

168

SPIRITISM

CANDIDLY AND FULLY

STATED & EXPOSED,

SHOWING

ITS EARLY HISTORY, MODERN MANIFESTATIONS, VARIED
AGENCY, DELUSIVE DOCTRINES, PERNICIOUS MORALS,
DANGEROUS POLITICS, AND FINAL OVERTHROW.

✓
By B. GILLINGHAM,

*Author of "Visions in the Isle of Patmos," "Thoughts on the
Book of Daniel," "The Doctrinal Drift of the New
Revision," &c. &c.*

✓
Melbourne :

DUNN & COLLINS, OPPOSITE CORNER TO POST OFFICE.

KEMP BROS., PRINTERS, 29 LITTLE COLLINS STREET EAST.

1881.

168

SPIRITISM

CANDIDLY AND FULLY

STATED & EXPOSED,

SHOWING

ITS EARLY HISTORY, MODERN MANIFESTATIONS, VARIED
AGENCY, DELUSIVE DOCTRINES, PERNICIOUS MORALS,
DANGEROUS POLITICS, AND FINAL OVERTHROW.

By B. GILLINGHAM,

*Author of "Visions in the Isle of Patmos," "Thoughts on the
Book of Daniel," "The Doctrinal Drift of the New
Revision," &c. &c.*

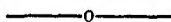
✓
Melbourne :

DUNN & COLLINS, OPPOSITE CORNER TO POST OFFICE.

KEMP BROS., PRINTERS, 29 LITTLE COLLINS STREET EAST.

1881.

P R E F A C E.



THE present condition of Christendom is such as to demand the candid and earnest attention, the serious consideration, and the deep regret of all who desire the real welfare of mankind. The main features of that condition may be found in the following, viz :— Materialism, Rationalism, Ritualism, and Spiritism. Of all modern systems, Spiritism is becoming one of the most prominent, the most powerful, the most alluring, ensnaring, and ruinous. It has obtained a footing in the Australian colonies, and, in one way or another, it is creating a considerable amount of interest in the minds of the people. That circumstance may be regarded as sufficient to justify the endeavour to present it fairly and fully to the public mind.

During many years I have given the subject much careful thought. I have read the works of various authors who have treated on the subject, and studied the Book of Books in as far as its teachings relate to the matter, and have arrived at the settled conviction that, with few exceptions, it is not fraud nor self-delusion, nor the result merely of the operation of some natural law, of which little if anything can be known ; but that, taken as a whole, it is a great, an awful fact, a system of tremendous evil, carried on by Satanic power, though the operation of natural law and human instrumentality.

If with some writers, lecturers, and preachers, I could think otherwise, I would simply let the matter alone, as I have no wish to occupy time in beating the air or fighting with a phantom.

It may be found, as the subject is proceeded with, that the views propounded are not in perfect agreement with those entertained by the readers of this little work. Still it is hoped that all will derive some benefit from a careful and candid perusal of its contents.

That such may be the result of his labours, in the sincere wish of

THE AUTHOR.

SPIRITISM.

SPIRITISM : ITS EARLY HISTORY.

THE question is often asked—What is Spiritism? Its modern advocates, among whom are crowned heads, distinguished noblemen, university professors, learned judges, eminent statesmen, men of science, ministers of religion, and millions of men and women in all classes of society, maintain that it is a New Revelation, and that nature is the divinity whence it has emanated. It is held and taught, that, under certain conditions, men and women in this life can and do hold communion with disembodied human spirits. That such communion is carried on by means of rapping, writing, drawing, test, trance, impressional seeing, and other mediums.

Mediums are public or private ; public mediums act in public meetings, in circles, &c.

Private are those who, for the most part, obtain communications simply by and for themselves. There are many hundreds of the former and thousands of the latter.

Spiritism is not a thing of modern times merely. Its history is coeval with that of the human race.

“ This is not a matter of to-day or yesterday,
But hath been from all times,
And none hath told us whence it came or how.”

We must, of course, except the inspired writers. But secular history is not altogether silent on this matter. Ancient records show that the Chaldeans and the Egyptians had their Sages or Priests who were famous for teaching and practising their magic. They had a regular system in which their Spiritism was developed, and by which they explained oracles, dreams and prodigies. To be learned in all the wisdom of the Egyptians comprehended a great

deal, and was chiefly confined to the Priests. Paintings on the walls of their temples show that they were acquainted with mesmerism and clairvoyance.

We next turn to the people of India. We are told that their sacred books contain a vast amount of Spiritism. The gods of India number about three hundred and thirty million. The lesser gods and spirits appear in the human form, and in a variety of ways when they chose to do so ; and at other times in passing to and fro among mortals they surround themselves with an ethereal veil, and thus become invisible.

The Spiritism of John Chinamen can be traced back to at least a half a century before the birth of Christ. Their religion consisted in a great degree in the worship of a host of spirits, demons, gods, and invisible powers. The people produced table rapping, and believed in elfs, hob-goblins, &c., hovering about graves, mountains, caves, &c. At present it is more like demonology than anything else.

There are other peoples to whom reference might be made, but it may be said briefly, that the history of all nations, the stories of all ages, the reminiscences of almost every family, supply numerous facts relating to Spiritism. An American writer, says :—"The psychological facts of the present century corroborate the general facts of the past on this subject."

SPIRITISM : BIBLICAL TESTIMONY.

There is another source of information in reference to the subject under consideration, viz., the inspired writings.

Slightly as the Spiritists are disposed to treat the Bible as a whole, they, nevertheless, so far as this subject goes, accept its historical statements, and tell us that, if we discard the manifestations of modern Spiritism, to be consistent we ought to set aside a large portion of Biblical history. The late Mr. Naylor, in his lectures, says :—"If the Bible be true, then Spiritism is true ; and that if Spiritism be false, then the Bible is false." I think we may accept the statement and admit the conclusion. Let those who

think otherwise ponder the following proposition :—*The Bible, independent of extraneous history, ancient or modern, demonstrates the existence of the Supernatural.* For proof I may refer in brief to the numerous manifestations Jehovah has given of Himself in various ways as recorded in the sacred Scriptures. I might commence with those made to the progenitors of the human race in the Garden of Eden, and go on to give those made to Cain, to Noah, to Abraham, to Lot, to Isaac and Jacob, to Moses at the burning bush, and to other persons at other times subsequently. These communications and manifestations were continued to different individuals, on different occasions, until the time of Daniel, and were commonly through angelic agency. That period has, not inaptly, been termed “the Dispensation of Angels.”

