the fate of all existing governments, of His purpose to establish a Theocracy on their ruins; of the destiny of nations for the coming thousand years; of the eternal constitution of the globe from the end of that period; of the condition of the human race when all things terrestrial become new; and of how *we of this* and others of past generations, since the world began, may constitute a part of His Theocracy, and become dwellers on the earth for ever. These are great and glorious destinies, upon which the priests and prophetesses of "the Spirit World" can throw out no light. Their divinations upon these topics, where not borrowed from the Bible, are only lying rhapsodies—the dark and malarious thinkings of nervous flesh, rioting in the spectralia of musty theosophisms, talked into it by the gospel nullifiers and pulpit mar-texts of the "chairs" and "sacred desks" of "Christendom." Like the old Athenian spirit-worldists who withstood Paul, they reject the resurrection of the mortal body in resolving it into the introduction of the spirit of man into the spiritual world on the total cessation of the heart's action! The Bible says "Many who sleep in the dust of the earth shall awake."* And again, "The earth shall cast out the dead;" "and no more cover her slain;" † and that we may know by what power the dead shall rise, and who shall participate in the resurrection of the just, it is written, "If the Spirit of God that raised up Jesus from among the dead (*ek nekron*) dwell in you, He that raised up the Christ from among the dead shall also make alive your mortal bodies through His indwelling Spirit in you." ‡ This is teaching the resurrection of dead bodies from earth's dust, in which they are mingled—a resurrection effected by Jehovah's Spirit through Jesus § at the reorganization of the righteous dead, and not at the dissolution of their existence here. But compare with this, and spurn with contempt, the following drivelling foolery of spirit-worldism taken from Cahagnet. It is the clairvoyant Swede who vapours:—"The spirit of man," says he, "after the separation, remains a short time in the body, but only until the total cessation of the heart; this happens differently, according to the nature of the disease of which the man dies; for the movement of the heart in some lasts a certain time, and in others ceases at once; no sooner does this movement cease than *man is resuscitated*, but this is brought about by the Lord alone. By *resurrection* we mean the spirit of man leaving the body, and introduced into the spiritual world; correctly speaking, this resurrection should be termed the *awakening!*" The awakening believed in by spiritists is very different from the

* Dan. xii. 2.

† Isa. xxvi. 19, 21.

‡ Rom. viii. 11.

§ 2 Cor. iv. 14.

awakening taught in the Bible, as must be obvious to the weakest intellect. The clairvoyant awakening differs in the time and subject of it: it is the awakening of a dead man's ghost at the last pulsation of his heart, while his body is still untouched by decomposition; while the Bible awakening is the awakening of a dead man himself at some time, it may be five thousand years, after he has actually mouldered into dust. Now which are we to believe? Baal's prophets, or Jehovah? The spectral illusions of the flesh, or the testimony of the living God? The crazy old mesmerist of Sweden, or the apostles of Jesus Christ?

