

# AN EXPOSE

OF SO-CALLED

## "SPIRITUALISM,"

Or "Spiritism,"

AND

## ITS CHAMPIONS AND "MEDIUMS,"

BEING A RELIGIOUS

# LECTURE

DELIVERED

BY MR. CAMPBELL,

The Australian Bush & Gold-fields Missionary,

IN THE

SOCIETIES' HALL, BALLARAT,

ON

SABBATH AFTERNOON, JULY 7, 1878.

ETC., ETC.

(PUBLISHED BY REQUEST.)

PRICE: THREE-PENCE ONLY.

Ballarat:

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GOLD-FIELDS MISSION," 112 STURT STREET.  
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## P R E F A T O R Y.

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Mr CAMPBELL, the Bush Missionary, presents his compliments to his kind friends, the General Public of Ballarat, and acquaints them that the following pages have been printed from rough notes of his Lecture anent "Spiritualism and its Professional Champions, Mediums, &c." This pamphlet has been issued by special request; Mr CAMPBELL hopes to do good by its publication, and not being desirous of making money by its sale, has pleasure in charging only a mere nominal price, viz., three-pence per copy, to defray cost of printing, advertising, &c., &c. In the Appendix will be found three letters on "Spiritualistic Lecturers and Champions" which recently appeared in the *Ballarat Star*, and are now reprinted through the courtesy of the *Star*.

112 Sturt Street, Ballarat,  
27th July, 1878.

# LECTURE

ON

## SO-CALLED "SPIRITUALISM"

Or Spiritism.

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The following is the substance of the Lecture delivered by Mr Campbell, on Sabbath afternoon, 7th July, 1878, preceded and followed by devotional exercises, viz. :—

There is a modern, Satanic, and false religion, which has its preachers, male and female; its own Press, mediums, wizards, disciples and dupes. Within thirty years it has come into organized existence. Cradled in America, it has spread like wild-fire through various portions of the civilized world, including Great Britain and the colonies, and the number of its votaries is legion. That false religion is called spiritualism. 1. It is not to be wondered at that such is the case. Men reject the truth very readily, and history shows us that error and false doctrines have no trouble in finding votaries and disciples. 2. All men have instinctive veneration (in some degree) for the great unseen Creator and Governor of the Universe. Many have never heard of the Christian religion; or if so, only after they and their ancestors have long followed in the stereotyped grooves of error and of false religions. It is not to be wondered at, therefore, that in obedience to their religious instincts they have mentally created and ultimately worshipped an imaginary god. 3. In this way have arisen sects professing to worship—(1) the sun,

(2) the moon, (3) the stars, (4) certain flowers in certain lands, (5) wood, (6) stone, &c. Again, a few ambitious individuals, having private personal ends of their own to gain, and also feeling the restraints of the Christian religion too irksome to follow out in their integrity, have started, under favoring circumstances, some mighty and gigantic system of religious fraud and imposture. As samples of this sort of thing we may include:—1. Mahommedanism. 2. Mormonism. 3. Spiritualism. Mahomet, Joe Smith, and Brigham Young found little trouble (by pandering to the licentious appetites of their followers) in finding converts, disciples, and faithful adherents. Mahomet's principal bait was the promise of wholesale sensual indulgence in his promised heaven to all true Mahommedans. Moreover, every one fighting for and dying under the banner of the prophet was, as a matter of course, promised a future heaven. Joe Smith and Brigham Young, by allowing plurality of wives, pandered to the sensual instincts of the depraved under cloak and sanction of pretended religious authority. No wonder that two such religions, so well suited to meet the wants of depraved human nature, are even now in full working order, and implicitly believed in by vast numbers of deluded men, women, and children. Spiritualism I define to be an *Al* happy thought (from the devil's own standpoint) developed into an organized and aggressive crusade to contend with, harass, and worry the Christian religion, and gain converts alike from the ranks of the refined and intellectual (many of whom are indifferent about true religion); the illiterate, profligate, and vicious, and also the merely professing, and ritualistic members of the Christian religion. This is a convenient place to glance at two arguments sometimes used by "spiritualists," viz.:—1. It is alleged that Samuel's being raised from the dead by the Witch of Endor to speak to Saul (see 1 Sam., xxvii., verses 7 to 20, both inclusive) proves that the living can converse with the dead by means of certain "mediums." Now, I deny that the Prophetess of Aub (and a serpent worshipper) raised Samuel. Saul had banished all other wizards from his dominions. God was evidently angry with Saul for his incon-

