

added by  
mes Shaw Esq  
21st March 1879

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# DISCUSSION

BETWEEN

MR. E. V. WILSON, SPIRITUALIST,

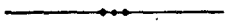
AND

ELD. T. M. HARRIS, CHRISTIAN.



SUBJECT DISCUSSED:

*Resolved,* That the Bible, King James' version, Sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism.



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# BIBLE SPIRITUALISM.

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DEBATE BETWEEN E. V. WILSON, ESQ., SPIRITUAL-  
IST, AND ELD. T. M. HARRIS, CHRISTIAN.

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*At Glenn Hall, Atlanta, Georgia, March 13th, 1873.*

Hon. James Dunning, Chairman; A. C. Ladd, Umpire, chosen by Mr. Wilson; and Rev. T. P. Perdue, of the Christian church, Umpire, chosen by Mr Harris.

At 8 o'clock P. M., quite a large audience being assembled to hear the debate, and the hour for the discussion to commence having arrived, the Chairman announced the rules of debate and the question to be discussed.

The question is as follows:—

*Resolved*, That the Bible, King James' version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism.

The following programme had been agreed upon:—

1. Mr. Wilson to open in the affirmative, at 8 o'clock P. M., speaking twenty-five minutes; 2. The Rev. Mr. Harris in the negative in a speech of sixty minutes; 3. Mr. Wilson to close the discussion in an argument of thirty-five minutes; 4. The discussion to be conducted strictly in accordance with parliamentary rules; 5. The seats to be free.

Mr. Wilson commenced the discussion as follows:—

MR. PRESIDENT, LADIES AND GENTLEMEN:—I have no time to waste in idle compliments, hence move to my work. I deem the following explanation necessary:—

1. Teachings and the Teacher; the Bible and that which it Teaches. 2. Phases; appearances, that which appears in the Teacher and his teachings. 3. Phenomenon and Phenomena; an appearance, that which is tangible in fact and in appearance. 4. Spiritualism; that which teaches man's existence beyond the grave; his continued existence, and his ability to determine that

existence after the change called death. His ability to decide the kingdom, country, its inhabitants and preternatural condition, as well as what relation the man has to that life in connection with this. That whatever he does here he can do there, and whatever he can do there he can do here; and that the law, highway, or cause that carried him out into eternity, can and does bring him back. Spiritualism; that man is a spirit, and exists forever, and that his life is a continuity from the cradle throughout time and eternity. 5. Does the Bible sustain man's existence beyond the grave? We affirm it; and that in his existence beyond the grave he is able to do all that he was capable of doing here, and even more.

We now present you our proof from the Bible:—

1. And Cain talked with Abel, his brother, and it came to pass when they were in the field, that Cain rose up against his brother and slew him. And the Lord said unto Cain, where is Able thy brother? And he said, I know not; am I my brother's keeper? And he said what hast thou done? for the voice of thy brother's blood crieth out to me from the ground—Gen. 4:8, 9, 10.

2. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain (not the bodies) for the word of God, and for the testimony which they held.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them—Rev. 6:9, 10, 11.

3. Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go unto her, and inquire of her. And Saul, disguised himself, and put on other raiment, and he went and two men with him. And they came to the woman by night, and he said, I pray thee divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. Then said the woman, Whom shall I bring up unto thee? And he said, bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, be not afraid; for what sawest thou? And the woman said unto

Saul, I saw Gods ascending out of the earth. And he said unto her, what form is he of? and she said, an old man with a mantle, and Saul perceived that it was Samuel. And Samuel said to Saul, Why hast thou disquieted me to bring me up? Saul answered, I am sore distressed, for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams, therefore, I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy, because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee, this day (B. C. 1,056). And to-morrow shalt thou and thy sons be with me—1 Samuel 28: 8, 10, 12, 13, 14, 15, 16, 18, 19.

4. And Samuel died, and all the Israelites were gathered together and lamented him, and buried him in his house at Ramah (B. C. 1,060.)—1 Samuel 25: 1.

Here we find a man who had been dead four full years, living, speaking, thinking of the past, the present, and the future; a sensate being, saying to Saul and his two sons, to-morrow shalt thou be with me. Be as I am; able to do as I do; subject to this medium, or any other who has this phase of Spiritualism. And this man Samuel is one of the gods that the woman saw, so we the mediums see. And the spirits of the prophets are subject to the prophets—1: Cor. 14: 32.

Let us now look at some other of these Hebraic gods. And Jacob was left alone, and there wrestled a man with him, until the breaking of the day. And he said (unto Jacob) thou hast power as a prince to contend with God. And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is spared—Gen. 32: 24, 30.

And the Lord appeared unto him in the plains of Mamre, and he lifted up his eyes and looked, and lo! three men stood by him—Gen. 18.

And the Lord said unto Abraham, Wherefore did Sarah laugh. Is there any thing too hard for the Lord?

In fact the eighteenth chapter of Genesis consists of a conversation with Abraham and three men from the Spirit-world;

and one of them is God, and they all do what Abraham did; to-wit: they did eat bread, meat, milk and butter.

There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bear not. And the angel of the Lord appeared unto the woman, and said unto her, Behold, now thou art barren, and bearest not, but thou shalt conceive and bear a son. Then the woman came and told her husband, saying a man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible! but I asked him not whence he was, neither told he me his name. Then Manoah entreated the Lord, and said, O, my God, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And the angel of God came again unto the woman, as she sat in the field, and the woman made haste and ran, and showed her husband, and said unto him, Behold the man hath appeared unto me, that came unto me the other day. And Manoah arose and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? and he said, I am. And Manoah said unto his wife, we shall surely die, because we have seen God—Judges 13: 2, 3, 6, 8, 10, 11, 22,

In fact the whole chapter is an account of what an immortal and a man said and done; and there are many other texts that sustain this kind of phenomena.

David tells us in his visions, the following:—

Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision concerning the daily sacrifice? And it came to pass that I, even I, David had seen the vision, there stood before me, as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision—Dan. 8: 13: 15, 16.

In the same hour came forth fingers of a man's hand, and wrote over against the candle-stick upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote—Dan. 5: 5, 24.

In the New Testament we find Jesus testifying thus:—

And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear—Matt. 11:14, 15.

And behold there appeared unto them two men, Moses and Elias talking with him. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? But I say unto you, Elias is come already, and they know him not, but have done unto him whatsoever they listed, likewise, shall also the Son of man suffer of them. The disciples understood that he spake unto them of John the Baptist—Matt. 17:3, 10, 12, 13; Luke 9.

And he sent and beheaded John (Baptist) in the prison. And his head was brought in a charger and given to the damsel. And his disciples took up the body and buried it, and went and told Jesus—Matt. 14:10, 11, 12.

So Moses the servant of the Lord died, there in a valley in the land of Moab, and he buried him in a valley in the land of Moab, over against Beth-Peor. And Moses was an hundred and twenty years old when he died.

