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SPIRITISM

THE GREAT
ANTI-CHRISTIAN DELUSION
OF SCRIPTURE.

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2nd THESS. ii. 11-13.

BY ROBERT ANGUS.

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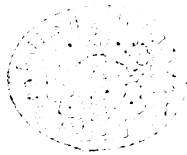
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P R E F A C E.

THE Author of this Work is well aware of the incompleteness of it, but as it would be impossible to write a complete work on this subject (even did he possess the ability to do so) in so small a compass, he has endeavoured to make it appear to the best advantage. And if he has succeeded in bringing before the public mind what he believes to be the true side of the question, he considers that he is amply rewarded.



R. ANGUS.

SPIRITISM.

SPIRITISM is not a new ism, but, on the other hand, is a very old ism.

This doctrine was practised by the Greeks and Romans in the fifth or sixth century before Christ. According to Herod. ii. 180, v. 62, it first originated at a place in Greece called Castri, the name of a people and of a town of Phocis, celebrated for the oracle of Apollo. Its original name was Rytho; even Homer does not call it by its modern appellation, which seems to have been derived from the cavern where all the prophecies were delivered.

The oracles were delivered by a priestess, who sat upon a tripod placed over the mouth of the cavern, and who, having exhaled a certain kind of vapour, through its influence prophesied, either in verse or prose. It is said the oracle was first suggested by the effects produced by the vapour upon some goats, and the man who attended them. (Pansan. Phoc. 5.) The great reputation of the delphic oracle made it the richest shrine in Greece, because every person who was satisfied with the response which he received, made it a point to give a very costly donation to the temple. The first stone temple of Delphi was built by Trophonisis and Agomedes, this having been destroyed by fire B.C. 548 years; and so great was the miracles performed by the oracles of this shrine, that a new temple was built by the Amphietyons from the proceeds of a voluntary subscription, to which Amasis, king of Egypt, largely contributed. The "Alemaonidoe who contracted to build it, very liberally substituted Parian marble for the front of the building, instead of common stone, which they agreed upon to construct the edifice."

I could refer the reader to several great miracles accomplished by the Olympic, Delphic, and Apolloic oracles, but I forbear to

do so, because I wish and shall endeavour to prove in a logical way, from a Scriptural stand-point, that the power which animated those oracles in the days which I have alluded to, and in the days of our primitive Christians, is tantamount to American Spiritism, and is nothing else than demonology. Eusebius, one of our primitive Christians, and a bishop of one of the Christian churches in the second century, declared that those shrines were very popular in his day, but more especially the oracle of Olympi; and that he had a good many disputes with Porphyry, who was one of their chief philosophers. Porphyry generally hurled in the teeth of Eusebius the inability of the Christian Church to work miracles, and boasted of the great miracles which had been accomplished by the Olympic oracle. As witness the satisfaction given to Cræsus by the Delphic oracle concerning his famous expedition, the visions of Xerxes and Artabanus; and the famous oracle concerning the wooden wall and Salamis. Eusebius also declares that in his day they did work great miracles. Their form of worship was similar to the Jewish ceremony. They had a high priest, who was dressed similar to the Jewish high priest, who also wore upon his breast precious stones set in a case, which was called the oracle. He says that they actually made a statue, and the statue spoke, and caused all who did not believe in the power and manifestations of the oracle to be put to death. So great did those devil-worshippers oppress the Christian Church from the days of the Apostles until the reign of Constantine the Great, Emperor of Rome, that over 2,000,000 must have been put to death in the most cruel manners.

Now, from the fact that those oracles prophesied against the Christian churches established by the Apostles, and who denied the doctrine of the Bible, proves clearly from whence their power emanated. This is the hellish Anti-Christian church in its earliest stages manifesting to the world its power and terrors. The church of the devil never alters its disposition; it may appear and be established under different phases to suit ancient and modern times, and accommodate itself to the fashions and dispositions of the nations, but it is as black and hellish as ever. But the church of the dragon did not always demonstrate spiritual manifestations to the world. Mahomet, who established the faith of Islam at the end of the sixth century after Christ, did no miracles, and therefore it may be termed a literalism. Islam, and a host of other creeds of a literal character, have had their day, and served the purposes of the devil well; but none of those creeds can be referred to by the Apostle Paul, when he wrote the second epistle to Thess. ii., 1-13. It is very evident that St. Paul must have been informed by the Holy Ghost, that towards the end of this Christian dispensation God would allow the devil to establish an awful delusion in Chris-

tendom—so awful—so consummate will be this delusion that the very elect would believe in it, were it not for the Spirit of Truth dwelling in them. St. Paul says that even in his day, “for the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: and then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: *even him*, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” The language of this prophecy of St. Paul conveys no metaphor whatever; it is purely emphatic, and, as a matter of course, must be received as such; therefore we cannot stumble as to the true meaning of this prophecy. It adduces no argument on the subject, but plainly informs the world—but more especially Christendom—that a more hellish and a greater miracle-working church will be established at the end of this dispensation than the world ever saw since its foundation; and if God’s *elect* scarcely escape its damning influences, God help those who are halting between two opinions, because the Book of Holy Writ declares that there is no neutral ground, neither in this world nor in the world to come. And, in order to prove my assertion, Christ said to some of his Apostles when they informed him that they saw a man casting out devils in his name, and forbade him and he would not hearken to them, nor forbear to cast them out, “forbid him not; he that can cast devils out in my name cannot speak lightly against me; he is for us, and he that is not for us scattereth.” I think that language like this, spoken by the highest authority, cannot be gainsaid, or taken in any other light than an emphatic one, seeing that it conveys neither metaphor nor parable. Christ was not in the habit of speaking parables to his disciples; therefore the New Testament, from one end to the other, advocates only two places—Heaven or Hell—for the spirit of man.