sistency in thus acting, and then consulting the Witch of Endor. So (for wise reasons which I cannot pretend to understand) God himself raised up Samuel from the dead to tell Saul His message, as a punishment for consulting the Witch, although the threatened punishment of death (afterwards literally fulfilled) was because Saul had failed to execute judgment upon Amalek. The Witch was terrified when she saw Samuel (verse 12). Why terrified? Because she was (I humbly allege) an impostor, unable to raise any from the dead. She was a "professional," and if she ever had possessed power to raise and speak to the dead, she must have seen and conversed with many spirits. The inference is obvious. It was the first real spirit she had ever seen. Hence she was simultaneously frightened and punished. God thus, doubtless, punished her for even pretending to Saul to have power to raise the dead, and then afterwards coolly calling upon Samuel by name. Saul's case was a solitary, exceptional one, and gives us no good grounds for believing that any ancient or modern medium could or can raise and converse with "spirits." It shows, moreover, that even were God to raise a spirit when these mediums call,—it would be to deliver a stern message, including punishment for so heinous a sin. 2. The spiritualists often allege that by their teachings they have won over atheists to believe in a future state. Possibly; but as they practically deny Christ as the repentant atheist's Saviour, what is the use of "converting" him to so barren a theory? for it is a barren theory, if there be no Christ to dispel present and future gloom. Spiritualism is carried out by a few sharpers and adventurers at the expense of their numerous and deluded (although in the majority of cases innocent) votaries, disciples, and dupes. I need only refer to the well-known case of Slade (punished for detected attempt at imposture), and the so-called spirit-writing of the Paris photographers, who gave and charged their dupes for likenesses of their alleged attendant spirits, but whom the detectives compelled to desist from further swindling, after discovering a living confederate in each case standing as if a spirit waiting to be photographed. Professor Anderson, the Scotch wizard, when in

America offered for a wager by means of natural magic alone to outdo any so-called spiritual manifestations, but was never replied to. Maskelyne and Cook, of London, Professional Conjurors (by natural magic alone), regularly and successfully imitate the spiritualists, and outdo them in their own tricks. Professor Carpenter, also Huxley and many others, decline to recognize spiritualism as an admitted scientific fact. Their reasons are good ones. It will not submit to the same tests as electricity, chemistry, and other admitted sciences in being tested in open daylight, and in the presence of friends and foes. Its results are childish in the extreme; slapping one in the face, banjos playing in the air, chairs and tables dancing about; silly answers to silly questions; these are the mighty results of spiritualism. Even supposing it to be true that the living can in the 19th century talk with the dead (which I deny), then, if we may judge by the majority of the answers given by the so-called spirits, our only rational conclusion would be that the spirits have lost the common-sense they possibly had upon the earth, and have in another sphere degenerated into a sort of drowsy semi-idiotcy. The conditions of successful spiritualistic imposture are—That nearly everything shall be done in a state of semi-darkness at “seances;” none admitted but spiritualists, or those whom they think likely to be credulous, trustful, and unsuspecting. A charge is as a rule made for admission, say, half a guinea, or a guinea are the favorite prices. When religious questions are asked through mediums, deistical answers only are given; the divinity of Christ is always denied. Read 1st John, iv. ch., verses 1, 2, and 3—“Beloved, believe not every spirit,” &c. Christ is always denied. Now, as ever, the devils believe and tremble; so Christ being invariably denied through and by these mediums, shows us plainly that these so-called spirits are false, human humbugs, who, for the sake of money, and with the aid of natural magic, mesmerism, and ventriloquism, personate spirits. Mesmerism too, is called in, doubtless to assist in the deception of the ignorant and thoughtless. Some persons are easily mesmerised by others of strong will. The person so mesmerising another can, while