This was 1,451 years B. C., and in A. D. 32, or 1,483 years after the death and burial of Moses, we find him in Jerusalem with Jesus, Peter, James and John, as was Elias, after he had died as John the Baptist.

At the tomb where they had laid the body of the dead Jesus, Mary Magdalene and Mary the mother of James and Salome, saw a young man sitting on the right, clothed in a white garment, and he saith unto them, ye seek Jesus of Nazareth (not God) which was crucified, he is risen, he is not here. Behold the place where they laid him.

He appeared first to Mary Magdalene, out of whom he had cast seven devils. After that he appeared in another form unto two of them. Afterward unto the eleven, and upbraided them because they believed not them which had seen him—Mark 16:1, 5, 6, 9, 12, 14; Luke 24.

In Matthew we read: And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the Holy City and appeared unto many—Matt. 27:52, 53.

We read again in Luke: There was a certain rich man, and there was a certain beggar named Lazarus, who both died, and

appeared to each other, and each saw Abraham, and all three recognized each other, conversed together, remembered the living, and talked about them—Luke 16:18, 19, 22, 23, 24, 25, 27, 28.

And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up into heaven shall come in like manner, as ye have seen him go into heaven—Acts 1:10, 11.

And he (Saul) fell to the earth and heard a voice saying unto him, Saul! Saul! why persecutest thou me? and he said, who art thou, Lord? And the Lord said I am Jesus—Acts 9:4, 5.

And the spirit of the prophets are subject to the prophets—1 Cor. 14, 32.

It is sown a natural body, it is raised a spiritual body—1 Cor. 15:44.

Be not forgetful to entertain strangers, for thereby some have entertained angels unawares—Heb. 13:2.

For Christ also once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit. By which also he went and preached to the spirits in prison—1 Peter 3:18, 19.

For this cause was the gospel preached also unto them that are dead, that they might be judged according to men in the flesh, but live according to God, in the spirit—1 Peter 4:6.

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 ye the spirit of God, every spirit that confesseth that Jesus Christ is come in the flesh, is of God—1 John 4:1, 2.

The revelation of Jesus Christ which God gave unto him, to show unto his servants things which must shortly come to pass, and he went and signified it by his angel, unto his servant John, who bear record of the word of God and the testimony of Jesus Christ. I was in the spirit on the Lord's day and heard behind me a great voice as of a trumpet, and I turned to see the voice that spake with me, and being turned, I saw seven golden candle-sticks, and in the midst of the seven candle-

sticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. And when I saw him I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, for I am he that liveth and was dead, and behold, I am alive forevermore, amen. Rev. 1:1, 2, 10, 12, 13, 17, 18.

And I John saw these things and heard them, and when I had heard and seen I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this book, worship God—Rev. 22:8, 9.

These, Mr. Chairman, we Spiritualists teach! Does the Bible sustain us? These phenomena are our phenomena. These are our phases. We teach these things, and know that they are so. And in every case that we have mentioned, we have given book, chapter, and verse. Whatever he quotes from our writers, seers and media, we shall expect him to do the same. Every witness that we have quoted was once a man, and is yet a man, a Bible man, too. And this Bible, King James' version, is our authority. All these things are daily being reproduced by us.  
[Chairman called, time.]

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Eld. T. M. Harris in reply, spoke as follows:—

MR. PRESIDENT, LADIES AND GENTLEMEN:—We have listened to some very good and very correct Scripture reading. We accept it all, and would with pleasure have read it to you ourself. It is as good for our side as his. In nothing do we differ as to that Scripture, except as to his inferences.

There are two ways to meet a false argument. One is, by showing the premises to be false, or that the conclusion does not necessarily follow from them. And the second is, to set up and sustain a counter argument or proposition. Now, if I carry this strong hold of Spiritism, to-night, by both these plans, then this intelligent auditory will agree with me, that the victory is complete, and that Spiritism is unworthy the confidence or belief of men. The proposition must not be lost sight of, and you must not be led away from it, by the reading of this debatant. He affirms before you to night that the



Bible sustains Modern Spiritism and its teachings, its phases, and its phenomena. This surprises me. In all my reading of Spiritism, in all the speeches, as I have seen them reported, they never have pretended to be in accord with the Bible. They claim to be in *advance* of the Bible, and to have something better than the Bible. And when this distinguished gentleman appears before this auditory, to-night, and claims that the Bible sustains Spiritism, as I shall present it to-night, it is monstrous. Now, I shall read some passages from works here, and give you the pages and the name of the book, and pledge myself as to the truthfulness of these extracts. To have brought all the books here to-night, would have taken too much trouble. I give you my word as a gentleman, that they are true, and hold myself personally responsible for their truth. My plan is this, and I shall state it distinctly, after once more repeating this proposition. This proposition is that the Bible *sustains* Spiritualism, that is, that it upholds it, supports it, and teaches it. In meeting that, I shall prove that they themselves do not claim to be in accord with the Bible, and, in the second place, shall show that the Bible condemns it, both in its teachings and in its practice. Now to the proof.

I shall say that if the Bible sustains Spiritualism, if Spiritualism is just in accord with the Bible, neither more nor less, then we have no use for it in the world if we have the Bible. If it is any thing more than the Bible, it is to that extent wrong. If it is any thing less than the Bible, it is not enough for me.

Now, I propose to show you that the *Bible does not support their contradictions and disagreements*. I wish the reporters to take it all down. I am going to read slowly, and give the authorities, that any lady or gentleman may find them, if they desire. And this that I read will be Spiritualism, as it is known to be taught. I will give the names of the teachers and what they teach; and show you the contradictions as they exist among themselves.

First. I read from the "Harmonial Philosophy," 2d volume, page 266.

Mr. Wilson—What book do you read from?

Mr. Harris—This is a book or tract upon Spiritualism, called

"The Bible Expositor," published in Santa Rosa, California, in 1873, and also a tract called "Spiritualism Self-Condemed."

Mr. Wilson—It's none of our book—I object to it. Mr. Chairman, I confined myself to the Bible, and I insist that he shall confine himself to our books.

The Chairman—The chair rules that Mr. Harris can proceed with his reading. [Cheers and laughter].

Mr. Wilson—I shall leave the house if that is repeated.

[The Chairman in a few remarks requested the audience to make no demonstration upon either side, and Mr. Harris continued].

Fellow-citizens, allow me to unite with the worthy President in this request. We are here for no triumph over Mr. Wilson. I am here to elicit truth, and you shall have it before I am done.

Now, these are standard works that I am quoting from: "Inasmuch as God is a Fact, a Reality, a Principle, it is agreeable with science to suppose that he is a Substance—is matter. . . . God is an organization of elements and attributes." Mr. Ballou in his work, on the 45th page, says, "There is one God and but one God, an Infinite Spirit, and the Father of spirits."