For the benefit of those who are, or rather imagine that they are, standing upon neutral ground, I have written this pamphlet; for the time is at hand, and the Great Delusion has dawned upon our globe under the appellation of American Spiritism.

The light and easy literature of the nineteenth century, and the apathy of the Christian clergy has, to a great degree, paved the way for the great falling away from the Christian Church, and the re-establishment of demonology. But the word of God cannot be disannulled; for it is contained in Holy Writ:—“Heaven and earth may pass away but my words shall not pass away.”

But before I endeavour to prove that American Spiritism is animated by the same power that animated the oracles of Greece and Rome, although it has been re-established under a modern garb, and with a modern name, I maintain that it is impossible for any creed, unless one that could work miracles, to scatter the votaries of the Christian Church; because the Christian religion is a spiritual one, and none other than a miracle-working religion could induce Christians to believe in their demonstrations. One would think that it would require a very great delusion indeed to lead men to disbelieve the Bible; but such is not the case with regard to the new philosophy, as it is termed by Spiritualists.

To those who wish to satisfy themselves as to whether the Elusianian mysteries and the oracles of Greece were actuated by the devil, I refer them to certain authentic works written by some of our primitive Christians:—Euseb. Preap. Ev., books 5 and 6; Clon. Alex., p. 722; Theodoret. Sherap. Serm. X., p. 623, &c.; Augustin Delivin. Demon. op. 5, p. 371, *et seq.*, &c.

Having glanced at Spiritism in its early days, it will be necessary to review it in its modern aspect or phase.

Some years ago, an individual called Andrew Jackson Davis, was born in 1824, in a country settlement called Blooming Grove, Orange County, State of New York. Through his peculiar organisation, and before he was acquainted with the science of electro-biology, he must have been practised upon by the devil, through revelation, whilst in a trance. According to Washington Irving, Mahomet wrote his Koran whilst in a trance, and Mr. Davis and other mediums deliver all their revelations after the same manner. So captivating and so seductive is this new philosophy (as it is called by its votaries,) that no less than 16,000,000 in America are staunch believers in its power, manifestations, and divine mission. "It has its conventions of men and women in the States, discussing questions appertaining to its interests, appointing lecturers and missionaries, and energetically propagating its principles in all directions." It has forty or fifty organs of public opinion, but their chief one is the *Banner of Light* (which ought to be called the "Banner of Darkness.") This paper has actually attained to its thirtieth half-yearly volume, and it is published in Boston. Those organs, or rather the matter contained in those organs, chiefly treat on revelations made known by and miracles worked by spirits. Spiritualists believe that those spirits who signify their presence at their various ceremonies are the spirits or ghosts of the dead; in fact, it is quite a common occurrence to hear, or read in their organs, of individuals receiving letters from spirits, who affirm themselves to be the departed spirits of their departed friends who receive those letters.

In describing the way whereby Spiritualists have been enabled to converse with the supposed spirits of their dead relations, is the

introduction of an instrument called the planchette. "This instrument is a little piece of wood, shaped like a heart or triangle, about 7in. long by 5in. broad; at the apex is a hole, in which a lead pencil is tightly fixed, leaving about an inch of the pointed end of the pencil below the wood or board; at the broad extremity are two castors, upon which, and the point of the pencil, the planchette travels. It is used in the following manner:—A circle is formed around a table—male and female sitting alternately is said to be best—and a planchette, upon a large sheet of paper, is placed before each couple; the right hand of one person and the left of the other are lightly placed on the planchette, which, after a little while, commences to travel slowly over the paper. Communications in some length are thus obtained, independently of any action or knowledge on the part of the persons whose fingers touch the planchette. Some of these bear no signature, others have attached to them the names of well-known authors and philosophers, while some of them purport to come from the departed relatives of the individuals forming the circle. Thousands upon thousands of these writings have been made public in America of late years.

Now, in order to elucidate my argument more clearly, and in endeavouring to prove that Spiritism, as it is so called, is pure demonology, and the great Anti-Christian delusion of Scripture, I beg to call the reader's attention to a conversation (too well known to be refuted) between Andrew Jackson Davis, the apostle of Spiritism, and the spirit of a great Grecian lawgiver, called Solon. I will insert it in full, just as Davis himself has made known to the world. It runs as follows:—

"Prayest thou for knowledge concerning that sublime resurrection which mankind has misnamed death? Prayest thou for light upon a process which has been, and is now, on the earth robed in the darkest horrors and mysteries, bedecked with the funeral pall, and veiled by ignorance? Yea, thou mayest not reply; the earnest and truest desires of thy mind are very distinct, being well defined. Let thy spirit, therefore, withdraw from the various objects and influences of earth, and let it comprehend and faithfully record the sweet and silvery notes which, through me and thee, may musically instruct the earth's inhabitants concerning life and its diversified phenomena.

"Many centuries have rolled over earth since I, as one among numerous inhabitants, lived and moved upon its surface. My thoughts and experience while residing upon that planet seems to me now like the shadows and outlines of some unmeaning dream; my earth life seems like a brief and uneasy night when contrasted with the perpetual and peaceful day which pervades the interior souls of those who dwell on the higher planes of the neighbouring

sphere. Yet my experience as I neared the termination of my residence on earth was a perfect history of, and commentary upon, the influences of ignorance and mythology.

“Greece was my country—my idol; her inhabitants I loved as my children; and her beauteous institutions seemed to me like monuments of instruction and philosophy. But, as among children, there came discord there. The government of the country was divided into numerous republics, and the people looking favourably upon my temperament and attainments placed me at the summit of their aspirations; wherefore I became the governor, the instructor, and the lawgiver of the once adored and beloved Athens. The laws framed by me were none other than the desires of my own understanding.”