in a trance state, ask him various questions, and then, thinking meantime strongly of some subject or answer, can probably transfer these by a strong mental effort to the mind of the person questioned. The answer will then probably be precisely the one the interrogator wants him to give. For example: The mesmerist may think exclusively of angels, transfer the thought to his patient's mind (by mesmeric power and strength of will), and then say, "What do you see?" The answer will probably be of course, "Oh! beautiful angels, clothed in white, and with harps in their hands." My theoretical explanations of the way in which answers are given in many cases by so-called spirits are these:—1. An atheist, or a deist, who is a so-called "medium," asks the question given to him by a dupe who has paid his half-guinea. The response is given by a concealed mesmerised patient in the mesmeric trance. The answer wanted is first impressed on the interrogator's mind; it is transferred and photographed or "brain printed" (by an effort of will on the part of the interrogator) on the mind of his patient, who then gives the desired answer. The patient may possibly be very ignorant; but if the medium be clever and intelligent, (which he generally is), then the answer—no matter what it is which is wanted—will be easily forthcoming. Again, a clever medium who is a ventriloquist, or has a confederate in the room who is one, would ask the question, and either he or his friend would give the reply without leaving the room, and could cause the voice to appear to come down through the roof or from under the earth, if necessary, to deceive still more his open-mouthed, half-witted, and half-guinea dupes and disciples. People could be whisked about, chairs and all, round and round a room, or removed from one part to another, by means of ordinary natural magic apparatus, and also "invisible" strong wires, such as are ordinarily used in theatrical pantomimes. Besides the class of covetous "professionals" (who ply their trade under the mask and cloak of the so-called new "religion" of spiritualism), there are other two classes of men who by means of this im-

posture seek to stab the Christian religion, and further their own personal and peculiar views, viz.:—

1. Atheists who deny the existence of any Supreme Being.
2. Deists, or those who believe in a God of some sort, but not the Tri-une God of the Bible.

These, of course, specially deny the divinity of Christ. "He was a good man," say they, "but not the son of God." No two spiritualists precisely agree as to what God really is, or where He is. Each one has his own creed, denies and laughs at the Bible and its statements, and does what is best in his own eyes. Were they to become successful universally, marriage as an institution would cease; communism, anarchy, and brutal lust and bloodshed would reign supreme; and men, women, and children of future ages would, instead of progressing, ultimately retrograde into barbarism, and universally become sun worshippers. Yes, sun worshippers, for men must worship something or some one, either the true God or a material or mentally-created and imaginary one. I notice that a champion of the spiritualists will be in Ballarat some time soon. The Theatre or the Academy of Music will doubtless be engaged, and a charge for admission made every Sabbath evening, although to make a charge for admission to such places or any other public buildings on Sabbaths is quite illegal. The authorities have winked at this illegal proceeding in Melbourne. It is possible they may do so here. We shall see. Meantime, I do my duty by delivering this lecture, exposing the gigantic religious imposture and delusion called spiritualism. To you, as Christians, I need only say that the Bible,\* practically and in substance, condemns the waiting upon, listening to, taking any interest in, assisting in the support of, or consulting or being influenced in any way by spiritualistic male or female mediums, lecturers, preachers, pamphlet-writers, votaries, disciples, or dupes. In the metropolis the spiritualistic champion has earned much hard cash and some fame as a public speaker. Crowds of people have flocked to the Opera House on Sabbath evenings, and

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\* See Leviticus xix., 31, also xx., 6; Isaiah viii., 19, 20; 2 Peter ii., 1, 2, 3; Jude i., 8, 13, 14, 15, 16. See also Exodus xxii., 18.

paid for admission to listen to bold and blasphemous assertions that certain things are established facts; whereas the things referred to are backed up by no proof whatever, except such as may happen to exist and maunder about dreamily in the clever and enthusiastic but evidently heated and morbidly excited and diseased brains of the speaker and other spiritualists. Numbers have (in an intellectual sense) been led captive by the eloquent verbiage and sophistries of that public speaker, their faith has been unsettled, but what have they got in return? Nothing to give them comfort in this life, no hope of true peace and happiness in life, death, or eternity. In this matter, let me entreat of you to act independently of the Melbourne verdict upon spiritualism and its favorite and fascinating champion. Search the Scriptures and take only the plain teachings of your Bibles. Have nothing whatever to do with so-called "spiritualism," or with the utterances of its public, well-paid champions, or its private, unpaid, credulous dupes, disciples, votaries, and victims, except to warn them of their errors, and to endeavor to win them to the Christian's only Master, viz., Christ. In conclusion, let me urge the dear Christians present to lead after this hour more consecrated lives to Jesus, to be more consistent, loving, pure, and holy than ever, by abiding more closely and truly in Him, and being sanctified more and more day by day through His word, for "His word is truth." To the unconverted I say—Oh! "Behold," to-day, "the Lamb of God, who taketh away the sins of the world." Look to Jesus, Jesus only! Look and be saved! Look, look, look! Look at the crucified One, believe in Him, and be saved NOW! And may God help you, dear ones, to do so.