Now, here is a contradiction. One affirms that he is matter, that he is a substance, and the other contends that he is a spirit. "A spirit is no *immaterial* substance. On the contrary, the spiritual organization is composed of matter, such as we see, feel, eat, smell and inhale."—Sp. Int., page 49.

God is composed of just such substances as that, they say. Ballou says, page 159, "Should one bearing Gabriel's exalted name undertake to teach us that matter is spirit . . . then we know he is a deceiver." "The lowest grade of spirit is always more subtle, elastic, and penetrative than the most ethereal matter."—Ballou, page 5.

Judge Edmonds, in his book, volume 2, page 23—and I notify you that he has written two large books—declares matter to have been created . . . . . Ballou says, "Matter and spirit are both eternally coexistent substances in the universe—page 5. One affirms—one of their leading men, Judge Edmonds, standing in the very front ranks of the Spirit-

ualists, that matter was created, and Ballou denies it; says it was "co-eternal with spirit."

Tiffany affirms the idea of God to be *innate*—Lect. 43. Koons denies this—page 13.

"In the beginning, the univercœlum was one boundless, undefinable and unimaginable ocean of *liquid fire*." This is A. J. Davis' book of Revelation, page 120. Koons says, "Before the beginning of the creation of the heavens and the earth, matter was void of form, and *darkness prevailed*"—page 41.

Here are gross contradictions of which I complain.

"Jesus, in all the organic essentials of his spiritual nature, *was a woman*; a good, simple-minded, truth-feeling, truth-loving soul"—Present Age, 25. That is, Jesus, by their highest authority, was in every thing essentially a woman, a pure, simple, truth-loving soul. Hear Mr. Gridley on this subject: "Christ professed to have come directly from the bosom of the Father, where Mr. Davis could not live a moment, and all good angels with whom I ever conversed, believe he did thus come." Now there is a contradiction. One says "a pure simple soul, truth-loving, but essentially a woman." The teachings of Christ are rejected as imperfect, injurious and trifling, and yet he comes before this audience, and tells us the Bible sustains them, and they pronounce Christ the teacher and the only teacher.

This is in The Present Age, page 24; Spiritual Teacher, pages 42, 44; Courtney's Review of Dodds, page 70. These pages and these books will be reported, and if there is any one in the congregation cares enough about it to trace these up to see that I am reading correctly, he may do so.

Now, all this that is said by Davis is flatly contradicted by Edmonds in his 2d volume, pages 58 and 59. Ballou also contradicts this, page 9. But that is the way they stand. "The Holy Ghost is defined to mean *excellent laws*. And yet he says that Spiritualism is in accord with the Bible, is sustained by the Bible, and the Holy Ghost means excellent laws, and Gridley asserts that the Holy Ghost is the lawful wife of God Almighty"—page 153. And *this is sustained by your Bible, King James' version!*

Judge Edmonds says in his first volume, "Nature and her

laws were created by God"—page 340. In the Harmonial Philosophy, it is said, "God no more created nature and her laws than they created him"—volume 20, page 348. And yet your Bible sustains that! Your Bible upholds that! Your Bible maintains that, for that is what the word "sustain" means, and the whole matter turns on this.

Then they go on here contradicting themselves about spheres. That we have no great interest in. Some say that there are seven spheres; some say there are eleven.

In this same book it is affirmed that there are no evil spirits, no Devil, no hell. Now, Judge Edmonds describes the Devil minutely—takes pains to do it. He says there are hosts of evil spirits; and Gridley tells of the distance to hell, and tells of the number of the damned—pages 96, 99. And thus they disagree, and you are told these contradictions are *sustained* by the *Bible!*

No gratification of evil desires in the Spirit-world—Sp. Int., page 75. Gridley denies this—pages 27, 129. And Edmonds, volume 2, pages 184, 522. And Hammond, page 100.

There is no deterioration there—going onward forever.—Hammond, pages 100, 103; Ambler, 74. Gridley denies this emphatically—pages 89, 90. And so does Judge Edmonds, volume 2, pages 184-5, 206. Ambler, page 74, says they are all happy there, no discord, while the contrary is affirmed by Judge Edmonds—volume 2, pages 183, 344, 348, 518. These are the leading Spiritualists; and thus they contradict each other, and you are asked to-night to believe all these contradictions.

One man says there are Indians in the second sphere; another man denies it. One says the spirits eat material food. Ballou denies that. Davis says spirits travel faster than electricity—Sp. Int., page 31. Gridley says they travel from sixty to one hundred miles per second—page 54.

We are told that spirits are not deformed by accident. Davis affirms that they are beyond the reach of accident—can't be harmed. This man Gridley gives an account of one who had his spiritual head smashed—Gridley, page 51. And of another badly troubled with spiritual dysentery! same page. And these things you are asked to believe.

Spirits, says Davis—Sp. Int., pages 125, 138, 141—can not

pass through solid substance. Brittan says they can. And here we might go on reading these contradictions, for there are any amount of them here.

My next point is, that *Modern Spiritism does not claim to be in accord with the Bible, but in advance of it.*

Now I will read from this journal.

Mr. Wilson.—What book is it? What's the name?

Mr. Harris—This is "The Bible Expositor." It is published in Santa Rosa, California, a good long way from here; Alexander Johnson is the editor of this journal. To show you that they are not in accord with the Bible, and don't pretend to be, but boast that they are not, I will read to you from page 43 of the Expositor, some of the title pages of their books. One book by Henry C. Wright entitled "Errors of the Bible;" "Common Sense Thoughts on the Bible," by Wm. Denton; "Nature *versus* Theology," "Truth *versus* Theology" and "144 Self-Contradictions of the Bible," all by Andrew Jackson Davis. And yet we are told that the Bible sustains them, and they of course sustain the Bible.

Now a few quotations from these books. Mr. Davis says, "There is no such personal God in existence, as Moses represents, and as orthodox people believe in;" and yet the Bible sustains it. He published to the world "144 contradictions," in one book, and asserted that the God of the Bible has no existence whatever. Mr. Davis says the teachings of the Bible are not true. He says of the God of the Bible that there exists no such a character.

One writer says, "I have no God besides doing right. God attains to consciousness only in man." Another Spiritualist quoted by Dr. Patterson, says, "God attains to self-consciousness only in the human soul. The soul of man is the highest intelligence in the universe." Henry C. Wright in his book on the "Errors of the Bible, page 24, says, "Truly, every man must give an account to God for all his deeds, but how? Sadly, by giving an account to his own nature—to himself." That is all.