This conversation, purporting to flow between the spirit of Solon and Mr. Davis, I publish as much for the purpose of elucidating to the world the blasphemy and hellish sophistry contained in it, as much as to enable me to bear out my assertions; and I think that I will not find it very difficult to prove from Solon's own words, without the aid of Scripture, that modern Spiritism and the doctrines delivered by the oracles of Greece are tantamount, Notwithstanding, I will be compelled to slip parts of this spiritual conversation, as I wish to make this work as original as possible.

“Mythology, though begemmed with unnumbered diamonds of truth, had robbed my spirit in darkness. I sought and invoked the gods to preside over me when death frowned upon and claimed me as its victim. Nothing discoursed more forcibly and fearfully concerning the dreadfulness of my metempsychosis than the long and still nights, which I endeavoured to illuminate and animate with constant wakefulness. But the words of the Judæan shepherd sounded loud in my soul—‘Death is an everlasting sleep!’ Whether in the forests of the Isle of Salamis, whether consulting the habitations of the gods, or whether contemplating the deep murmuring music of the Grecian Gulf; yea, everywhere I heard the voice of the Judæan shepherd, saying, ‘Dark is the valley of the shadow of death!’ ‘Death is an everlasting sleep!’

“Three years subsequent to my dethronement, I was made aware of my approaching dissolution. In view of this final termination to my existence, my spirit sank into the depths of melancholy, and was veiled in night. I was imperfectly aroused from this darkness, when there streamed to me a recollection of the doctrine which supposed a resurrection of the souls of the good that die, to live on some fair and heavenly isle for ever; and this favoured spot of earth—the beautiful retreat I had oft chosen for my meditations—was known as Salamis, out of which was to be born again that

fairer isle anticipated and named by Plato the 'New Atlantis.' At the request of my few but faithful friends, I dictated, to be written upon parchment, that my ashes should be scattered upon the sea that so constantly embraced and moaned about the fertile but solitary shores of the Salamis isle.

"Being prostrated with disease for several weeks, it was easy to mark the progress of those physical changes to the final change which is termed death. This final change came upon me as my spirit was audibly deploring the fate of my dearly beloved country. The sun had not yet disappeared in the west, when I was prompted to bid my friends farewell; and the change, like slumber, crept over me. As my sleep deepened, the room I occupied, together with the objects and persons therein, gradually faded away. The more I strove to maintain a consciousness of things about me, the more unconscious I became, until every avenue which appeared to connect me with the outer world was entirely, and, as I thought, for ever, closed. Fear and desire constituted the last links in the chain of life, lengthened to the end, which seemed about severing for ever. I feared lest the waves should not give up my ashes and waft them to the 'New Atlantis' isle; and my desire was unto the gods, that their celestial presence should attend my death and revivify the divine power which animated my bodily frame. Immediately upon analysing these oppressive thoughts, I experienced a sudden rush of all the divine power (which dwelt in my hands and feet) into my encephalon, or head. This, accompanied with a soft, tranquilising sensation that pervaded my entire nature, which peaceful calm was speedily followed by a state of total unconsciousness."

And so the ghost goes on to inform Mr. Davis that he died very sweetly; but as the story of his death is too long for insertion, let us pass on to what the ghost saw after death, and whether it found out the "New Atlantis." Solon goes on to narrate to Mr. Davis after this strain:—

"Shall I tell thee that I realised the divine resurrection which the gods had promised the early inhabitants of earth? Shall I tell thee that I stood upon the new 'Atlantis' isle? Yea, I believe the gods were faithful, and that the glorious republic of immortal duration had arisen from out of the divine Salamis."

Now this very Solon—this eminent Athenian lawgiver—according to ancient writers, and according to the revelations recorded to Mr. Davis by the ghost or spirit of Solon, proves that Solon was a staunch believer in the power and manifestations of the oracles of Greece. The ancient writers which I have referred to affirm

that those oracles delivered a prophecy concerning the Isle of Salamis, and as Solon himself said, or rather the spirit of Solon, that Plato also believed that out of the Isle of Salamis (a beautiful island which stood by the Grecian Gulf) would be born a new and immortal world, and Plato called it the "New Atlantis."

I think then it is not difficult to recognise in American Spiritism the doctrines of Plato, Solon, and the Grecian oracles to be one and the same thing; for we find, according to Mr. Davis's conversation with the spirit of Solon, that after Solon had promulgated Spiritism in Greece by endorsing the doctrine of the gods and the prophecies of the oracles of the Olympic, Delphic and Apoloic shrines, his spirit cannot remain quiet in the immortal Salamis, or Atlantis, as Plato calls it, but appears upon the stage of action in our days, and mildly and sophistically crams into Andrew Jackson Davis's head the doctrines of that infernal, mythological and spiritual church of the devil, which persecuted the Jewish Church, according to Scripture and history, and made the Christian Church, from the days of the apostles until the reign of Constantine the Great, Emperor of Rome, a target to wrack its malice upon.

Pagan Rome endorsed the principles of this blasphemous church, and even demonstrated a fiercer disposition towards the Christian Church than the Greeks did. As a proof of this assertion let the reader peruse the works of the authors which I have quoted; they are considered to be the best authority, because some of them were bishops of the Christian Church about 200 years A.D. From the days of Polycarp, one of our primitive Christian bishops (who was sawn asunder by these demonologists,) until Constantine the Great, no less than ten general persecutions took place against the Christians in the Roman empire, beside a number of minor ones.

According to chronology, the first general persecution of the Christians took place by the order of Nero, emperor of Rome, in 64 A.D. The following year after Nero put St. Peter and St. Paul to death. Eleven years after the death of St. Peter and St. Paul, a great pestilence came upon Rome, and 10,000 per day died of the plague. A dreadful persecution of the Christians in Rome and in the provinces took place in 95 A.D. In this same year the Apostle John wrote the Apocalypse. The emperor Trajan forbade the Christians from assembling together in A.D. 98. Adrian, Emperor of Rome persecuted the Christians in A.D. 118. Another persecution took place in A.D. 177; the fifth persecution of the Christians took place in A.D. 202; another in A.D. 236; the seventh persecution was in A.D. 250; the eighth in A.D. 257; the ninth in A.D. 272; and the tenth in A.D. 302. Constantine, the first Christian Emperor of Rome, put a stop to Christian persecutions in A.D. 306.