The prophetic period was characterised principally by dreams and visions, by which were made known to man the mind and will of Jehovah. These, however, through the unfaithfulness of the Jewish people, were discontinued some two hundred years before the birth of Christ. Then we have the wonderful teachings of the Divine Word—Emanuel, God with us—God made manifest in the flesh, Christ, the Son, revealing the Father, and making known the Divine Will to mankind. Next, under the dispensation of the Spirit, we have the teachings and miracles of the inspired Apostles and others, including the wondrous visions vouchsafed to that highly favoured seer, the Apostle John, in the Isle of Patmos.

Now, if the Bible presented only this one side of the picture, the Spiritists might maintain their claim when they assert the historic records of the Bible are on our side, proving that we are right, and that our system is divine in its origin.

But there is another proposition which deserves notice, especially by those who affirm that Spiritism is so much moonshine, viz., *That the Bible makes a broad distinction between those manifestations which are sought or obtained directly or indirectly from the Supreme Being for a wise, benevolent, or judicial end, and those which are obtained from other sources, and for other purposes.* Having just referred to the former class of these manifestations, we need now

refer to the latter only. But there were manifestations of the latter times—the *evil class* is plain and undeniable, inasmuch as they are both recognised and condemned in the sacred scriptures. And it may be shown that modern Spiritism belongs to the same category. “To the law and to the testimony.” (See Ex. xxii. 18.) “Thou shalt not suffer a witch to live.” (Lev. xix. 31.) “Regard not them that have familiar spirits”—such as are in modern times termed mediums—“neither such as seek after wizards, to be defiled by them.” In Galatians v. Paul reckons witchcraft among the works of the flesh ; and in Deut. xviii. 9-12, “When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divinations, or are observers 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.” Other and similar passages might be given, showing that such injunctions were highly important and necessary ; and that, in fact, their neglect occasioned the demoralisation and overthrow of the kingdoms of Israel and Judah. See statements recorded in II Kings, chap. xvii., also II Kings xxi. 6-9. The Lord removed Israel out of his sight by their being “carried away out of their own land to Assyria.” Judah was also carried away into a captivity, which lasted seventy dreary years. Thus national apostasy was followed by national ruin. And as similar causes are in operation in our times, we may expect that similar results will follow.

SPIRITISM : IT MODERN MANIFESTATIONS.

For the information of the general reader, we will now notice some of the phenomena of Modern Spiritism. Knockings appear to have been associated with the earlier phenomena in England. There are well authorised knockings at Rushton Hall, near Kettering, Northamptonshire, in 1548 ; and in the house of a Mr. Momphe-son of Tedworth, in 1661 ; at the house of Sir William Yorke, at

Leasingham, in Lincolnshire, in 1769, where a spirit imitated the sounds made by the servants and workmen. Most Wesleyans, and many others, are acquainted with the history of the singular occurrences which took place at the Parsonage at Epworth, in Lincolnshire, the residence of John Wesley's father. Our space will not allow our giving all the events in detail, but as the Rev. Richard Watson observes—"They are so clearly and so fully attested, and have acquired such a world-wide notoriety that it would be as easy to deny the existence of the Wesley family itself as to deny the existence of the manifestation which were continued from 2nd December, 1716, to the end of the following month."

In the next place we will notice the Spiritism of America. We are informed that its birth-place was in a little village called Hydsville, near the town of Newark, in the county of Maine, State of New York. In that village was a house of six or seven rooms above and below, and a cellar. In 1847, the house was occupied by a Mr. Michael Weekman. During his occupation, he was annoyed by certain rapping for which he could find no satisfactory explanation. In the beginning of December, 1847, a family of the name of Fox moved into the house. In January, 1848, the sounds became startling—sometimes in the bedroom at night, sometimes in the cellar below, and resembling the hammering of a shoemaker. Throughout February, on to the middle of March, the disturbance increased, and night after night, Mr. and Mrs. Fox lit a candle and explored the whole house in vain. On March 31, matters became worse. That night, they retired to rest early, hoping to sleep without disturbance. The bed of the children had been moved into the room of their parents, and they were told to be still, even though they heard the noises. But Mrs. Fox had scarcely lain down when the sounds were resumed with greater violence, and the children shouted out—"Here they are again." They sat up in the bed, and Mrs. Fox arose and called her husband. He tried the sashes, to see if they were shaken with the wind; and as he did so, the little lively Kate observed that the knockings in the room exactly answered the rattle made by her Father with the sash. Thereupon she snapped her fingers and exclaimed—"Here, old

Slipfoot, do as I do—count six, 1, 2, 3, 4, 5, 6.” The child had evidently heard it suggested that it was the Devil that made the noise—hence the challenge, which was at once responded to. This at once attracted attention. Kate Fox made the mere motion with the thumb and finger, and, as she did so, the raps regularly followed the motion just as much as when she made the sound. She found that whatever the thing was, it could see as well as hear. “Only look mother,” she said, bringing together her thumb and finger as before, the rap followed. This, according to Mr. Owen’s narrative, arrested the mothers attention. “Count ten,” she said—ten raps followed; “Count fifteen”—fifteen raps were distinctly given. Enquiries were made as to the ages of the girls, Margaret and Kate respectively, and the number of raps corresponded exactly. Other remarkable phenomena occurred. The two girls became remarkable mediums, and the Fox family became the subject of general enquiry and conversation. Public meetings were called, and committees were appointed to examine into the strange phenomena. After a close and lengthy investigation, they reported that they were unable to trace the manifestations to any mundane agency. The press, the pulpit, the scientific chair, were all in agitation against it. “No matter,” says William Howitt in his work on the history of the Supernatural—“The facts are open to everyone who choose to see them, and people believe their own senses rather than the wild satires of learned folly.”