They deny the divinity of Jesus Christ. They deny the atonement as made by Jesus Christ. They deny the vicarious sacrifice. They deny the resurrection, and yet claim to be sustained

by the Bible! And they deny that Christ sent the Holy Spirit. Now I propose to read you in support of these assertions. I read from the celebrated T. L. Harris, one of the most famous Spiritualist in the world; a man whose learning entitles him to the first place among them. As to his sincerity, no one will question that. His first position is that Nature is God. His second, that God is an undeveloped principle, in process of evolution. Third, that the Jehovah of the Bible, was an unprogressed, ferocious human spirit, who deceived ancient media. That the God of the Bible was a ferocious, inhuman Spirit and deceived the media. Fourth, that the Lord Christ was but a natural man, possessed of the ordinary mediumistic faculty of Spiritual clairvoyance. And they do not for a moment hesitate to say, that the only thing that distinguishes Christ from them, was his manner of life. I have been repeatedly told that if they—the Spiritualists—would live as Christ lived, they would be as good as he was! Harris' fifth ground is, that our Lord's theological and psychical teachings were but the reproductions of false mythologies—that Christ was but a mere clairvoyant and his teachings false. And yet we are told to-night that these assertions are sustained by the Bible, King James' version!

Seventh, that he held his power, great or little, because under the influence of spirits of departed men.

Shall we go further in this catalogue? We open, then, another series of Spiritualist's teachings. 1. That all things originate in nature. 2. That man is a development of the animal. 3. That the first parents of the human race were born of brutes, were themselves but savages of the most degraded type. 4. That all things and beings are governed by natural necessity, that man possesses no freedom in the moral will. 5. That there is no retrogression, though moral disorders either of the individual or of the species. 6. That vice is virtue in its unprogressed or germinal condition; that sin is an impossible chimera, and yet sustained by King James' version. 7. That self-love is the very center and fountain-head of all human affections, the chief inspirer of all human or spiritual actions.

Or, again, turn to another series—1. That the Scriptures are not the word of God. That is flat! This is plain language and

by the most prominent Spiritualist that I know of to-day! And he tells you that the Bible is not the word of God, and yet they claim to be sustained by it. "And that the Divine Spirit never vouchsafed utterance to man." 2. That that Messiah, our Redeemer, is not in any sense a Savior of a soul from sin, death and hell. 3. That he never met in combat our spiritual foe; that he never overcame or cast out destroying spirits from their human slaves; that he never rose in his reassumed humanity from the grave; that he never ascended, glorified, to heaven; that he never communicated the Holy Ghost.

Now, if the Bible sustains them, they don't sustain the Bible. There is nothing more potent than these contradictions between them.

Again, to another set of teachings: They assert "that there is no judgment to come beyond the grave, wherein the Lord shall adjudge the departed according to their deed—the good to eternal life, the evil to everlasting punishment and the second death. That all men, irrespective of formed character for evil here, become the delighted and immortal inhabitants of a perpetual elysium. That broad is the way and wide is the gate that leadeth unto life eternal, and that none can help but find it." In accord with the Bible! and are supported and sustained by it! Monstrous!

"And now as touching a moral point of social interests, spirits declare that there is no marriage, as a natural law, but that polygamy or bigamy are as orderly as the monogamic tie. That the two wife system, or the many wife system will do just as well as the one wife system. No difference in it; no harm about it. And yet they claim to be sustained by the Bible!

But if this be not frequently inculcated, what shall we say to the broadly put forth declaration of spirits that the marital tie is the result of natural affinity, and that where two are legally conjoined, and the wandering inclinations of either to love another object, the new attraction becomes the lawful husband or wife.

"Now as a man of honor," continues Mr. Harris, "I pledge myself, and stand committed to the assertion, that, through mediūmistic channels, all these things are taught as emanating

from the spirits." And yet they claim to be in accord with the Bible!

I next will attempt to show you that the tendency of Modern Spiritualism is immoral and impure.

Now, remember, I am establishing a contrary proposition to that asserted here to-night. If that is made out, no man will contend that it, Spiritualism, is sustained by the Bible. And I will read from themselves. Out of their own mouth will I condemn them. I commence reading from the 26th page "Spiritualism Self-Condemed," in which the authorities are given. The Harmonial Philosophy here quoted is well known. It says that a man is no more responsible for his conduct than a strawberry for its flavor. No matter what our conduct here, we shall be happy hereafter, according to our capacity of enjoyment. In Gridley we find the following: "No good and advancing spirits below the fifth degree have aught to do with marriage in any sense whatever, any more than the virtuous part of the community do on earth before marriage." But that state will change after awhile, as they go on progressing and getting into a higher and higher sphere—"that *any* positive spirit has access to *any* negative spirit where there is affinity, that though the male may have a female companion who is constitutionally adapted to be to him a better help-meet on the whole than any other, and so generally accompanies him, yet the latter has *no jealousy*, and knows *no exclusiveness*—that she is glad to have the life of God increased in any way, and any where, and the same *liberty* will ere long be given to *men* on earth!" I am reading from them. I am making no such assertions myself. All this idea of exclusiveness is removed in the Spirit-land, and by and by it will be granted to man on earth, when they are educated up to the sublime principles of Spiritism, as it is at present.

The same book (page 174) contains an account of how Dr. Gridley got rid of his wife and married another, through the permission of the *spirits*.

Now, we will hear what Mr. Ballou has to say upon these immoral and impure tendencies. I am making no assertions of my own. I am reading from them. They make them and ought to know. Mr. Ballou sounds the following warning



about Free-Loveism: "It will have something of a run. Mediums will be seen exchanging its significant congenialities, fondlings, caresses, and *indescrībabilities*. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of *congenials* will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and then families broken up. There will be spiritual matches, carnal degradations, and all the inevitable wretchedness thence inevitably resulting."

This is Mr. Ballou, one of their prominent and leading Spiritualists. "Yet," he continues, "the very persons most active in bringing all this about, will protest their own purity, will resent every suspicion raised to their discredit, . . . and will stand boldly out in their real character only when it is not possible to disguise it. *All this has commenced* and will be fulfilled in due time." Remember, they claim inspiration, and this is one of the inspirationalists. "Let the history of *spirito-carnality* admonish us. Commencing with extraordinary professions of innocence, sancity, and solemn disclaimers of any desire for indulgence in carnal sensualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent therefrom. . . . I most earnestly deprecate and protest against this error of Free-Loveism, which I have good reason to fear is beginning to find a welcome among Spiritualist."

Again, Dr. Randolph, another distinguished writer and medium among themselves, says: "Let me briefly recapitulate my estimate of Pantheistic, radical popular Harmonialism." What a pompous name! "It is godless, non-religious, opposed to the Bible, and all ecclesiastical organizations. It is subversive of all human dignity and public morals, and destructive of all we hold most dear and cherish most sacredly. . . . It is a masked monster—all brain and no body. It gives us a philosophy unsound, and at best speculative, cold, cheerless selfish, and far-fetched, which gradually fastens itself about the soul and devours the affections."