So it is plainly seen that Pagan Rome who adopted the doctrine of Solon, bore a greater hatred to the Christian Church than even

Pagan Greece did: and we find a spirit, purporting itself to be the spirit of Solon, actually propagating and establishing this hellish-persecuting Church in the very midst of Christendom; this is the beautiful harmonious philosophy, as it is called by its votaries.

Is it really possible that the inhabitants of America, who boast themselves to be the most enlightened people of the world, would allow themselves to be practised upon in this manner by a devil, personating itself to be the spirit or ghost of Solon? Where is the ghost of Hamlet's father? I wonder why it has not put in its appearance in order to inform and satisfy the curiosity of the world as to whether he was actually put to death by his brother in the manner Shakespeare describes. We have often heard of ghost stories, but here is a ghost story with a vengeance, and ghosts in profusion. Numbers of individuals, by way of mediums, have allowed those spirits to make use of their bodies, that by entering into them, and by using their tongues and organs, or intellectual faculties, they may be able to communicate to the world their evil desires upon mankind. Even Mr. Davis himself, in all his writings, advises individuals not to hearken unto him, affirming that the spirits themselves will condescend to teach men, either generally or individually; and so accommodating are those demons, that the forty or fifty organs which they possess in America, and three or four in London (England,) are principally full of spirit communications.

The spirits have a peculiar liking for female mediums. A lady medium, called Mrs. H. Conant, communicates to the *Banner of Light* (one of their chief papers) all the particulars which relate to spirit life. A regular *séance* is held periodically by this lady, in connection with the *Banner of Light*. She receives all kinds of communications from all kinds of spirits, while in a trance. The communications partake largely of the "missing friends" character known to spirits in the flesh, and by their means the editors claim to have opened up communications between the departed and their relatives throughout the whole of the States; and here is a specimen of their silly enthusiasm, from the *Banner of Light*:—

SPIRITISM IN BORDENTOWN.

"DEAR BANNER,—It may be interesting to your many readers to know how the good seed sown in this place some months since by Dr. H. T. Child, Mrs. Susan Waters, Mrs. Emma Hardinge, Thomas Gales Foster, Moses Hull, and, if it be thought proper to say, your humble correspondent, is taking root in the spiritual soil so long abandoned to the shallow tillage of orthodoxy. It is not a year since the first spiritual lecture was delivered in this town, by Dr. Child, to a full but sceptical audience, which assembled more out of curiosity than from any love or appreciation of the beauties of the harmonial philosophy. This was followed by a

newspaper discussion between Mr. Jacob Ford, orthodox, and Mrs. Susan Waters, through the columns of the city paper, in which the former came off not only unplumed, but, to speak plainly, 'soundly whipped.' This was followed by Mrs. Hardinge, who delighted the people with her logic and eloquence, as she always does. Moses Hull next almost silenced the growing opposition by his style of treating the subject. Bro. Foster endeavoured to convince the people that opposition was useless. His was the last lecture in the place (last May,) since which the spirit-world seems to have had the work entirely in their hand; and, as an evidence of their power and interest in the reformation, there have been developed several physical mediums, in whose presence heavy bodies, such as meal-chests, weighing over two hundred pounds, with one or more persons on them, have been moved about the floor, smoothirons taken from their resting-places and conveyed across the room, garments misplaced, persons handled by hands not mortal, and other like manifestations. Besides these, there are now in this place several trance mediums, as well as those controlled to write. A few evenings ago I had a sitting with three very intelligent young men, who but a short time ago knew nothing about Spiritism or mediumship. Two of them, taking a pencil between them, wrote freely, and gave me one of the best tests I ever had. The name, Dr. Redman, was written out very legibly. There were seven persons in the room at the time. No one knew who Dr. Redman was, and the mediums were somewhat astonished that a stranger to them should control them to write. I asked, 'Is it Mr. George Redman?' and an affirmative answer was given. Said I, 'How about the bones you had brought to you?' Immediately was written out, 'Old negro,' and then they went on and gave several incidents of the wonderful fact of carrying those bones to New York, which I distinctly remembered as published at the time of the occurrence, satisfying me beyond doubt that it was neither the medium nor myself who was dictating this communication, for all the facts related were entirely out of mind till my memory was refreshed by their recital. But I am making my communication quite too long. It is indeed cheering to know that the work goes so bravely on, and that we have thus, when we least look for it, such striking evidences, not only of the constant presence of the spirits of the departed, but that, in those unexpected moments when the heart is almost sunk beneath its weight of sorrow and despair, to feel their interests in our welfare by timely aid furnished for our relief. I could relate some very remarkable instances of this kind last referred to, which have of late occurred, but I forbear. Thank Heaven for Spiritism! Let those who have sowed the seed in Bordentown bless God and take courage.

"Bordentown, Dec. 1, 1870.

J. G. FISH."

This is a true picture of the blind and enthusiastic way Spiritism is received almost in every district throughout the Union; besides, they are establishing lyceums, or schools, and instilling into the young minds of the rising generation this hellish delusion all over the States.

Before I attempt to try Spiritism by the Bible crucible I shall insert another small paragraph from the *Banner of Light*. This insertion is a comment upon part of a sermon preached by a Wesleyan minister of the Gospel, at a camp meeting. It shows, in a few words, the awful gulf that stands between Spiritism and Christianity.