So much for the strongest argument for the existence of spirits separate from material bodies—an argument which, with all its strength, is but general debility in the presence of God's testimony and Messrs. Karsten and Draper's experiments of the coins. Separate spirits!—mere spectral impressions on magnetic haloes!—hidden, indeed, from light-stimulated optics; but disclosed to electro-magnetically excited brains! How are the "wise" with the ignorant entrapped in their own foolishness! And the "pious" too—the "great and good divines," with their adorners—how are they taken in the craftiness of their own pietism! O, the worth of the immortal soul, who can calculate it!—of that soul evoked from the magnetic halo of a clairvoyant's sensorium! Such is the phantom-soul for whose salvation from Pluto's realm of fire and brimstone the whole machinery of clerical superstition has been erected in ages past, and is now maintained at the expense of the liberty, intelligence, and wealth of the nations; and is sought to be imposed upon all semi-barbarians and savages as a means of introducing the long-looked for millennium upon earth! A mighty superstition—a great mountain filling the globe—a stupendous fabric of moonshine—a pious cheat for the salvation of a magnetic spectre! Still out of evil God educes good; for if he did not, where on earth would the good come from? Even this vast imposition on human credulity He turns to a good account. The generations of mankind having yielded themselves to their propensities—or, as the scripture expresses it, "instruments of unrighteousness to serve sin"—their intellectual and moral sense has become so darkened and unfeeling that they cannot comprehend or appreciate the goodness of God, so that order in the absence of the divine majesty might be maintained among them by its influence over them. There is, therefore, but one of two things remaining—either the earth must be left a prey to anarchy, which would be "hell;" or order must be established by acting upon the fears of the multitude. The existence of "hell" here would defeat the divine plans destined to eventuate in blessedness upon all nations. The world became hell before the flood. It was, therefore, destroyed to become heaven: therefore, order was elaborated; and "the powers that be," as they appeared from time to time from amid the storm of human passion, were controlled and ordered of God. Without approving their words, He permits them to exist as a terror to evildoers until the appointed time arrives to punish them for their wickedness, and to set up his own kingdom in the earth, which shall rule over all, administering His will in truth and righteousness over all nations. At present the popular superstitions are an important element in "the terror" by which evildoers are restrained. The clerico-priestly dogmata of immortal disembodied ghosts; heaven in a spirit-world; hell somewhere; and the necessity of faith in these wares as administered by an ordained ministry, or "sacred order," on pain of the soul's exclusion from the joys of the one and eternal fiery torment in the other—are the staff of the spiritual police, which, co-operating with the imperial sword, keeps the world in awe, and maintains order until the Lord comes. It is the fear of punishment, not the love of truth and hope of reward, that makes men behave with social decency and order. This is the general rule, to which, doubtless, there are exceptions; but they are such as to establish the rule.

Our worthy correspondent thinks that the answers obtained by the dead-seekers from the spectres before the medium's sensorium is "the strongest argument for the existence of spirits separate from matter." I grant it. It is doubtless the strongest, and but weak at that. It is the argument of a dream to prove a fact. But the argument cannot be received as valid; for the dream-answers are not always right, as he testifies in the case of the second gentleman. He says, "For instance, two gentlemen called at one of these *Circles*, in a city

where they were entire strangers, and where they stayed but a couple of hours. They went into the room where 'the circle' was already 'getting responses.' One of them asked if he might put questions at once, as he was going out by the next train. Permission was given; and in answer to his questions, he got in a few minutes all his past history, many circumstances of which, he thought, were only known to himself; and others which had been carefully limited to a small circle of his intimate friends. The other gentleman was almost equally successful; but one or two mistakes were made in their answers to him. The first gentleman had *all* his questions answered correctly and promptly, though some of them were asked mentally, and others by writing on a card, (taking care to conceal what was written from every person), and then pointing to a written question, (keeping the card out of sight), he was at once answered, and always correctly. I might tell you a multitude of such instances, where there could be no collusion and no dishonesty. . . . Their answers are often surprising to all who hear, and present the strongest argument for the existence of spirits separate from matter that I have ever seen."

Responses from "the spirits" *are not always right*. But answers from God are infallible. His spirit never makes mistakes; nor is it presumable that any intelligences of a true spiritual nature, in harmony with His spirit, are ever guilty of untruthful utterances. The "spirits," therefore, whatever they be, are neither of God nor of "the *ust* made perfect." But, may they not be the spirits of the wicked or unjust; if they be, then the disembodied existence of spirits is as much proved as though they were the spirits of the just? Granted. If by a *spirit* is to be understood no more than a *spectral impression on a medium's sensorium, mesmerically evoked by the thinking of the dead-seeker*, I grant that such spirits do exist separately from the persons they represent, as the spectral impression of the coin exists on the halo of the mirror separately from the coin itself. All the phenomena observed belong to spirits of this class, and prove only their existence under mesmeric excitation. Before their evocation before the medium's sensorium, they exist only as images before the seeker's mind when he thinks of them. I can now see before my recollecting faculty a child of three years old, standing with a ruler in his hand, with which he had just struck me over the head. This child, a little brother, has been dead over thirty years. I see his image, and if I were placed *en rapport* with a medium, I could make him see the child's appearance; but would it be logical to conclude that he saw the child himself, or the real individual, which a spirit is supposed to be? If the spectral impressions, or spirits, seen were real persons, and had cognizance of human affairs, they would make no mistakes in their responses; they would speak truth only, unless they were wicked persons. It is admitted that they err, and on theological subjects it is notorious that the mediums utter the most stupid nonsense; hence, I conclude, that they are not of God, nor of his saints, whatever they be.