Mr. Harris in the sermon already referred to, says: "Murder, adultery, suicide, and the most revolting blasphemies may be traced direct to the communications and puttings forth of in-

fernal spirits, both in ancient and modern times." Murders, adulteries, suicides, the grossest blasphemies he admits himself, are taught in this way. He adds, "And so far as I am able to judge, the majority of such instances are traceable to the habit of attending *seances*."

There is the trouble, and he is one of their great teachers, who ought to know. "I earnestly call attention to this point. The man of iron nerves may say that he feels no change of state. He may laugh down the idea of peril. With him it is but a question of time. The vitriol that eats in a day through iron wire, has but to continue the process to eat through the iron bar. It is slow, this poison, but sure. I lift the calm cry of danger. It is not safe, unless there is a Divine use and value in the act . . . as with a voice from the secret chambers, where the fair, the young, the virtuous, the unsuspecting, from the mere habit of attending the *seance*, have felt the foul contact of the larvæ from perdition, I cry to all shun the *seance*, where the unregenerate, or giddy, or worldly, or volatile and careless medium officiates." Don't go there. There is harm. I raise the warning cry. It is a poison, eating slowly, but certainly and surely. "If you do not wish to become yourselves demoniac, shun the place and shun the occasion. To the pure, those who would remain pure, I can hint such reasons, as if uttered, would make every ear tingle. From what heathen Spiritualism, before Christ, was, we may infer what modern spiritual intercourse pursued in an irreverent, or curious, or worldly spirit, is liable to become."

Now I say that the Bible does not sustain Spiritism, in that it teaches the supernatural. All these prophecies, all these gifts of the spirit were to cease when the church came through its formative state. In 1 Cor. 13:8, this is affirmed. All these are to cease and Love alone remain. Now, if they claim to have these still, they are in direct contradiction with the declaration of the Word of God. These things were to cease. The supernatural was to pass away. The church has gone through its formative state, and now it is under the operation of the natural laws, and so it is to continue until the end of time.

They deny the miracles of Jesus Christ. I will read to you what they say upon that subject, and yet claiming to be sus-

tained by the Scriptures. Now Mr. Davis—Andrew Jackson Davis—that wrote all the history of creation, and wandered away to the stars, you know, and gives us an account of them, and every thing of that sort, he says that these miracles of Christ's are “most unworthy the dignity of any *human* being, to say nothing of the *Great Cause*—Divine Revelations, page 518. He pronounces them unworthy the dignity of any human being, much less of the *Great Cause*.

Joel Tiffany says that Christ's *name* was the great *charm* his disciples were to use. And if he could have given them confidence in any *other* charm, it would have answered the purpose *equally as well*—Lectures 306. You remember what happened to the seven sons of Sceva, a Jewish priest, in the city of Ephesus, who took upon themselves to name over those who had evil spirits, the name of Jesus. The man with the evil spirit leaped upon them, overcame them, and tore their clothes off, and they fled away naked. Mormonism, he says, “is not without its miracles, and they are as true and genuine as any Christ performed”—page 327. And yet they claim to be in perfect accord—sustained by the Bible, King James' version!

2. Now I reach my second proposition, that the Bible condemns the whole thing. Remember the proposition is that they are sustained by the Bible, that they are in accord with the Bible. I have read on this first point, testimony from their own mouths, sufficient to prove the contrary of this, and to establish a contrary proposition. For of two contrary propositions, but one can be true. I will first read from Deuteronomy. Remember that the great underlying idea of the Spiritualistic fiction is, that they communicate with the spirits of dead men, and receive revelations from them. That is the main idea. Take that out of it and nothing remains. Now this is what God says of it—this is the divine law respecting this very thing of consulting the spirits of dead men. Necromancy of the ancients, and Spiritism of the moderns are identical in that respect. They claim to hold communication with the spirits of the dead. Mr Wilson has told you to-night that just as Jesus ordered the spirits, so do mediums. “There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of

times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee"—Deut. 18:10, 11, 12.

That is what God says of it. So hateful was it in His sight, that he said for this reason I drove them out of that land and gave it to you. And I will show you from the Book, before I am done, that the Ten Tribes were driven out of it, for this sin,—this very crime of consulting with familiar spirits. Now in the 19th chapter of Leviticus you have this command repeated in the 20th chapter. The same thing in Exodus. The same idea is in Isaiah, 8th chapter. Now this is a positive command of God that you shall not consult, inquire of, the dead for the living.

He referred you to the witch of En-dor, a poor, miserable wretch. One of the lowest characters in all the land—a witch, under sentence of death. She knew that she was, and told Saul so. Josephus says that this woman's only possession was a calf, and she had to labor with her hands to earn her bread. That is Josephus' declaration of this woman. It has been said by some persons—Mr. Wilson is reported to have said so, whether correctly or not I do not presume to say—that Josephus taught it, that she was a woman in the first class of society, wealthy, noble and honored. She would not be so honored now. If they do not like the name, my advice is, to quit the practice. She was a poor woman, an out-law, hiding away, in a mud house perhaps; I don't know about that, but I know that Josephus says her only possession was a calf, and she had to work with her hands for her bread. See in this volume of Josephus, page 206.

What was the result of the interview? Samuel paid no more attention to that woman than he would to you. He disregarded her entirely, and she was utterly astounded, when he arose. It was more than she bargained for. She was terribly frightened. Well, that cost Saul, the King, his life. In 1 Chron. 10: 13, 14. it is declared that for this cause, because he consulted unto one that had a familiar spirit, a *medium* if you please, for this cause he lost his life.

Now, in 2d Kings 17: 18, it is declared that because the tribes of Israel practiced this abomination they were driven out of the land, and yet it is in accord with the Bible! It is sustained by it, while the strongest authorities of the Jewish law are pronounced against it. Here is a Jewish king that consults with the mediums of the day, and for that crime loses his crown and his life. The Ten Tribes went into the practice of it, when God told them not to do it, and he drove them out of the land for it. And if you do it, the curse of God will follow you, he will drive *you* out! Where are those Ten Tribes to-day? An echo answers "Where?" Sufficient for me to know that he visited upon them this punishment for that crime—Deut. 18: 12, 21; Leviticus 19: 31; 20: 27; Ex. 22: 18; Isaiah 8: 19.

Now if you wish to know the view that is taken of it in the New Testament, look at the case of Elymas, or Bar-jesus, the sorcerer, or *medium*, as he would now be called. What does Paul say to that man? What does he tell him of his practice? What of his doings? And was not the hand of God laid heavily on him?—Read Acts 12: 6—11.

Look at the Phillipian damsel, another first-class *medium*, with her familiar spirit. This slave was a soothsayer, and her masters made money out of it. They had a consultation fee, and those that came to consult had to pay for it. So they made great gain of it. But Paul knew what this spirit was, and he rebuked the spirit, and he came out the same hour—Acts 16: 16, 19.