Before I insert the *Banner's* reply, it will be necessary for me to insert a small portion of that part of the sermon which was most directly attacked; it runs as follows:—

“We announce to the world the startling fact—‘Behold, the bridegroom cometh.’ His advent will cause the noiseless tread of time to cease; and as the earth, with sin and curse weighed down by convulsions terrific and awfully grand, receives her doom, chaotic confusion reigns again; and while the earth is without form and void, and mountains tremble, and all the hills move lightly, the sun looks on ashamed, and the moon confounded at the presence of the Lord of Hosts (Jer. iv. 23-26; Is. xxiv. 19-23.) Groaning creation, like the tottering inebriate, falls. ’Tis her funeral. But when the storm clouds of vengeance shall disappear, order will again prevail, and the garnishing hand of Him who, in the beginning, created the heavens and the earth, will create them anew (Is. ixv. 17.) And when the earth in great sublimity is wrapt in her glory, the King of kings, and the redeemed of the Lord, triumphantly enter the Eden of God.”

REPLY OF THE “BANNER.”

“This is sublime indeed, as well as terrific; but, unfortunately for those who expect it, the calculation is not well based, and utterly fails of fulfilment in every instance. It is strange our Christian brethren cannot see that one failure in the Scriptures involves the whole, as he who is lacking in one point, is counted guilty of all by that authority. Whosoever maketh calculations on such visions as those of John of Patmos, or Isaiah, or Daniel, or Jeremiah, and expects them to be literally filled out in this world, is doomed to disappointment as much as those who expect to find the castles and treasures of Aladdin’s lamp, or to realise Sinbad the Sailor’s fortunes at sea. Milton’s fancy visions have done much to create a wild and reckless faith in the marvellous realisations of ideal painters. It is the work of Scientists, Spiritualists, and Rationalists, to cure this religious mania of Christians, and they are doing it rapidly.”

This sceptical and blasphemous reply of the *Banner of Light* to these passages of Scripture speaks volumes, and publishes to the world the true disposition of the Spiritualistic church towards the Christian Church. It exhibits the intensified hatred the church of the dragon always bore against truth and the Christian world. This is the hellish, beastly system, or second *beast*, which John of Patmos (as they style him) saw in the Isle of Patmos; and American Spiritualists, both literally and spiritually, are fulfilling the vision. The Apostle John says it looked like a "lamb, but it spoke like a dragon." The words of the Apostle, in this respect, are borne out by Spiritism to the letter; because they have set themselves to oppose the Church of Christ in every respect; their writing, or rather, the tone of their writings, exhibit a determination on their part to destroy the Church of Christ, and to build the church of the dragon upon her ruins, notwithstanding their emulations of the devil, in establishing his church in those days, according to the doctrine of St. Paul, is only fulfilling Scripture. Its mild aspect at its origin was so calm and gentle, that every one was captivated and in love with its ceremonies. Its infernal blind sympathy and charity in establishing missionaries for the purpose of evangelising Pagan Christendom, made it appear, at a cursory glance, to look like a lamb, and, I think, in its opposition to the Christian Church, it speaks like a dragon indeed. Scarcely would it be thought possible, that the enlightened inhabitants of Europe and America could be carried away with such a gigantic ghost story as this; in fact, it is nothing but Buddhism in the extreme.

The Chinese, who indorse the doctrines of Buddhism, believe that the ghosts or spirits of the dead wander about this earth; but they don't appreciate the idea of allowing those ghosts to enter again into their bodies to publish lies to the world; therefore, the Chinese mythology is greatly in advance of Spiritism.

The fact that Buddhists believe in the return of the spirits of the dead, shows a strong link connecting the two mythologies together; and, if the dragon has held the Chinese for 2000 or 3000 years in mental chains—I ask Spiritualists, Are you prepared to bear the yoke and brand of the devil? And now it will be for me to prove whether Spiritism is a real ghost story, or, whether it emanates from hell! Let us see what the Apostle John says respecting the quality and disposition of spirits. 1st John ii. 1—6 "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: And this is that *spirit* of Anti-Christ, whereof ye have heard that it should come; and even now already is it in

the world." And now, I ask rational beings—I ask the world—whether the Apostle has not pronounced Spiritism to be the real Anti-Christian and hellish church which was to come? The Apostle plainly and emphatically infers that even in his day Anti-Christ was in the world. It is true that every system that is opposed to Christianity is Anti-Christian, and all systems of religion—such as Buddhism, Brahmaism, Zoroasterism, Islamism, &c.—who opposed the Church of Christ, are akin to Spiritism; all have their source from hell.

The Apostle distinctly declares that there are only two kinds of spirits; and it can be inferred from the language of the Apostle, that prior to the general establishment of this great Anti-Christian delusion, the spirits of the devil will signify their presence near to men, and in various ways initiate men into the mysteries of events past, and of events to come.

The Apostle produces a good criterion whereby we can detect the spurious, or, evil spirits of the devil from the spirits of truth. And this is the great standard—"Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Christ is come in the flesh is not of God: And this is that spirit of Anti-Christ, whereof ye have heard that it should come."

Nothing could be plainer than the language of the apostle; by adopting or using this criterion in spiritual matters, no man can go astray. According to this criterion we are instructed to ask spirits when they come, whether Christ is come in the flesh or not; and I am positively sure if those spirits who pretend to be the spirits of deceased relatives were interrogated after this manner, they would either be dumb or evasive in their answers. I would advise every one who has an inclination to become a Spiritualist to put the spirits to the test and see whether they "are of God." I make no doubt but such a test as this will put the spirits to their wits ends—devils though they be; it will constitute the greatest difficulty the spirits ever had to contend with. Because, if they admit that Christ is come in the flesh, they undermine the foundations of Spiritism; because they deny the fundamental principles of the Gospel. And, on the other hand, if they become sulky, and will not answer, it will then appear very suspicious; and if they admit that Jesus Christ is come in the flesh, and was crucified for the sins of man, then they are not devils, but in reality the spirits of truth. One thing is very evident, they cannot be the spirits of departed relatives, therefore they must be demons, for Scripture in hundreds of places declare that after death the spirit of man either goes to heaven or hell; and reason alone, without the aid of Scripture, is sufficient to teach us that from the fact that there are only two distinct dispositions in men—good or evil—there must also be two