Now, it is not my business to prove that these *lying spectres* are not real persons. I do not undertake to prove negatives. I have shown that they may be philosophically accounted for. It is for the spirit-mongers to prove that *the forms* observed by their clairvoyants are realities, and, therefore, not appearances only; and that they were formerly embodied in human clay, and lived in the world, as men, women, and children now exist therein. The kind of proof must be different to anything they have yet produced. However, the declaration of the spectres through the clairvoyants cannot be received, because in a multitude of instances they have proved themselves to be liars, and, therefore, unworthy of credit; besides that unsupported self-testimony is incredible. It may be true, and it may not. If, then, the spectres say they lived in human clay as its animating, thinking principle, let them give us proof from God that their assertion is true. Jesus Christ, the sinless man, did not require his unsupported testimony to be received; shall we then admit the self-testimony of the lying spectres of the wicked dead? Perish the thought! "If," saith the Lord, "I testify concerning myself, my testimony is not credible."* We demand, therefore, confirmation of spectral assertions strong as Holy Writ, because assertion is no proof. They tell us, or rather mediums do, that they are the ghosts, or spirits, of dead men.

* John v. 31.

and that they know a great many things, and much more than the living. But upon this point the Word of God gives them the lie direct. It testifies that "the dead know not anything:*" and that "there is neither knowledge nor wisdom in Sheol,"† whither we go. Now "divines" make this word *Sheol* equivalent to *Hades*, which they say is "the place of departed spirits." Well, let us accept their definition for the present; how then reads the latter text? Even thus: "There is neither knowledge nor wisdom in the place of departed spirits," which theological mesmerists term "the spirit-world!" This is, with me, authority outweighing the testimony of all the spectres in creation, with all the opinions to boot of the many thousands of simpletons—judges, lawyers, doctors and parsons, and less distinguished dupes—who vainly imagine they converse with living spirits from the vasty deep.

Our correspondent thinks, that "the whole system promulgated in our writings goes down if the claims put forth by these spirit-mongers be established." By *established* he means *proved to be God's truth*; or else, established as true in the estimation of all men. If the latter be his meaning, the system we advocate only goes down in regard to mere human opinion. Its truth is not at all affected by mankind's opinion of it: because men who are ignorant of the true Bible-doctrine judge according to the thinking of the flesh, which knows not the things of the spirit, because they are spiritually discerned, † that is, they are discerned by the light shed upon them by the spirit, in the prophetic and apostolic testimony, or writings. We advocate the system exhibited in this testimony, which went down in the estimation of their contemporaries, in whose judgment the spirit-mongers of the apostles' day established the notion that the spectres seen by the clairvoyants in the idol temples were the disembodied immortal souls of the dead. As this notion went up, the apostolic doctrine of the immortality of the body at the resurrection went down, as at this day. It ate out the truth of immortality at resurrection only as a gangrene, § and left in its place nothing but a fœtid, ill-conditioned ulcer, which has reduced the patient to a gasping state. The gangrene is everything; the apostolic doctrine scarcely to be found beyond the lids of the Bible. On the other hypothesis, it is doubtless true that if the spirit-mongers' claims be proved to be God's truth, the system we advocate will be exploded. No doubt of it. It ought to be; for if their claims be true, the system we exhibit must be false—utterly and entirely false. There is no agreement between spirit-worldism and the Bible; so that if mesmerized theology be God's truth, God is not the author of the Bible; and, as we advocate the things taught in this book, which are altogether at variance with the spectre-revelations of clairvoyants, we must go down with the Bible, and share with it the misfortune that peradventure might befall it. But such an hypothesis is monstrous. God can be the author of no doctrine at variance with Bible teaching. This He has plainly declared in the text below. || The Bible is not to be tested by the peepings and mutterings of familiar-spirit mediums, and the table-tappings of mesmeric circles; but their utterances, on the contrary, by its word, which is the truth. We stand or fall by this; and feel no apprehension of the result, though a thousand millions of spirits, a thousand times told, pronounce the reveries of the possessed the infallible and eternal truth of God.