In 1853, the Rev. Charles Beecher published a little work, entitled, “A Review of the Spiritual Manifestations,” in which he observes—“The public mind in America is fast settling down in the belief that the facts are facts.” The Rev. W. R. Hayden, writing in 1855 says—“Eight short years ago, not a single individual, in the United States was known as a Spiritist. At this date, (1855) two million five hundred thousand professed to have arrived at their convictions of Spiritual communications from personal experiences.” Two years later, viz., 1857, we find it stated that the number of convert Spiritists was upwards of three millions—a number equal to the united members of all the thirty thousand American Searchers. Among these were Statesmen, Members of the Congress, Foreign

Ambassadors, a Protestant Bishop, Clergymen in great numbers, Lawyers, Doctors, Professors, &c.

It may be observed, further, in reference to the varied phenomena, that the knockings previously referred to led to table-tipping and rapping. Then followed table writing, by fixing a pencil in a foot of a small table, and placing a piece of paper underneath, that, after a time, gave place to Planchete, or little plank. Some speakers and writers on the subject of Spiritism have declared that they have never seen a communication through the Planchete in the relation to any matter respecting which the medium, or some one present, had not some knowledge. If so, then they have seen but little, and they know still less. There are thousand of instances in which expressions wholly foreign to the mental habits of the operator will be found on the paper, and in which the communications relate to matters of which no one present has any knowledge. The same remark will apply to thousands of communications obtained by handwriting, both in private and in public. The writer will just say that he has inspected a number of spirit writings, which were obtained under circumstances that precluded the possibility of either fraud or delusion.

On this subject William Howitt says—"In some cases writing and drawing were done through the hands of the medium; in others, without any human hand at all—directly by a spirit agency, and in presence of numerous witnesses of a high character." Specimens of these may be seen in the *English Spiritual Magazine*, Vol. 2, p. 4, 32; Vol. 3, p. 184, 225; and at various intervals since. Speaking of spirit drawings he refers to the water-coloured drawings of Lady Ellis, to those of Mrs. Wilkinson, which have been seen by hundreds of persons connected with art and literature; and also to the pencil drawings of his daughter, Mrs. Watts. He further states that several of his family drew and wrote. That he wrote a whole volume of several hundred pages, without any action of his own mind—the process being purely mechanical on his part. A series of drawings, encircles, filled up with patterns, every one different, were given through his hand, one each evening. The

circles were struck off as correctly as Gitto or as a pair of compasses could have done them ; and he says he could not copy one of them in the same way if his life depended on it.

The *Banner of Light* gives an account of a Spiritualist picnic on a large scale in America, attended by thousands of persons, in which it is stated, among other things, that a large platform was erected for the speakers, &c.; that a lady, a drawing medium, who occupied the platform, sketched in the presence of numerous spectators, and when entirely blindfolded, and a number of beautiful drawings.

In this colony, particularly in Melbourne and Geelong, persons have developed as drawing mediums. The writer has witnessed some of their performances. He has inspected scores of drawings remarkable for peculiarity of design and artistic execution. Reference might be made to other extraordinary phenomena, such as instruments of music playing most exquisitely while floating about the room, in full daylight, and playing tune after tune at the request of persons present. Much might be said respecting the remarkable phenomena of spirit presence—persons appearing often in the very costume they were in the habit of wearing when in the body ; of spirits speaking, spirits singing, and also trance-speakers, whose utterances transcend all earthly eloquence, and whose poetic effusions, during one evening, strikingly resemble those of Burns, of Shakespeare, of Dante, of Longfellow, and of others. Test mediums, and healing mediums, with their wonderful doings, would furnish interesting matter for a long chapter, but we must pass them by.

Having briefly glanced at some of the phenomena of modern Spiritism, it may be asked—Are the facts admissible ? Of course we do not include in the question the tricks of imposters who appear before the public as Spiritists and mediums merely for the purpose of making money. People of that sort may be found everywhere, and mixed up with everything—the Christian Church not excepted. But the genuine facts of Spiritism exist by the million, and their credibility is equal to that of any facts that may be brought under our notice, the trifling exposures of the Baldwins notwithstanding,

the cabinet tricks being all that they pretended to deal with. It may be further stated that these modern manifestations are in accordance with those recorded in sacred and profane history, and also with the predictions of the inspired Scriptures.

SPIRITISM : ITS VARIOUS AGENCY.

There is another important proposition deserving special attention. It is as follows :—*The Bible predicts that in the latter times there will be a very marked development of the evil class of spiritual phenomena, and that the effects upon society will be terribly calamitous.* If the Scriptures give a certain sound on any subject, they do so with reference to *the falling away* and to the *great tribulation* of the last days—that tribulation being preceded by wide-spread error and wickedness, leading on to an infidel apostacy and fearful calamity. THE GREAT TEACHER connects with the tribulation the fact that there shall arise false prophets, who shall show great wonders, and shall deceive many ; and, if it were possible, even the very elect. He adds, “ Behold ! I have told you before.” These statements do not refer to the destruction of Jerusalem, nor yet to what some call “the tricks and juggling” of our own times. Paul, so much abused by the Spiritists, in several of his epistles, makes unmistakeable reference to the Spiritism of the present day. Some of his statements will be brought under notice as we proceed—statements which professional preachers of religion generally pass unnoticed.