distinct places or habitations for the spirits of men hereafter—namely, heaven or hell. There must also be two distinct powers, or supreme heads, because no government without a ruler can stand, therefore the “God of Jacob rules in heaven, the god of Spiritualists rules in hell.” This argument is fraught with the idea that the devil must also possess a number of angels or spirits to serve his hellish purposes. Yes, the apostle says in Rev. xii. 7-10, that he saw the dragon and the third host of the angels of God cast out of heaven for endeavouring to usurp the throne of God. And he said that he heard voices in heaven, saying, “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time.” The true and upright angels of God forsook the sufferings which men would have to endure from the persecutions of those damned spirits, and their language is full of sympathy and lamentation. St. Paul also declares that we have “to contend with principalities and powers, spiritual wickedness in high places;” therefore, according to St. John’s and St. Paul’s words, it is very easy to perceive the source from whence this spiritual wickedness comes. The only conclusion which can be derived from the words of the apostles is, that the devil will send those wicked spirits which were cast out of heaven with him, to palm themselves and their blasphemous manifestations upon the intellects of men, and lead them into hellish error; and the delusion will be greatest towards the end of this dispensation, because, the Apostle says, that the devil will be in great wrath, knowing that he has but a short time. And, as St. Paul declares in his epistles, that God would make men, or rather the bodies of men, his temples, so will the devil, through evil spirits, dwell in men in order to propagate this awful delusion: For Christ said to the Jews in his day, “Ye are of your father the devil, he was a liar from the beginning, and the father of it.” And St. Paul says, in his epistle to 1st Timothy, iv. 1, “Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving head to seducing spirits and doctrines of devils.” And 1st John, iv. 6 says, “We are of God: he that knoweth God heareth us; he that is not of God heareth not us; hereby know we the spirit of truth and the spirit of error.”

I think it requires no further argument to substantiate the fact than the above passages of Scripture, that Spiritism is demonology and the great Anti-Christian delusion which is to come upon the world. It is nothing new for evil spirits to make the bodies of men their habitations—Christ cast them out of men in his day, and they spoke and declared that he was the “Son of God,”—a sufficient evidence that they were devils. And, in order to prove that it will be a miracle-working delusion, the Scripture passage on the frontispiece will furnish sufficient evidence in that respect.

I have often heard of people selling themselves to the devil for a sum of money, but Spiritualists have brought the old story to light upon a large scale, and, I dare say, pecuniary interest has a good deal to do with it. The only way that I think it could be accomplished is, by allowing the devil to take possession of our mental faculties through the means of electricity and magnetism. The idea of an individual selling himself to the devil appears very erroneous indeed, but there is nevertheless a great deal of truth in it. I am confidently assured, that this would be the most permanent and direct way to strike a bargain with his Satanic majesty. I am under the impression that the devil can exercise his power upon men in no other way than by electro-biology. St. Paul says, "by the earthly things we know the heavenly things;" that is to say, the earthly things, or the aspect of things upon the earth, symbolizes, the things of the spiritual world. Well, we will take, for example, the serpent. All snakes are serpents. Serpents do not take their prey in the manner that other animals do;—they catch their prey by the electricity and magnetism of their bodies. A snake causes the electricity of his body to pass or dart out of his eyes towards the victim it wishes to electrify; and if a snake can, with his eye, rivet the eye of a bird upon his eye for a very short space of time, the electricity of the snake and of the bird become mixed—the eyes being the windows or doors of the body; and in this manner a current of electricity flows between the snake and the bird. The snake then has only to wish that the bird might come towards it, and it is soon accomplished, because the snake possesses more magnetism and electricity in his body in proportion to other animals; therefore, a small bird is soon brought under coma. The magnetism in the body of the snake furnishes it with the power to draw its prey towards it; therefore, the electricity and magnetism of the body are subservient to the mind, and is ever ready to obey its injunctions. Birds have often been seen falling into the very mouths of snakes, their pitiful screaming is truly heartrending; the mind of the bird, or victim, is not destroyed nor taken away, but it is neutralised, because it is robbed of its servants—namely, electricity and magnetism. Neither does the serpent eat its food with its teeth, as other animals do, but, on the other hand, swallows all its prey.

Well did the Apostle name the dragon the serpent, and the devil; the word *serpent* could not be more appropriate. The devil is truly the spiritual serpent, and this world is the spiritual bondage. The Egyptian bondage was the literal type; this, or the present dispensation, is the spiritual realisation. All men are indirectly under the bondage of this spiritual serpent, and those who are directly under his bondage, he makes them his temples, and they serve him as earnestly as do the children of the God of Jacob serve him; and much more so, because the children of God