And so of Simon Magus. What did Peter say to him? "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." And yet sustained by the Bible! And in every instance God condemns it, and the practice of it. But if an *angel* of God appears to a man, why they say *they* have a right to call out a spirit from Hades and make him talk. God says thou shalt not do it, and the man that does it, commits an abomination against the Lord.

Look at the Ephesians; they had great books written upon it, just as the Spiritualists of the present day have. But when the Ephesians were converted to the truth, as it is in the Bible, they brought their books upon this subject, worth about \$7,500, and burnt them. There is no sort of union between Christianity

and Spiritualism. They are not in accord. The Bible condemns it, and invariably punishes it, and yet they tell us it is sustained by it. You remember what the sentence is that is pronounced upon this doctrine.

In 1 Timothy, 4th chapter, we are told that in the latter times this is to be revived. Men and women shall depart from the faith—[you can not hold to both]—giving heed to seducing *spirits*, and doctrines of devils . . . forbidding to *marry*, etc. That is what was to come, but remember that it is with a *departure* from the *faith*, that it comes, and I claim to-night that it is not therefore in accord with the faith—in accord with the Bible. And in the book of Leviticus 20: 6, you have this practice condemned. In 2 Corinthians 11:4—15 the same thing is repeated. In Galatians 5:19—21, you have this declaration, that this thing of witchcraft, and what is that but consulting with spirits, and having communications with them? Paul declares it is one of the works of the flesh, and that they which do such things shall not inherit the kingdom of God.

In 2 Thessalonians 2:7—12, we read, "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 delusion, that they might believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

I have, fellow-citizens, presented this matter to you, from two standpoints. They do not claim to be in accord with the Bible, they do not want to be. They claim immediate communication with the Spirit-world, and direct revelations from the Spirit-land. They have a *better* guide, say they, than the Bible. They have no use for it. They deny the God of the Bible. They deny the divinity of the Lord Jesus Christ. They deny the Holy Ghost. They laugh at the marriage tie. Polygamy and bigamy are just as good as chastity, as we have read from them. They tell us it makes no manner of difference. That

man is no more accountable for his acts than a strawberry for its flavor, and in an innumerable number of quotations which I might read, and some of which I have read, they boast that they are not, and do not want to be in accord with the Bible, and the proposition to-night is that the Bible sustains them. My position is, that the Bible condemns it, and that every man that practiced it was punished. What more can be done? We have warned the people of the danger. Mr. T. L. Harris, a great Spiritualist, a man of giant intellect, raises himself the warning cry. Just here he tells us that murders, adulteries, the grossest blasphemies originate here in these dark circles. Mark you, this is a Spiritualist that says this. He tells you that the tendency is immoral and impure. He tells you that it is a terrible poison—like the vitriol that corrodes the wire in a day, and if continued will soon eat through an iron bar. The man of iron nerve may say that he feels no change, but with him it is merely a matter of time. Mr. Davis says there is but one man in seventy-five millions that is capable of entering into this communion with spirits. Dr. Randolph says he knows of but seven seers, and but one of them is in the United States. The rest he says are arrant humbugs, deceivers, men that are going out to make money out of it, and he warns the Spiritualistic brotherhood against them. He says that that soon must end in disgrace, unless the Spiritualistic mediums deport themselves in accordance with the— . . . .

They tell us God no more made this earth than the laws of nature made him. They say that Christ never made any atonement for sin. They say that Christ is a woman. They deny the vicarious sacrifice of our Savior. They affirm that he never arose from the dead. They say that he never sent the Holy Ghost. They do not want Christ in their system. The Holy Spirit means excellent laws, or is the lawful wife of God Almighty! and then say it is all in accordance with the Bible!

Fellow-citizens, we have consented to appear before you to-night only in the defense of truth. I desire no victory over Mr. Wilson, or any other man, and, however imperfectly I may have been able to defend it, I know that

“Truth crushed to earth will rise again,  
Th’ eternal years of God are hers,

While error wounded writhes upon the plain,  
And dies amid her worshippers."

[Time out.]

Mr. Wilson in replication and conclusion spoke as follow:—

MR. CHAIRMAN, LADIES AND GENTLEMEN:—My first position Mr. Harris has admitted, and accepted every declaration I made, therefore the case is mine. He raised no objections to the quotations I brought forward, and which I declared we Spiritualist in the generic sense of Spiritualism taught, therefore I have no further remarks on that point. His denial of my inferences without argument to refute them, amounts to nothing. Does the Bible, King James' version, disprove those declarations of ours? Mr. Harris says they are correct, but denies our inferences.

He tells us there are two ways to meet a false argument. One is by showing the premises to be false; the other, to set up a counter argument or proposition, thus carrying our stronghold. Either of these propositions are as good for us and our cause as they are for him, and by parity, if a counter proposition conflicts with the testimony we have put in, and he has accepted, then this counter proposition fails. Second: If he shows that our premises are false, then he destroys the law and testimony through which he expects to defeat us.

I now take up the Hebraic law against familiar spirits. When a State spreads out on its records a law prohibitory, or protecting any feature of its life, or acts of life, that law is evidence in and of itself; that that which it prohibits or protects exists. Hence the law against familiar spirits, sustain all we claim, and proves that spiritual communications were facts in Bible times.

I now take up his stronghold, one of his quotations, reading it as it is, and will show the total absurdity of the whole thing: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to their word, it is because there is no light in them—Isaiah 8: 19, 20. Did he quote *that* in full? No; but just so much of it as pleased his purpose, and no more. Nearly every



quotation from the Bible that he has brought forward, is like the one above, reading so much of it as answered his purpose. Nearly every word he has read here this evening, is not of our literature. This very tract and book are not our works. They are published by the Christian church, in their efforts to oppose Spiritualism. He should in all honor, in all truthfulness, have brought the works of Mr. Davis, Dr. Randolph and others here this evening, as I did the Bible, and not have come here with foreign parties, and not legitimate at that. Every word of that which he has introduced to-night, was ruled out in my discussions with Elder Grant and Prof. Braden, as well as other clergymen with whom I have discussed. The resolution confines us to the works of Spiritualism, not to the ideas of other men. Just so I might use Mr. Davis' 144 Contradictions of the Bible. I could not honestly as a man introduce them, yet they are the very facts that he has quoted, thus showing that the Bible is full of, and sustains these, incongruities, angularities and inconsistencies. The pamphlet published in California, he concedes is a Christian book, published by the Christian society. Is it Spiritual authority? Not a bit of it! I have been eighteen years a Spiritualist, eighteen years with the Spiritualists, writing, teaching, speaking and assisting in publishing a paper, and yet not one act or thought from my writings or speeches has he introduced.

I will now show you the fallacy of these quotations that he has made:—

1. A. J. Davis never published the Present Age, never was associated with it in any sense. It was published by Col. Dorus M. Fox, of Michigan, and its Motto was, "There shall not occur in this paper one word that shall offend the most fastidious Christian reader." And if Mr. Davis' books were here these quotations he has read to you, would appear in a very different light.