In conclusion, I present the following replies in brief to the questions propounded through our correspondent: which questions are as follows:—

- 1.—How do you account for the forms seen by the disciples on the Mount of Transfiguration? It is claimed that the souls or spiritual bodies of Moses and Elijah were seen there.
- 2.—How did the Lord's body, after resurrection, appear suddenly, and as suddenly vanish out of sight? Will it be so with our bodies in the resurrection? And why was he never seen except by the disciples?
- 3.—What did the young man with Elisha see? And what was done to him to enable him to see? What was that sight of the patriarchs and prophets which enabled them to see angels?
- 4.—Where was Paul caught up to when he says he was taken into the third heaven? Where is the heaven of angels; and could Paul's body be taken to it?

* Eccle. ix. 5.

† Eccle. ix. 10.

‡ 1 Cor. ii. 9-15.

§ 2 Tim. ii. 15-18.

|| Isal. viii. 19-20.

5.—What does the Lord mean by his argument against the Sadducees? If Abraham, Isaac, and Jacob are *already risen*, the argument seems to me merely a catch and dishonest.

1. To question No. 1, I respond, that I have nothing to do but to believe Matthew's testimony in regard to the Transfiguration and its attendant circumstances. I have nothing to do with the claims of spirit-mongers in the case. Matthew says nothing about "forms," or "souls," or "spiritual bodies" being seen there. He says, "there appeared unto Peter, James, and John, Moses and Elijah talking with Jesus." Luke testifies substantially the same thing, saying "There talked with him *two men*, who were Moses and Elijah, *who appeared in glory*, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and *when they were awake* they saw his glory, and *the two men that stood with him.*"* Now I ask any man, not crazed by spirit-worldism or "theology," when he is awake in the midst of a crowd, what does he take those living things to be which he sees around him? Would he not reply, "men to be sure?" Suppose I were to say to him, "No; they are spirit-forms, or souls, that once inhabited human bodies; they are not men, but the ghosts of men, which became "spiritual bodies" when the hearts of their old bodies ceased to beat"—would he not say I was either a madman or a fool? Or, if neither, that, on the supposition of his being a dupe, I was amusing myself at his expense? If rational, would he not argue that they must be men, because they presented to the eye all the marks by which men are ordinarily known? The apostles were matter-of-fact men, and reasonable withal. They judged of Moses and Elijah as they did of other men, and therefore called them by the right words, styling them "two men." Whatever quibble might be raised about Moses because he died cannot at all affect Elijah, who never died; and therefore never experienced a resolution into two parts. But we need add no more. Moses died, and must have been raised from the dead, if he in reality appeared as a man, and not as part of a vision merely, before three witnesses wide awake. There is no difficulty or mystery in the case, except with those whose minds are spoiled by "philosophy and vain deceit."

2. The sudden appearance and disappearance of the Lord's body, or the Lord rather, for the Lord and his body are one and the same, was the result, not of any change *upon him*, but of an effect produced by him *upon the eyes of his disciples*. "Their eyes were holden that they should not know him," until he thought proper to release their sight from the restraint. Mary saw Jesus, but did not know him for the same reason.† The eyes of the disciples going to Emmaus were holden. The meaning of this is given in the words, "And their eyes were opened, and they knew him." Hence to hold the eyes is to shut the sight, so that though the lids be unclosed, certain objects shall be invisible. I have performed an experiment similar to this upon the eyes of a person now in this city in the presence of many witnesses. I first mesmerized him by looking at him steadily in the eye. By this process the lids were closed so that he could not open them. I allowed him to remain in this state for some time, and then brought him out of it by wave of the hand upwards and backwards. He could now see, and converse with any one. I told him to look at my finger which I held before him, and about six inches above the level of his eyes. While he was doing this I carried it obliquely upwards and forwards as far as I could conveniently reach, and then suddenly withdrew it from the line of vision. This left him staring with the eyes wide open upon vacancy, with a countenance as blank and inexpressive as a corpse. He was now in *the state of ecstasy*. His eyes "were holden" completely; for he could see nothing. In proof of this a lighted candle was passed almost near enough to singe the lashes, but without causing a wink. Every thing in the room vanished from his view with the jerk of my finger from the line of vision; and appeared again as suddenly as I waved my hand upwards before his eyes, which "opened them" to the objects by which he was surrounded. The Lord Jesus, who understood man's *physique* better than all the living, operated upon the disciples more skilfully. He could close their sight upon some objects at once, while he left them capable of discerning others. In this way he made