have to contend against the hellish opposition which is brought to bear against them, demonstrated by the children of the devil. The power of mind over matter is illustrated in the science of electro-biology. This science is well known to the world, or, at least, to the scientific world. Professor Croakes a short time ago had been witnessing some of Mr. Daniel Home's (an eminent Spiritualist) demonstrations in the spirit-rapping line, imagined that he had discovered a new force in nature, which he calls "physic force." He published a long account of this—what he believes to be a new discovery of a great power in nature—in some of the leading papers of America. But Professor Croakes must be greatly in the dark in this respect. This force in nature I have endeavoured to show, as illustrated by a snake and a bird, is nothing more or less than Electro-Biology, and it is truly a great force in nature. I believe it must have been first discovered by the operation of a snake upon its victims. Since its general discovery it has to a certain extent been carried to perfection, as witness the demonstrations of several eminent Electro-Biologists in both this country and in other parts of the world. Before I became acquainted with the science of electro-biology I was as staunch a disbeliever in its powers as any one could be. I had often heard of its demonstrations, and of its power to reveal secrets, and to tell of things past that were done in secret, and of things to come. But nothing would induce me to mentally swallow such things until I was requested by a friend of mine to come to a *séance*. I was prevailed on to go; and, to use a phrase, "go I went," (which certainly is not the best of grammar.) A small cedar table was produced, and placed in or near the middle of the room, half-a-dozen chairs were placed around the table. We sat down, three males and three females; but, before we commenced operations, I was informed that if I did not believe in the power of Electro-Biology, not to disbelieve, otherwise I would frustrate the demonstrations of the table, but rather to say within myself, "I'll believe when I see the table rise." On this occasion the medium was a female, and the youngest of the circle. I was also informed that during the *séance* I must not only believe, but I must give my mind to the pleasure of the medium, and whatsoever she said I must wish that it would take place. We placed our hands flat on the table, our thumbs touching each other, our smallest fingers resting on the smallest fingers of the individuals nearest, and in this way we formed a circle. We sat for about ten minutes, the medium then commanded the table to rise, but the table would not obey. I forgot to state that the table was a square four-legged table. After sitting five or six minutes longer the medium commanded the table to rise; that is to say, that the table should turn over and remain standing on two legs only. At this epoch of time I felt a very

strange sensation passing, not only through my fingers but also through my arms, which put me very much in mind of the effect of a galvanic battery. My fingers would scarcely remain quiet upon the table; in fact, my hands and fingers were more agitated than any of the others which constituted the circle. Having read a little on scientific works, I discovered the circle which we made by touching one another's bodies constituted a perfect electric battery. The medium informed me that, from the fact that the electricity acted stronger upon my hands and arms than on the others which formed the circle, proved that I would constitute the most powerful medium of the circle.

The table was again commanded to rise. After we had sat about twenty minutes, it obeyed, but very slowly, two of the feet rising from the ground about a foot. I was under the impression that the medium pulled the table upwards with her hands, but I was soon satisfied as to the contrary. The table being commanded to arise, until its two legs were raised more than one foot from the ground, two of the individuals who formed the circle were told to press the table down towards the ground, and the medium informed them that she, by the power of her mind, would hold, or prevent it from doing so. The medium told the table to resist pressure. The two individuals pressed with all their might, and adopted all their ingenuity to press it down, but all to no avail, they could not stir it. The table was instructed to rap three for yes, and two for no; the table rising off two legs and falling down again constituted a rap.

It actually told the ages of several of the parties in the room and elsewhere. It affirmed that a certain individual in the room (who was very bashful in sweetheart matters) had two sweethearts, and that one resided not very far away, and that the other lived a considerable distance, to which the person alluded to owned, with astonishment, that such revelation was correct. It also declared that he would marry the one which resided near by. This *séance* took place three or four days before the last Werribee encampment took place. The table was asked whether the weather would be wet or dry during the days of the encampment, and it replied that the weather would be very wet, and it is a well known fact that the encampment never took place because of the weather being so very wet. It told many other things which were very correct. After we had been operating with the table about an hour and a half I discovered that the table was perfectly hot, and if at this stage of the proceedings I wished it to rise it would bound upwards. It rapped very good time to a song which a lady sung. But should any of the individuals forming the circle round the table suggest anything to the table after the medium or speaker had instructed the table to perform or relate anything, it would always obey the last injunction.

Having acted as medium myself on several occasions, I am perfectly satisfied that neither ghosts nor spirits had any hand in those demonstrations; and that nothing but the electricity or the animation of our bodies animated and actuated the table. The only way that I can account for the truthful revelations manifested by the table is—That there is a *law* of truth established by the Supreme Ruler of the Universe, and upon this *law* all His works are established, and it is impossible that it can be destroyed, because He is the God of truth, and St. Paul says “He cannot lie.”

The grand key which opens the door of truth, or this *law*, is Faith, which becomes impregnated with our minds. If those who operate upon a table in the manner I have described, unless they exercise faith, and believe that the table will rise, it will never stir. And from the fact that the table obeys the injunction of any one of the individuals who form the circle, proves that the minds of all the human family are one in nature and constitute particles from a great source, or mentor-mind, which must be the mind of God. But consult this *law* for evil purposes would be sorcery or witchcraft; but Electro-Biology is better illustrated in the light I wish to convey it, as the earthly semble of the dragon or serpent’s influence upon man, when Electro-Biology is applied to an individual. Some Electro-Biologists mesmerise or electrify their subjects in the same manner that the snake takes its prey, others again give their subjects cards to rivet their eyes upon, and while their eyes and minds are intensely employed with their object or card, the operator takes the advantage of this opportunity, and suddenly passes his hands from the heads of his subjects down each side, and says within himself, “I have got you,” and in this manner, while their minds are engaged, he takes possession of their mental faculties; nevertheless, they still possess their minds, but of what service is their minds to them, when the servants of their minds are taken from them. The Electro-Biologist has extracted or taken possession of the electricity and magnetism, or motive power, which puts the bodies of his subjects in motion; therefore, during his pleasure their bodies are his servants, and are ready to do whatsoever he wishes.

While under this influence he has power to give his subjects all the physical force which is contained in his own body, and, on the other hand, to extract out of their bodies the portions which belong to them. This is what is called the science of Electro-Biology.