# APPENDIX.

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## LETTERS

Addressed to the Editor of the *Ballarat Star* by two  
Anonymous Correspondents.

### I.

#### "INSPIRATIONAL" (?) LECTURESSES !

SIR,—As the spiritualistic lecturess who will soon favor (?) Ballarat with a visit, professes to give her lectures under the alleged inspirational influences of "spirits" (good, bad, or indifferent?), and has in my own hearing, in a theatre on a Sabbath evening, actually invoked by prayer their aid, may I ask on what principle she permits money to be demanded, for permission to hear her, at the doors of theatres, &c., on the first evening in the week? If the reply be, "Oh, it is an entertainment;" then I ask again, why do the police authorities permit her and other spiritualists to charge for a sensational performance on such an evening, when other members of "the sock and buskin" (i.e., theatrical performers) are debarred from even plying their vocation, to say nothing about making money by it, on Sundays? The spiritualists sneer at parsons. Let them imitate at least their generosity, by admitting the public free, and afterwards "sending the hat all around at the door for three-penny-bits." Until they do this let us hear no more charges of covetousness, and "only preaching Christianity for money," banter at the expense of the cloth!—Yours, &c.,

A PLEASANT FELLOW.

## II.

## MRS HARDINGE-BRITTEN.

SIR,—Your correspondent, "A Pleasant Fellow," asks why the above-named lady in a theatre on the Sabbath, after invoking aid by prayer, permits money to be demanded at the doors for the privilege of hearing her lecture, and I answer him, on the same principle that the parsons (of whom he writes so glibly) expect their hearers to put money in the collection-plates, and if they do not or contribute in some other way at the doors or by seat-rents, they are, I assert, not welcome. It is not true, and "Pleasant Fellow" knows it full well, that the parsons generously admit the public free. All, without exception, are expected to pay to witness the performance, and it should not be assumed that the talented lady lectress can afford to find building, gas, &c., without assistance. She has therefore to follow suit with the other performers (as our friend puts it) and demand the fee. It is not probable that Mrs Britten will lecture here on a Sabbath evening; if she does (and your correspondent may sneer as much as he pleases), her friends here, who are perhaps more numerous than ignorant people imagine, will be prepared to stand by her in any action which a "Pleasant Fellow," or persons of his way of thinking, may take to try the point at issue.—

Yours, &c.,  
 BALLARAT, 17th July.

SPIRITUALIST.

## III.

## MAMMON, MOMUS, AND THE MEDIUMS.

SIR,—"Spiritualist" says one or two smart things to-day which demand a reply. I deliberately reaffirm that the parsons *do* admit free to all their Sunday services, and also religious meetings on week nights. Thousands of those who, as "Spiritualist" puts it, are "expected" to contribute to the "hat" or plate because they attend, do not contribute at all. The chief grumblers in the churches are, I hear, those who pay nothing either for seats rents or in any other form; even the willing ones contribute only moderately. One thousand people at a religious ser-

vice frequently contribute at the close little more than the current rent of the building to which they enthusiastically flock. This is well known beforehand. The "parsons," therefore, *do* act generously in declining to charge at the doors for admission of friends or enemies to any religious service. Besides, I find on enquiry that the majority of the Ballarat churches actually reserve a number of seats for those unable to rent and pay for these. Now, as the "spiritists" allege that the so-called "inspirational" (?) lectures are of a religious order, why do they not follow suit and admit free, trusting to a collection for any deficiency between hall-hire, gas (material, not oratorical), also advertising, &c., and the amount (if any) privately subscribed by the "spiritists" to defray current expenses? The tests (in some sense) of the sincerity of a man's belief in religious dogmas of any kind are—1. What do these cost him? And 2. What is he willing to sacrifice for these? Now, judged by these tests, the parsons and their committees of elders, deacons, stewards, &c., show their sincerity of belief by admitting all free, debarring none of the outside public from attending, and leaving it optional on their parts to contribute money or abstain from doing so. *They* do not stand at the doors and declare—

Outside leave hope of entering here

Who pay not at the door;

We care not if you pray or jeer,

But give us cash galore.