It will be seen from what has already been said, that in modern Spiritism there is much that appears to be pretty and plausible. But it is not all that many of its advocates represent it to be. On the whole, as we shall show, it is opposed to the fundamental doctrines of the Bible, and is annually gaining hundreds of thousands of adherents ; in fact, increasing in numbers far more rapidly than all the churches in Christendom put together. Millions are induced to break away from the long-tried good old moorings of Revealed Truth, and to embark on untried and dangerous seas. Meanwhile, it may be asked, What are the professional teachers and watchmen in the Christian world doing ? If they do not fail.

to see the coming storm, they seem disposed to make light of it, and to think it will pass over without doing much damage. They thus lead the people to rest in a state of false security, and exposed to all the threatened danger. It is a matter of surprise that those who profess to be orthodox, and have given to the public sermons, lectures, or pamphlets on the subject, should have paid so little attention to the teachings of the Bible on these matters, and seem rather to join hands with the Materialist and the Infidel in ridiculing, and even denying all, spiritual agency in connection with the strange and various phenomena ; and in affirming that if there be anything in these manifestations beyond imposture or delusion—and many are obliged to admit that there is—why then, unquestionably, it is the result of some unknown law or force in nature. Now, if the question of agency can be at all settled, the general ground will be much narrowed, and a great deal of difficulty will be removed. We may venture to make the following statement :—

There is no distinct evidence furnished in any authentic record, ancient or modern, of any disembodied spirit appearing to, or holding communion with mortals in this life. The Bible, as already shown, abounds with spirit manifestations, but there is not one single instance in which this matter is contended for. The cases of Samuel and Saul, and some others, have been adduced in proof ; but they will not hold good. Let the case of Samuel and Saul be carefully considered. In a Spiritist's lecture on man, it is said—

“Saul consulted a medium at Endor. We read that the medium called before them was *the spirit of the departed Samuel.*” Spiritists may read the passage in that way, but it should be read as it is found recorded in I. Samuel xxviii. 5-18, “And when Saul saw the hosts of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then Saul said to his servants—‘Seek me a woman *that hath a familiar spirit*, that I may go to her and enquire of her!’ And his servants said to him—‘Behold, there is a woman *that hath a familiar spirit at Endor.*’ 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.’* And the woman said unto him—*‘Behold! thou knowest what Saul hath done—how he hath cut off those who have familiar spirits, and the wizards out of the land. Wherefore, then, layest thou a snare for my life, to cause me to die?’* And Saul swore to her by the Lord, saying—*‘As the Lord liveth, there shall no punishment happen to thee for this thing.’* 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, and the woman spake to Saul 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 cometh up, and he is covered with a mantle.’* And Saul perceived (from the woman’s description) that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul—*‘Why hast thou disquieted me, to bring me up?’* And 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 have I 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. And the Lord hath done to him as He spake by me. For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David.’”*

On the above case it may be remarked—1st. The Divine Being had nothing to do with it beyond permitting it; for when Saul found that the Lord answered him not in any, he tried to obtain information by means which Jehovah himself had strictly prohibited.

Next, there is no evidence that Samuel really had personally appeared on that occasion. It should be borne in mind that the whole affair was managed by the woman as the medium. Further, what she saw appeared to come up from, or rise out of the ground;

so that if it were Samuel, he must (to use Spiritist phraseology) have been in a very low sphere indeed. Again, the whole thing, so far as Samuel was concerned, may be resolved into an impersonation of Samuel by some other being—a thing quite possible, as we see presently. Another feature deserving some notice is, that there were more than one, that there were several that appeared on that occasion ; for the medium said she “ saw *gods* ascending out of the earth.” And lastly, there is a peculiar form of expression in the 17th verse, from which it is apparent that Samuel addressed Saul through the woman. “ *And the Lord hath done to him as he spake by me.*” Whatever may be made of this narrative, it, with other passages which the Spiritist’s cite, fails to prove what they try to make it prove, viz., that communications are obtained from human spirits. There is not one passage of Scripture that plainly affirms anything of the kind.

But still the question recurs—What is the agency ? For more than thirty years, men who rank high in the literary and scientific world have been giving attention to the singular phenomena of Spiritism ; and while, in most cases, the facts have been admitted, the agency has remained a mystery to all who have refused to admit that it is mainly spiritual. Many are aware that the Dialectical Society in London, the members of which, it is generally supposed, are materialistic in their views, appointed a committee of seven from among themselves, to investigate the phenomena of Spiritism. That committee carried on their investigations at each others houses during a period of three years. They held forty meetings, and used every possible precaution against collusion, delusion, or fraud ; and the result was that four of the committee inclined to the belief that spirit agency only could account for the strange facts which came under their notice ; while others of them affirmed that they were attributable to the operation of some law or force of nature with which, at present, we are unacquainted. Owing to the aforesaid spiritual element, which the report contained, it was carried by a bare majority of the society.

There has, now and again, been a stir in the Australian colonies on the subject, and the press has supplied the public with letters,

and sermons, and lectures, &c., in which it is often contended that there is nothing of the supernatural in the varied so-called Spiritualistic Manifestations of the present day. Most of these have repeated what others long-ago said, but never proved, that animal magnetism, electricity, unconscious action of the brain, the nervous power, unconscious cerebration, unconscious muscular action, &c., &c., could account for these manifestations; that in somnambulism, mesmerism, &c., we have similar manifestations, and that the laws which account for one class of the phenomena are sufficient to account for those of the other class.

But we find, in some of the cases, the conditions of the parties are altogether dissimilar; in others it may be granted that the same law, or natural force, is brought into operation, but more on this part of the question as we proceed.

Leaving the physical manifestations, and confining our attention to those of the higher—the intellectual class—we think it must be admitted that, necessarily, there are two intelligences associated with the phenomena—an intelligent communicator, and an intelligent recipient. Most are aware that in order to obtain a telegraph message, there must be an intelligence at each end of the line of communication; and also the intermediate agent, the electric fluid, &c., and so also in these spiritistic communications.

No doubt many writers and speakers on spiritism deserve some credit for verging very near to the solution of the mystery in admitting the mesmeric power in the matter. It would not be very difficult to arrange the whole thing for them.

The whole agency may be said to be threefold—the communicator, the recipient, and the channel of communication. Mesmerism may afford some aid in illustrating our views. In mesmerism, the parties operated upon must give themselves up to the control of the operator, or, at least, be entirely passive; the intermediate agency is animal magnetism, and by it the subject is brought under the controlling power of the operator. Then it is found that any mental

picture formed in the mind of the operator, becomes a reality in the mind of the subject. So in Spiritism; and, on this point, Spiritists and their opponents, to a great extent are agreed. Failure to a greater or lesser degree, may arise from a lack of necessary conditions.