* Matt. xvii, 8; Luke ix. 30-32.

† Luke xxiv. 16; Jno. xx. 14; xxi. 4.

himself invisible to them, and entered with them unseen into their room, where he continued to hold their eyes until they shut the doors for fear of the Jews, when he opened them, and was discovered standing in their midst, to their no little amazement, as may be supposed. When he parted with the disciples at Emmaus, he did not vanish as a figure from a magic lantern; but, as the margin of the texts reads, "he ceased to be seen of them;" that is, he took his departure. Just men, made perfect at the resurrection, will, doubtless, have the same power over mortals to make themselves visible or invisible as they please, by holding or opening their eyes; for of them it is testified "they shall be like him." He was never seen so as to be recognized by others than his disciples, because it was contrary to God's plan that he should be seen by any others. He was only to be seen by witnesses, that his resurrection might be a matter of testimony and faith, that believers might walk by faith and not by sight; therefore, the eyes of all men were holden, except "the witnesses chosen of God"* and the Roman guard.

3. Elisha's servant saw on the mountain near Dothan "horses and chariots of fire," such as Elijah ascended to heaven in. They descended to Elisha, and, at his instance, in obedience to Jehovah's command, their riders smote the Syrian host with blindness. The servant's eyes were made more open, and the Syrians' were closed by the same spirit. The patriarchs and prophets saw angels as they saw men, by their natural sight. When men do not see them, it is either because there are no angels present to be seen, or because their natural sight is holden that they may not see.

4. Paul was not removed from earth when he saw Paradise. When he is writing about the Third Heaven and Paradise, he tells us he is treating of "*Visions and Revelations of the Lord*;" that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and afterwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard that he was altogether unconscious of his present existence. He had a vision of Paradise, or a vision of the Third Heaven. He did not see Paradise or the Third Heaven, but a representation of them as they will be when the Kingdom is established by the God of heaven in the land promised to Abraham, and shall be in continuance after the thousand years shall have passed away. The "heaven of angels" is their abode in some of the stars. Hence they are styled "the Morning Stars;" but which of the heavenly bodies is not testified; therefore, I cannot tell. Paul's body could have been taken anywhere God pleased; but, as I have said, it, that is, he, never left the earth. He was rapt in vision, unconscious of where he was.

5. In his argument with the Sadducees, Jesus meant to prove the resurrection of the dead from Moses' writings; and he did prove it triumphantly. He does not even hint, much less affirm, that Abraham, Isaac, and Jacob "are already risen." He said, "that the dead are raised even Moses has shewn at the bush, when he called the Lord the God of Abraham," &c.; that is to say, "that there is to be a resurrection of the dead, Moses teaches in calling Jehovah Abraham's God." How so? Because Jehovah is not a God of dead men. Abraham, Isaac, and Jacob are dead men; therefore, for Jehovah to become their God they must become living men; for Jehovah is a God of the living, not of the dead. Hence their resurrection is necessitated, as that is the only way in which the dead can become living. This being so, he is called the God of Abraham, Isaac, and Jacob, while they are actually dead, "because they all live to him" in the sense of *rising from the dead to live*; for "God, who makes alive the dead, calls *ta me onta* things not existing as though they were."† The Lord of glory dealt not in "catches" nor "dishonesty;" these are the weapons of spirit mongers, and of those who have more respect for the foolishness of men than the words of the living God.

* Acts x. 40-41.

† Rom. iv. 17.

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