Now, the student will see a broad line of demarcation between Electro-Biology and Spiritism; I allude to entranced mediumship. Just as an Electro-Biologist uses, or takes possession of, the bodies of his subjects by the power of his mind or spirit, so do those foolish Spiritualists allow devils, purporting themselves to be the spirits of their dear departed relatives, to enter into their bodies to propagate this awful delusion—this *beastly system*—which was in

Greece in the days of Plato and Solon, and was endorsed by the Romans, according to John Chrysostom, St. Augustine, Polycarp, Dionysius, Eusebius, and many others, who were bishops of the Christian Church in the second century, and also in the following two centuries. This hellish *bestly system* went on persecuting the Christian Church (as I have shown) in ten general persecutions, beside many minor ones, until Constantine the First, who put a stop to Christian persecution in 306 A.D. Constantine becoming a Christian turned the tide of persecution against this hellish *bestly system* of religion, or rather, those who endorsed its principles, to such a degree that he *almost* stamped it out. But, although he grievously *wounded* the *beast*, yet it "lived," and it lingered on till now; nevertheless, in the general sense, it was NOT. So great were the persecutions on one occasion, that Tertullian, one of the bishops of the Christian Church, wrote a very sharp letter to the Emperor Tertullus, telling him that if he did not prevent the devil-worshippers from persecuting the Church, they would put ropes around their necks and come up before him, the same as two thousand did on a certain occasion, to be put to death; because death was much better than life and the suffering they endured. And Eusebius also says, the Christians died triumphantly. He gives an account of a lady who was brought before the tribunal in order to cause her to renounce Christianity. He says, so great were the sufferings she endured, that she came to the tribunal gladly, expecting that they would put her to death out of her misery. She was told that if she renounced her persuasion, she could go home again; but she refused to do so. They put her on the rack, until she fainted, then she was taken off and restored again to her senses. She was asked again if she would renounce; but she would not. They put her on the rack again; and she died upon it, rather than renounce her faith in God. And truly did the Apostle John say, "They loved not their lives to the death."

And now, when I see Spiritism, characterised so minutely by Scripture and also by a devil, purporting itself to be the spirit of Solon, the devil-worshipper, I confess Spiritism looks rather suspicious, and I find no hesitation in pronouncing it to be the *beast* who "was, and is not, and yet is."

It is no wonder that God will send this Anti-Christian delusion upon the world. Is not the Word of God dishonoured and trampled upon and cast into a corner out of the way all over Christendom? The Bible is despised by the majority of professing Christians, and condemned by Spiritualists; therefore, it is no wonder that men, with their apathy and Laodicean disposition, should stink in the nostrils of God. St. Paul says, the delusion will come, because men had "pleasure in unrighteousness." The light and easy literature of the "day," as I said before, has, to a great extent, paved the way

for this *beastly system*. The world runs greedily after the pleasures of the senses; but Christ said in his day,—“The Father seeketh men to worship Him in spirit and in truth.” But truth is not appreciated in these days. The apathy of a large majority of the clergy of the Christian Church has done much to pave the way for this awful delusion. While they profess to be the true shepherds, who feed the lambs of Christ, many of them are nothing but wolves in sheep’s clothing, feeding their own bellies; and instead of preaching Jesus Christ, they preach themselves into the good graces and admiration of their congregations, receiving large salaries and bonus purses as the fruits of their labours, and the worship of men. So did the false prophets in the days of Ahab, King of Israel. The word of God is not taught in its simplicity, as it was in the days of the Apostles.

The hireling shepherds of the nineteenth century have made the clerical profession a very good trade; and in smoothing the Word of God to the ears of their hearers, and making use of poetical high-flowing effusions, studying elocution more than the salvation of the souls of their hearers, they are held in admiration by their audiences. So was Herod, king of Judah, until the angel of God smote him to death, because he took the worship to himself. I suppose bishops must blush, if ever they preach from the following passage of Scripture:—“Be not lords over God’s heritage.” I am afraid they would not trust themselves with that passage for a text; if they did, they surely would feel very uncomfortable; seeing that bishops who monopolise two or three parishes, and ride in their carriages like princes, lord it over the poor curate, who has got to do all the drudgery work, for a small pittance of perhaps £50 to £70 per annum. It is no wonder then that the Great Delusion has dawned, when the veil of spiritual darkness covers the understanding of the majority of the clergy in Christendom. However, the apathy of the clergy, or their most earnest desires for the salvation of the souls of men, could not prevent the coming, or the establishment of the devil’s spiritual church; because the word of God must come to pass. And hearken to the voice of the dragon’s church. Spiritualists make it their boast that they will soon stand side by side with the Christian Church; and I perfectly believe it too; it will not take many years to accomplish it either. And from the fact that the Apostle said it had “two horns like a lamb” (that is, the second *beast* which the Apostle saw) indicates that Spiritism will be universal; the two horns semblancing the eastern and western hemispheres. Neither will Spiritism be satisfied to remain side by side with the Christian Church; for the devils who enter into entranced mediums will command the minds of those mediums, who will become prophets. Those prophets, and the devil, and the third host of heaven, who were cast out of heaven upon the earth,

will constitute the power which the Christian Church will have to contend with. These are the two rival spiritualistic churches—the church of God and the church of the devil. In this persuasion will appear the individual “Anti-Christ,” or “Man of Sin,” which St. Paul alludes to. He will be a devil incarnate, just as Christ was God incarnate. But whether born of a virgin or not, I cannot say; but it is unnecessary that this false prophet should be born of a virgin; because the devil has every opportunity to enter into the body of some enthusiastic medium, and thereby accomplish all his hellish designs. But the Church of Christ will suffer great persecution from her rival before the great Anti-Christ appears. But when he appears several leading nations will have adopted demonology for their religion. And when the Anti-Christ comes this dispensation is near an end. The reign of this demon in a body will, I believe, be three years and a-half, as is mentioned in Scripture—“forty and two months.” So greatly will this impostor persecute Christians in his reign; and be allowed to do so in order to try them; nevertheless, Christ himself will come down with the angels of God and destroy them. The Anti-Christ will endeavour to establish the Jews in the Holy Land again, and will proclaim himself universal God. After the advent of Christ the devil will be bound for a thousand years, and the millennial dispensation begun.