The next question is, Who or what is the controlling power in spirit manifestations? And here we may affirm it is not that of disembodied human spirits, and that no communications have been obtained from such a source. But it may be shown that His Satanic Majesty is the Prince of Magnetisers. Some may be disposed to call in question the existence of a personal Devil. The writer is still old-fashioned enough to believe his Bible, therefore, he believes in the real personal Satanic Majesty. The Bible may be regarded as the only source of information in regard to these subjects. What, then, are its teachings on these matters? They are something like the following:—That there is an order of intelligent beings called angels, that they are vastly superior to man in their intellectual and other powers, that they existed prior to man, that, to a great extent, they hold intercourse with man, and that their manifestations and doings, for good or evil, are largely mixed up with the history of the human race; that all were once in a state of probation, that numbers sinned and violated the law, or failed in the conditions under which they were placed—"kept not their principality, but left their proper habitation." These are called, "evil angels, unclean spirits, devils," or more properly as in the new revision, "demons;" but they have a chief or ruler, and when speaking of him with them they are designated, "the Devil and his angels;" and, lastly that each has a real personal existence.

All this the Spiritists and the spirits deny; but which teaching shall we accept? Some theologians treat the subject in a very flippant manner, and it is but seldom that religious teachers design to honour His Majesty and his legions with passing notice. Some teach that demons are the spirits of wicked men; but if so, then what becomes of the theory that when the wicked die their spirits are consigned to the prison house of hell? And, besides it would.

be only natural to ask how these wicked spirits got out of hell—broke away from their infernal abode ?

The Bible, however, never speaks of demons as being human spirits, but describes them as fallen angels, *wicked spirits*, *lying spirits*, *seducing spirits*, acting with and under *the Devil*, their prince or chief.

By consulting the apostle Peter we may get to know something of the place of their abode, he tells us "God spared not angels when they sinned, but cast them down to hell (or as in margin of the new revision, Tartarus) and committed them to pits of darkness, to be reserved unto judgment." The word Tartarus here rendered hell occurs no where else in the Scriptures. What is the meaning of the word Tartarus? Let one or two authorities furnish the answer. D. W. Ramsey, an able writer, says—"The word Tartarus means, according to Greek writers, in a physical sense, the bounds of this material system. That place is, probably at present within the atmosphere of our earth." Dr. Parkhurst, and others give the same meaning to the word. So far, then, it would appear their residence is not far from our own. Again, what is their work? We refer to the Bible for an answer, it tells us they are "seducing spirits." Their chief is called the deceiver; the deceiver of the nations, the father of lies, the Prince of Devils or demons, Prince of this world, the God of this world, who blinds the minds of them who believe not, the Prince of the power of the air, "who works in the hearts of the children of disobedience." Paul says—"Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Mr. Tyerman, says—"We attribute omnipresence to the devil." That is a gratuitous assertion, and, like many others, is unsustained by proof. It is, however, enough for us to know that these beings many, mighty, and malignant, and are, in every respect, equal to their diabolical task.

“ They throng the air, and darken heaven,
 And rule this lower world ;
 On earth the usurpers reign,
 Exert their baneful power,
 O’er the poor fallen sons of men
 They tyrannise their hour.”

They all bear the same character—they are all seducing spirits. It may be said by some, that many of the communications bear the mark of moral excellence, that the spirits often give good counsel, &c. There may be all that in appearance—still the object is to seduce, to deceive. Again, it has been said by others, that if the devil is the author of Spiritism, and if he is teaching and doing what is to be found in connection with Spiritism, why then he is doing and teaching a great many silly things. Let that be admitted, still it does not follow that the devil is a fool. No ; these silly things are done and said for the same purpose as the wiser and better things are said and done—to seduce ;—their business is to seduce men and women from the Bible—from the God of the Bible, and from the Christ of the Bible. They carry on their work by stratagem, and cunningly manage to keep the cloven foot out of sight, and to persuade their thoughtless dupes that not demons, but the spirits of deceased and much loved friends are holding intercourse with them. Many examples of their hellish work and its ruinous success might be given. Take one case out of many of the same kind. An American writer, says—“ We were acquainted with a devoted Christian of South Boston, who was persuaded to attend a Spiritualist circle, in company with several other professors of religion. The spirit requested them to read the Scriptures, which they did. They were desired to pray. This confirmed them in the opinion that a good Spirit has come. Accordingly they met again and again. When the seducing spirit had gained their confidence, so that they believed all he said, he then endeavoured to convince them that some portions of the Bible were not reliable. He continued his infidel objections till she who was a devoted disciple of Jesus, when she first visited the circle, became a medium, and laid her Bible away as of little or no value. Similar cases have come under the notice of the writer.

Another question is—How do they do their work? The operators, we have seen, are demons—what, then, is the mode of operation? We have already referred to a natural law or force as the intermediate agency, and that law or force is the magnetic. As we wish our readers to see this point clearly, we make a remark or two, which we hope they will bear in mind. In animal magnetism a temporary paralysis of the brain is produced, and a sympathetic relationship, or condition, is established between the patient and the operator, by which the latter is the moving force or power, and possesses the same relative influence as the magnet over the needle, the will of the subject, not only being subjugated, but merged into that of the experimenter or operator. Hence, by this law, the mental condition of the latter is photographed, or impinged upon the susceptible negative brain, and is the guiding, ruling, and controlling force; in other words, the actions, fancies, and impressions of the subject are but the reflex manifestations of the operator's mind. Now, what do the Spiritists and the spirits say on this matter? In the *Banner of Light*, a Spiritist newspaper, of July 30th, 1857, it is stated—"The correctness of communications from the spirits, through trance mediums, depends upon the more or less perfect mesmeric control the spirit has of the medium or subject. We have been able to discover but little difference in the control a spirit takes of a trance medium and that taken of a subject by a good mesmeriser, though, undoubtedly, the power of the spirit to control the medium's mind is stronger, and the will more effective in using the organs." Again, in its issue of February 4th, 1860, it is asked—"Are these changes effected by the brain? The answer is—No; the nervous system is generally first affected, then the system entire; not simply the centre, but the system entire." Again—"Has the spirit any other way of manifesting itself except through the brain and nervous instruments?" Answer—"Yes." Once more—"When a spirit controls the mind of a person to write, is the impression always made through the brain?" Answer—"Sometimes the control is what is called mechanical control. Then the connection between the arm and brain is entirely severed; and yet