If the spiritualists really believe what they preach, why do they not admit free, have a collection, and make up out of their own well-filled purses any deficiency? I repeat that it is hard and unjust that the police deliberately allow spiritualists to charge at the doors of licensed theatres, academies of music, and opera houses for their performances on Sunday nights, and at the same time debar ordinary theatrical performers, natural magic wizards, and vocalists, &c. (equally deserving persons), from plying their callings, and charging for admission on Sunday evenings. "Spiritualist" calls his opponents "ignorant" people. His doing so shows that *he* is guilty of ignorance in saying so. Outsiders and impartial people acknowledge that, in proportion to their num-

bers, there are quite as many learned and intelligent and shrewd people in the orthodox as there are in the spiritistic ranks. "Spiritualist" should not show bigotry, intolerance, and "RILE" (as the Yankees say) by calling his opponents "ignorant people." Every one knows that the spiritists muster strongly in Ballarat; so much the worse for our beautiful and go-ahead city. With reference to the obscure hint of "Spiritualist" in his closing remarks, let me say simply and truly that as I am neither a policeman nor a detective, his spiritist friend has nothing to fear from myself or anyone connected with me, in the way of legal steps being taken by any or all of us to try the point as to whether she has a right to charge on Sundays for her performance. It is sufficient for me if I call public attention to the matter. By the bye, Mr Editor, may I ask *you* was there more illegality in Madame Cora's distribution of gifts to her audiences on week nights (inside of a building) than in the spiritistic lecturess charging her friends and foes at the outside doors of the Melbourne Opera-house on Sunday evening?—Yours fraternally,  
18th July. A PLEASANT FELLOW.

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#### IV.

##### ANOTHER "MEDIUM" EXPOSED.

L. E. Jennings, a "medium" who has been approved as a genuine one by the *Banner of Light* and the *Religio-Philosophical Journal*, one of them calling him the "mediumistic marvel of the age," was badly exposed at a *séance* in St. Louis last Tuesday by a party of gentlemen who forced him to change his clothes in their presence before he summoned the spirits. Nevertheless, inside of the darkened cabinet where Jennings was sitting, music was played, and finally a man, and afterwards what seemed to be a woman, and then a man and small girl, came out. The test was pronounced entirely satisfactory, and the manifestations eminently successful. Here was a man who, stripped naked, went into a strange cabinet and produced all these wonderful manifestations. No one could doubt. But an incre-

dulous Mr Jackson turned up the light, and insisted that the medium should be examined again. The medium demurred, and said his nervous condition was not such as to permit of further excitement. The committee, however, insisted that Mr Jennings should undress in the cabinet. He took off his pants, but declined to remove his shirt. Mr Jackson tore open the shirt, and exposed to view a roll of white muslin gauze and other material wrapped closely about the man's waist. This was examined and inside the gauze were found two pieces of red mosquito bar, a small French harp, and a tinsel gilt band. With the gauze and mosquito bar, Mr Jennings had draped his materialised spirits; with the harp he had produced the mysterious music, and the gilt band had answered for a bracelet. As soon as Jennings saw he was exposed, he said, "You have caught me good, and I own up." He explained that when he was taken to one side to be examined by a committee, he managed while changing pants, to slip the gauze from the pair he was pulling off to the pair he was putting on. Then if it was desired to examine the pants last put on, he slipped the bundle from the pants under his shirt. The spirit girl trick he performed by appearing at the cabinet door with one end of the gauze so arranged with a piece of red gauze as to appear like the misty form of a girl.—*Alta California*, 11th May.



# RELIGIOUS ANNOUNCEMENT.

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*Mr Campbell's AUSTRALIAN VOLUNTARY BUSH AND GOLD-FIELDS MISSION, Instituted in 1870, is Undenominational, and supported only by voluntary donations; within the last seven weeks, the Missionary has held 28 Meetings in Ballarat and neighborhood, addressed about 7000 persons, and distributed about 5000 tracts. Donations in aid of Mr Campbell's Victorian Mission may be sent to him at 112 Sturt Street, Ballarat, until 7th August; after that date, his permanent address for letters, &c., will be "Box 31, G.P.O., MELBOURNE." All Donations are duly acknowledged.*