As to Mr. Ballou, we have but one man by that name as a writer among us. I know him and his work. I have read his book, and I know that those quotations as read by Mr. Harris are not from Adin Ballou. The Ballou (if I remember correctly) there referred to, is a Universalist. He reviewed Spiritualism and brought these strong objections against us in this review.

Mr. Randolph, when under the control of the Christian church, in New York, wrote those criticisms quoted in this book, and not A. J. Davis. So much for these quotations.

I now come to the charge of Free-Love principles, as preferred against us this evening by these Christian publications. There are but two parties in the United States who publicly advocate and publish to the world Free-Love. Mr. Noyes, of Oneida, N. Y., plants his foot on Jesus Christ, and says "We live in him, and by his blood are we saved." They believe in promiscuity; that the woman may choose the father of her child. There is no marriage ceremony whatever. You that have read the *Journal* have heard from us again and again on these things.

The second party are the Mormons. If you know any thing of the Mormons, they place their basis on Jesus Christ. They believe the Bible, and in the late attack by the Congress of the United States, Mr. Hooper planted himself on the Bible, and stood there in Congress Hall and said, "Gentlemen, when you attack the Mormons, you attack this Bible! Do it, if you dare!" There is polygamy and the Bible. Why, it teaches that Solomon had 700 wives and 300 concubines; a pretty big family, and more than any of us Spiritualists are able to support! [Laughter]. They were allowed to tax the people to support the house of Israel, and it was full of corruption.

In regard to the prohibition against familiar spirits, Mr. Chairman, whenever a statute is placed upon the records of any government, that statute is evidence *per se*, the facts embraced in it *exist*. That statute proves that every phase of Spiritualism existed with the Hebrews, and when Moses inaugurated the house of Levi as the priesthood of Israel, then he uttered the language claiming to come from God, that all these others should never consult with God, some through the priesthood of the house of God, and whoever approached God in any other way, "Let him be anathema maranatha!"

Turn now to the 13th chapter of 1st Corinthians. Let me read it, and see how near the gentleman come to the fact. "Beareth *all things*, believeth *all things*, hopeth *all things*, endureth *all things*. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall

cease; whether there be knowledge, it shall vanish away." For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away." That is, when this mortality puts on immortality, then these partial phenomena of mortal life shall cease. Turn to the next chapter, a continuation of this, and Paul winds up the whole system in this declaration: "And the spirits of the prophets are subject to the prophets." That covers the whole question. He has admitted that—no back down on it.

"Concerning spiritual *gifts*." The word "gifts," in italics; concerning spiritual *things, seers, mediums, teachers*. In the 14th chapter of 1st Corinthians again, "Follow after charity and desire spiritual *gifts*." Then he goes on and talks of speaking with tongues, healing the sick, moving of ponderable matter, how they should speak, how many at a time, when one is speaking another should cease, for God is the God of order and not of confusion. "And the spirits of the prophets are subject to the prophets."

"Spiritism." We are not discussing that. This is a name given us by the Adventists. We are *Spiritualists*, believing in the continuance of the soul here and hereafter. He had no more right to introduce that word than I have to introduce Dr. Alexander Campbell. He has not confined himself to the resolutions. He has wandered away from it. Now every man of you that can think or dare reason, knows that the quotations he has read from the works of the Christian church are not authorities for Spiritualists. So I may say God got mad, repented, slept, snored, lay on his left side, on his right side, and showed his hinder parts to Moses. Now, if we had spoken these things, he would have brought them up as absurdities, and that the Bible does not sustain such propositions, and yet they are there.

Again, in the development of testimony, has he rebutted a single statement we made? Has he met a single question at issue? He has simply read the publications of the Christian church. He has simply quoted the law against witches and familiar spirits. We did not publish those books. They are not the works of our houses; not one word has he uttered from our writers. T. L. Harris, I have known him ever since he was fourteen years old. At first he was a member of the Baptist

church. Then he became a Universalist, then he accepted the works of Davis, and wrote two books of poetry. He then joined the Swedenborgian church, and wrote these works to sustain the Swedenborgians, and reflect upon the Spiritualists. He now, I believe, resides upon the banks of Lake Erie, and is engaged in raising grapes. He has not been known to the public for ten long years, in any sense, as a public man, or associated with the public. Here again you see a mystification brought before you. I vouch for what I say. I tell you what I know.

Now, then, does Mr. Harris presume to say that this world is only 5,873 years old? That Bible says so. Does Mr. Harris pretend to say that the authority of Paul, or of any other person, is superior to Samuel? Samuel says, "Because thou didst not execute God's fierce wrath against Amalek, therefore thy kingdom is taken from thee, and given to thy neighbor, even to David—1 Sam. 28.

Again, did not God order the Hebrews to put to death every man and every woman that had known man, and reserve the virgins for the use of the soldiery? Is there any thing in Spiritualism that is equal to this murderous intent? Does not the Bible sustain this declaration? Is it not there in its sacred pages? So might I have read Hare, Edmonds, Putnam, Davis, Tuttle, Jones, Francis, Hardinge, Doten and a host of others in support of my views. I might read the 20,000 inaccuracies, inconsistencies, and absurdities in the Bible, let alone the 26 chapters in Italics that were never uttered nor spoken by God.

But, Mr. Chairman, I have chosen to confine myself to the resolution. I take the generic meaning of the resolution. I admit that these absurdities, angularities and errors are with some of us, and why should there not be? We are but twenty-five years old, every sin that we are heir to we inherited out of our ancestors, the Christians. I know some of your own ministers who have stooped to the lowest crime. Does the fact that these men have uttered absurd ideas, affect the truth of Christianity? Does the fact that Dr. Randolph, in his eccentricity, utters absurdities, in any way or manner affect the *truths* of Spiritualism; those truths involved in the argument that I

first advanced, giving letter, page and verse in every case, which the gentleman, in reading from that book, has not done.

Mr. Harris—No; I did not always give you the page.

Mr. Wilson—No, sir, you have not—only now and then.

Now, Dr. Randolph, when he wrote those pages you have quoted, was in the hands of the church, in the city of New York. He had recanted Spiritualism, and gone over to the church. In February, 1859, he was preaching Jesus Christ, and hurling anathemas against Spiritualism. Dr. Gardner and others, of Boston, engaged him to come to that city and expose us. He went onto the platform, hired by Spiritualist, to expose Spiritualism, and in the midst of his speech was brought under the control of spirits, exclaiming as he threw his manuscript to the wind, "You are influencing me," and he then recanted every thing he had said against us, and dissolved his association with the church.

Now, I come to these lying spirits;—"For this cause, God hath sent them lying spirits that they may be deceived, that they may *believe lies*, and all be *damned*. *God* does it. "Now God hath put a lying spirit into the mouths of these thy prophets"—2 Chon. 18:22. 1 Kings 22 chapter, "And an evil spirit was sent forth from the Lord"—1 Sam. 26. So I might quote over a thousand just such passages.