manifestation is made through what is called the nervous fluid, a certain portion of which is retained in the arm for the purpose of action. But, when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used." In this way, demons influence the minds of those who give themselves up to their control; thus men and women become mediums, through whom are manifested the varied and wonderful phenomena of modern Spiritism. Demons have employed this power, this extraordinary agency in all ages, and in all countries, and thus deluded and ensnared mankind, but never to such an extent, in the Christian world, as in the present day. Mr. Grant, an American writer, to whose little work on this subject I am much indebted, says—"It is the most complete, and consequently the most dangerous counterfeit of Christianity ever devised. Hence the danger."

In addition to the propositions already given, I wish to present to the reader's careful consideration the following, viz., that the Bible affirms, in the plainest and most emphatic manner, that in the last days, when the times of the Gentiles are about to be fulfilled, or closed, there will be in the so-called Christian world, and among the Jewish people, a huge apostacy, involving not merely the corruption of Christianity, but also its denial and suppression by an unblushing infidelity—a systematic, bold, blaspheming Atheism. There are now, in powerful operation, the systems already referred to, and various others, which are in direct antagonism to the teachings of Divine revelation; and as one writer has observed, "There is a tendency in all anti-religious systems, though diverse in some respects, to approximate and commingle." There can be no doubt as to this being the case in reference to the numerous anti-Christian systems of the present day, the result being a gigantic structure of evil—Atheism forming the massive foundation, and Spiritism the grand summit. Men in their madness and folly are industriously preparing the unhallowed materials, while in Germany they have already devised four distinct inscriptions, by which they intend to designate and, as they may suppose, adorn the godless edifice.

On one side is to be inscribed—

“ A CHURCH WITHOUT A PRIESTHOOD.”

On another—

“ A WORSHIP WITHOUT MYSTERIES.”

On a third—

“ A RELIGION WITHOUT A CATECHISM.”

On a fourth—

“ A MORALITY WITHOUT DOGMA.”

And around the glittering Dome—

“ A GOD WITHOUT AN OBLIGATORY SYSTEM.”

Of course it will be dedicated to the worship of humanity and of demons. At its dedication, the impious crowds will raise the heaven-defying shout, “ Who is the Lord.” “ Let us break their bands asunder, and cast away their cords from us.” For *this* Spiritism is preparing the nations of Christendom, and therefore it is not a thing to be treated with indifference.

SPIRITISM : ITS PERNICIOUS DOCTRINES.

The system is not the rope of sand that some would have us suppose it is. There is no sect or party in Christendom possessing a more perfect organisation than the Spiritists in America. They know it, and are trying to make the best of it. In the *Monthly Magazine of Social Science*, November, 1854, we read :— “ Spiritualism meets, neutralises, and destroys Christianity. A Spiritualist is no longer a Christian in any popular sense of the term. Advanced spirits do not teach the Atonement of Christ ; nothing of the kind.” The *Spiritual Telegraph* gives the following :— “ It, that is Spiritism, is likely to pervade and absorb all denominations of Christians, exert a moral and reformatory power among the nations, and inaugurate the Millennial era. We feel our advance will be irresistible, and our conquests speedy and sure. To Spiritualists is committed the Gospel of the present age.” Such are their claims, their boastings, and their intentions. It will be seen that the doctrines embodied in Spiritualism are in very deed what Paul calls “ *doctrines of devils.*” What may be regarded as

their first doctrine is that "the teachings of the Bible are of no more authority than the tales of the Arabian Knights, or of old Mother Goose." Such is the statement made by a writer in the *Banner of Light*. A Spirit claiming to be the Rev. John Moore, says—"My friend asks: 'Do you believe the Bible?' I answer, 'No, I do not; I cannot believe one word of it as the Word of God.'" *Second*—They affirm there is no personal God. A spirit says—"There is no God anywhere to forgive sin." Another spirit declares—"We must regard him (God) as a central principle, but not as a being . . . a principle existing in all matter, in all conditions, and in all relations—a part of everything." In a paper called the *Age of Freedom*, we have the following—"Belief in a God is degrading, whatever character is ascribed to him. Where is your God? I can stand up and look him in the face, and affirm I have a right to life, liberty, and happiness, whether it is his pleasure that I shall enjoy them or not." *Third*—That there is no real personal devil. There is nothing surprising in that part of their creed. *Fourth*—There is no sin. The spirits say, "as we have said a thousand times before—'There is no such thing as sin. Whatever is, is right, —lying is right, murder is right, adultery is right,'" and so as to the rest. *Fifth*—there is no resurrection of the dead. A spirit says—"It is asked 'did not Jesus raise the dead?' He never did, and never could." The general teaching of the Spiritualists, in regard to the resurrection, is embodied in the following statement:—"The grave is the resting place of the form we no more require," and in reference to the resurrection of Christ, which constitutes the key of the Christian system, a spirit asserts that the natural body of Jesus Christ was never resurrected after the crucifixion. All nature *our* God tells us so."

Spiritualism claims to be a revived and a purer Christianity. Let us see how they regard its founder. Gibson Smith, one of the earliest and most prominent Spiritualist says—"I do not believe that the person who is called Jesus Christ was or is God's only Son. He is no more the Son of God than was John Howard, or George Washington." A Spirit says—"Christ was no more divine than you are. He was a good man, but by no means unfallible."

How does all this agree with the claims made by Christ himself? Once more—They tell us that God is man, and man is God. In *The Educator*, a book of nearly 700 pages, and a standard work among the Spiritualists, we have the following from a Spirit—“Everyone of you are Gods manifest in the flesh. The divine existence is one grand universal man. Another Spirit says—When man became a living soul, he became a God. All living souls are Gods. They die not. Go, living soul, rejoice in thy wisdom. Be a king, a god, a Jehovah. Look within yourself, read this inscription there, and thou shalt learn that thou art a god in thyself, thine own judge.” All this sounds very like the devil’s first recorded lie. Again, man is not only his own judge, but he is his own saviour. They say—“The only true religion is a natural religion.” You are your own saviours. In answer to the question—“Did not Christ die, that through his death, we might have eternal life?” A spirit answered—“No! Christ did not die, that through his death, we might have eternal life. His death has no more to do with the remission of sins than the death of any of your martyrs.” Another spirit says—“No man should rely on any saviour outside of himself. Each and everyone is a saviour as he is a judge, a god.” They deny the personal coming of the Lord Jesus Christ. Leo Miller, in a lecture at Boston said—“We behold, in the advent of Spiritualism the second coming of the Spirit of Jesus of Nazareth.” And they tell us that Christ has come to as many as have embraced Spiritualism. We think by this time you will have seen that the teachings of Spiritualism are not such as would come from good spirits, angelic or human; but that they are, in very deed, the doctrines of devils. There is, however, one other doctrine which, they tell us, lies at the foundation of all the rest. The Spirits put it thus :—“If man would become satisfied of modern Spiritualism, he must first be satisfied that he is an immortal being.” A Spirit says—“The first, the greatest, and the grandest proof coming through modern Spiritualism is the immortality of the soul;” and another states : “That the visitations and manifestations from the Spirit world are to convince you of the immortality of the soul.”

The Educator says—The following are eternal principles :—
 “Man is immortal. Human beings congratulate themselves that they alone are immortal. The primal pair had the star of individual immortality.” On this point numerous quotations might be given from the published writings of Spiritists and Spirit communications. It is a doctrine on which they lay great stress ; and the questions naturally arise—Is it a doctrine of demons like the others we have named, or is it a doctrine of Divine Revelation ? The case seems to stand thus : The demons teach that man is naturally and necessarily immortal, independent of God and of Christ, whereas the Sacred Scriptures plainly tell us that it is a gift imparted by God to man through Christ, on the condition of faith in the sacrificial death of the Lord Jesus, and that there is no immortality, no eternal life, for any out of Christ. Now, which shall we believe ? Spiritualists, or the Bible ? God, or the Devil ?

THE MORALS OF SPIRITUALISM.

We are told that Spiritualism is a new gospel, and that the Philosophy of Spiritualism embraces all the virtues, and strikes at the root of all evils—social, political, and religious. As we proceed, it will be seen what are virtues and evils. Let us see what those who have been behind the scenes have to say in this matter.

Dr. B. F. Hatch, who had ample opportunities of knowing what Spiritism really is, tells us he is frequently asked if he still believes in the phenomena of Spiritualism. He answers “Yes,” and says—
 “I should deem it more than a waste of time to write about what does not exist ; but through it all, I believe there is a powerful influx of an infernal error into nearly all mediumistic minds, which greatly corrupts the moral sensibility, and proves, almost universally, disastrous to its victims.” Again he says—“Iniquities, which have justly received the condemnation of centuries are openly upheld ; vices, which would destroy every wholesome regulation of society, are crowned as virtues ; prostitution is said to be fidelity to self ; marriage an outrage on freedom, and all change is believed to be an improvement, as there is no retrogression ; iniquity is only the

effervescence of a heavenly destiny; God is shorn of his personality; the Bible is a libel on common sense, and Christ a mere medium hardly equal the spiritual babies of this progressive age." Another writer, Dr. P. B. Randolph, who was a medium about eight years, and who, in that time, was in a trance state more than two thousand times, and made three thousand speeches, tells us that five of his friends destroyed themselves, and he attempted it, by direct spiritual influences, and he adds—"All this I charge to demonism, and the infernal doctrines taught by invisibles. I enter the arena as the champion of common sense against what, in my soul, I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on earth; the most seductive, hence most dangerous form of sensualism that ever cursed a nation, age, or people. Every crime in the calendar has been committed by mortals moved by viewless beings—adulteries, fornication, suicide, desertion, unjust divorces, prostitution, abortion, insanity,—I charge all these to this scientific Spiritualism." The Spirits and the Spiritualists don't like Paul, and no wonder, for he states plainly that among the most marked features of the latter's days will be the "departure of some from the faith, giving heed to seducing spirits and to doctrines of Devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron, forbidding to marry, and abstaining from meats." In that statement we have a striking portraiture of Modern Spiritualism. It is stated that scores of ministers have left their churches to preach the new Gospel of Spiritualism. Large numbers of church members have broken off their former religious associations to mingle with those who teach the New Religion; and very rarely do they ever return to the Christian Church again.

THE DANGEROUS POLITICS

must also have some notice. The social and political arrangements and designs of the Spirits and Spiritualists occupy no unconsiderable place in their system. The first five years of its existence were mainly characterised by its varied and startling phenomena, and the