Now let me consider the teachings of Jesus a few minutes "Except a man hate his father and mother, and wife and children, yea, his very life, for my name's sake, he can not be my disciple." There is not one of you Christians that do it. "No man hath at any time forsaken his wife, or children, or home, or lands, for the kingdom of God's sake, but what the same shall receive an hundredfold, and hereafter life everlasting." Does not the Bible sustain it. Isn't it there?

"And when he had finished commanding these twelve, he said unto them, Go ye not into the way of the Gentile and into any city of the Samaritans, enter ye not. But go rather unto the lost sheep of Israel." Is that a broad comprehensive gospel? I tell you no!

And the Lord commanded the unjust steward, in that he done wisely, for the children of this world are wiser in their

generation than the children of light." That is, we Spiritualists are better than the churches.

"And I, Jesus, say unto you, make to yourselves friends of the mammon of unrighteousness, then when ye fail, they [the mammon of unrighteousness] may receive you [my disciples] into everlasting habitations." In God's holy name, Mr. Chairman, whose are those habitations? The wicked? The mammon of unrighteousness! And Jesus advises his disciples to make friends of that mammon, and in the sternest language—Luke 16.

Again, the rich man and the beggar. There is no crime alleged against that rich man. He was clothed in purple and fine linen. He fared sumptuously every day. This other fellow was down in the dirt, the beggar of beggars. He was sick—covered with sores. They both died. The rich man went to torment; this worthless beggar landed safe home in Heaven. The logic of the New Testament, and the clear, distinct, practical teaching thereof! Are not these absurdities more than equivalent to any items read from the publications of his church impugning us? Does not this compare well with any thing he can produce from Spiritualists? Jesus ever makes the beggar, the harlot, the thief, or sinner equal with the good man, on repenting their sins.

"And God said, Who shall entice Ahab? And there stepped out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out and be a lying spirit in the mouth of his prophets, and the Lord said, Thou shalt succeed, and wilt prevail; go out and do even so."

If he has sent me here, then I am God's agent, and whoever opposes me opposes God. If the text is true, then it develops this fact that we teach, that every thing in nature is an agent in the hand of the Creator to accomplish his purposes. He knows no evil, nor good in the aggregate, but he knows good in the culmination. The objective point is the elevation of the races.

Now let me go to the cross a moment, and I find there manifested by the Jews toward Jesus the self-same spirit that you exhibit toward us—you and I are false witnesses. We are the very spirits quoted there under the rulings of the church.

Episcopacy will not let her ministers preach in your church. They suspended Dr. Tyng, in New York, for doing so. Baptists will not break bread with you, nor with me. Dr. Campbell is just as much a subject of hate and spleen as I am. The Unitarians step forward with a laugh and a leer, and say, "Ho! you are all wrong—there is but one God!" The Trinitarians step forward saying "What fools those Unitarians are!"

Mr. Chairman, is the mother older than the son, or the son older than the mother? Mary was older than Jesus! Man had no part in Jesus' birth, and nature—the woman only. You and I have no part in him, physically, or else the books fool us—one of the two. Are we not generically, practically, liberally sustained by the Bible, in every feature, in every particular? Jacob's mother deceived her husband and God blessed the fruit of that deception. God promised to Jacob the land of Canaan, Ishmael was promised it by the angel, and owns it now. One or the other was mistaken. Hence we say that these very contradictions my friend has quoted, are each and every one of them sustained by the Bible. And for every one he has found with us, I can find as many in both the Old and New Testaments.

Paul in writing to the followers of Jesus says, "Such lasciviousness as he had never heard of before, even worse than any among the Gentiles, that a man should have his father's wife." See the New Testament.

And I may quote that Jesus was taunted with being the child of fornication—John 8.

Now, I do not bring these things up in spleen, nor should I have done so, had he brought our books in instead of others here. I have confined myself to the proposition; he has not.

In conclusion, I presented to you my programme, my testimony, and he admitted every word of it. "It is all true. Whatever Mr. Wilson has quoted in this programme, I accept." I reject every word he has quoted, and demand that he produce the books in the development of his case, and not quotations. And yet he has proved by his quotations what I declared, that what ever a man could do, or see, or teach here, he could do, see, or teach hereafter, and did so in the development of Bible testimony.

Did he touch one of those characters that died and came back, and manifested as a man? Did he offer to disprove it?

The whole essential of Spiritualism is based upon that simple phenomenon of, "If a man die, shall he live again?" We have proved it by the Bible.

Dr. Moore and others with whom we have debated, conceded the fact, that if one single man has ever returned after death, all that Spiritualism claims is true.

I now come to this woman of En-dor. Josephus in that very chapter, says, that she was one of the noblest women in Israel. He says that she exhibited a spirit that was true and good, and that she killed the only fatted calf and ministered to her enemy. She played the part and character of Christ, as you and I have never played it, for we have not had the golden opportunity. She stood before her deadliest foe and was kind to him. She pointed out the way of life. She laid the morsel of bread before him and compelled him to eat, knowing that he had set a price upon her head. Her poverty is no cause of crime against her. In the development of the truth, there is not a nobler character in history; and yet I never heard a clergyman give that woman her true status in the Biblical record.

I now come to the healing of the sick. I come to the raising of the dead. I come to the discerning of spirits. I come to that helping hand inspired under the law of God, media and their works; the angels from God, directing the world and myself, my friend there, and this one, and under this divine law, each and every one of us agents in the hand of the Infinite, directed by spirits, under their control, efficiently working out the way of truth and love, and removing pain. And I have in this city, a dozen living witnesses, of these facts and assertions. Does the Bible sustain my position?

I submit my case to you with my testimony of the consistency of the Bible with Modern Spiritualism. I have not diverged from the proposition. I deny the extracts taken from those Christian tracts, They are garbled more or less, and foreign to the resolution. They ought not to have been brought in under our resolution, nor acted upon.

Now, does not the Bible sustain every point we have made? In reference to my friend, his business was to meet these points.



I had nothing to do when he admitted these. When he stepped forward and said "There is no issue between you and me, upon that testimony," he gives it to me, with all the force his words involve.

[Time out].

[By permission Mr. Harris made the following explanation, or correction]:—

He says—I admit all he said. These ladies and gentlemen know that I said I admitted all that he had read from the Bible, but denied his inferences therefrom.

[Mr. Wilson being allowed the same time to reply, said]:—

I admit that he said that. But has he *disproved these inferences?* Has he *met them?* That's the point.

Mr. Harris—They will judge of that.

Mr. Wilson—Yes, they will judge of that. Nor do I deny the quotations he has made, but, I offset the positions as explained, and deny *his* inferences.

[The Chairman then thanked the audience for the courtesy and kind attention they had exhibited, and all dispersed].