development of what may, perhaps be termed its ecclesiastical teaching and organisation. In the early part of the year 1857, the movements of the Spiritists gave indications to incorporate the political element. In March of that year, a conference was held at Boston, U.S. It is stated one object for which it was called was to consider the wisdom of taking incipient steps towards forming a new confederation, wherein distinctions of clime, of colour, and of sex, will be no bar to equality. In June following, a similar conference was held in New York. *The Spiritual Telegraph* reports that their object is to overturn the unharmonious and evils of the present condition, and in their place to establish a new social order on the earth. *The Spiritual Age* contains an article entitled the "Angel Movement," in which is found the following :—"New phase of Spiritualism, Great National Symbolic, Outwrought Spiritual Manifestations ! All sects and denominations, creeds, parties, nations, tongues, and peoples now existing on the face of the earth to be dissolved and pass away, and a new divine governmental order to arise instead. "The judgment day, millennial morn, and resurrection of the dead, are at hand ! We all believe that the real, underlying ideas, fore-shadowed by what is popularly termed Spiritism look forward to the political, material regeneration of society, as well as to a Spiritual Revolution, and it is high time that some public, formal action were taken. . . . Let us assume a political attitude and make the world feel that we are no longer to be trampled on with impunity." In a Spirit communication we have the following :—"The object is to convince sceptics of the immortality of the soul ; disrobe death of its terrors, give to man a rational religion, and unite men in one grand sublime faith, in which angels or spirits of the dead hold intercourse with living men, thus raising the condition of the material world up that of, and in harmony with, the Spiritual. The design is, through this increase of knowledge and Spiritual elevation, to crush, destroy and break in pieces all the existing forms of government on the face of the whole earth, and, in place of them, build up one common form of government in all the earth, having one head.

In this form of government which will be a theocratic democracy, every man will be his own ruler, and his natural demands, his highest care." Under the head of "practical spiritualism, purposes and plans" *The Spiritual Telegraph* states—"It is hardly to be supposed that an enterprise so startling to the world as the last eight years have proved the spiritual movement to be, would have, for its grand end anything like the presentation of mere phenomenal exhibitions, abstract philosophy, the incidental re-union and gratification of long-severed and lacerated affections, or even the generation of a new, or broader, and more living connection of the truth of immortality."

All these, indeed, and more in the same line, have been, and still are, very useful, and are not in the least to be undervalued; but if the movement itself rested on these as an end, it would seem that the end itself was quite unworthy of such a great and grand commencement, such a wide-spread interest, and such hopes and aspirations as have already been created. The grand purpose of the spirit world then is of a much broader nature, and a more thoroughly practical spirit. It aims, in short, at the establishment of a new social order on the earth, through whose mediatorial harmony alone the divine truth and its good can descend only upon and into a waiting and responsible race. It is also the purpose of Spiritualism to educate a class of persons, in certain practical functions that they shall become pivots of groups in the coming new social order. These pivots of groups correspond with what are considered commanding officers in an army when the time comes for action. They are to direct the movements in their division in harmony with the general plans. We learn that about 250 persons have already been selected. We are told that these persons are scattered all over the United States and the provinces. Another purpose of the movement is the establishment of a new system of government. It is a combination of the two elements of Monarchy and Republicanism, making therefore—partly because of the combination, and partly for other reasons—a new idea and government. It has already matured its plan to quite an extent. All these things grow out of a new church—a church of principles, not of dogmas. This church is to

be both interior and exterior, or individual and organic. It is to reconcile both the Catholic and Protestant phases of the religious idea—not overlooking the three great religions which dogmatic Christianity does not recognise, viz., Hindooism, Mahomedanism, and Judahism. It is the grand unitising church of the spiritual age, and blends into harmony the antagonised elements of the analytic ages. It is the mother of all institutions for external uses—therefore the mother of the States, and, in the combinations, takes place the union of church and State. In the *Educator*, p. 412, 413, we find published a series of questions of a most stringent character, for the guidance of those who offer themselves as pivots of groups, from which we may learn a something of the way in which the pivot-men are selected. Prominent persons will be placed, whose motto shall be eternal principles, not parties. Reference to these principles may be found in the *Educator*, p. 136, 412, 526. It says—"The corner stone of this new enterprise rests on the following eternal principles :—First—Man is immortal. Second—It requires two persons, male and female, to constitute a whole man. Third—Each man and each woman if you please has a perfect right, under all circumstances, in all conditions, and in whatever relations, to do as he or she pleases. Fourth—Government is but a temporary arrangement, to be outgrown with all possible speed. Fifth—The highest possible human government is interior or individual, and may at all times, in all places, and under all possible circumstances be safely obeyed. Sixth—God is man, and man is God. No clearer idea of the Divine existence can possibly be communicated to the mind than in the statement that he is one grand universal man."

The Banner of Light, for March, 1880, under the heading, "Message Department," contains messages given through the mediumship of Miss Theresa Shelamer, and preceded by the following Invocation :—

"Once again we would approach thy throne of love, oh Father God, and bearing before us the struggles and trials of our past existence, bringing unto thee the joys and blessings which have come upon us,

we would twine them all in our wreath, laying them before thee as an offering, together with our continued trust and confidence in thy tender care, at this time, which is a season of rejoicing in commemoration of that time when peace and good will to man rang out upon the frosty air. We bring to thee our aspirations and our gratitude, praying that thou wilt guard and guide us, as thou hast done; knowing thou wilt ever give unto thy dear humanity those experiences which every soul needs, in order to purify it and bring it into thine own kingdom. As this time recalls the season when light was born from darkness, and peace came forth from the despair and ignorance of the past, so to-day we would commemorate that blessed time, because thine own gates were opened, and angels descended from the heavens above, bearing with them tidings of immortal existence, tidings of good cheer to mortals that there was no death, that angels could return and manifest with love to those who still lingered upon the earth. So from that time until the present, these blessed tidings have gone ringing forth that love endureth forever, that life is immortal, and cannot fade away, that there is no separation of souls, but that kindred hearts are still bound together with ties of sympathy and affection which no time or death can destroy or take away. To-day we come to thee with all the burden of our souls, asking for new light and strength, that we may still give forth unto the people tidings of those who linger in the immortal world, that we may send forth a blessing from friends on the other shore to those in the mortal form anxiously long for tidings for dear ones gone before. We ask that thy blessing may rest upon every soul, whether upon the mortal or immortal shores; that each one may be guided onward and upward towards the supernal realms; that every heart may know that peace which passeth human understanding, that the comfort which only heaven can give may fall upon every soul, no matter where or how it may be."

The eighth message is from Dr. George Renton, and is as follows:—"How do you do, Mr. Chairman? Are all spirits allowed to come to this place? (Yes.) Well I thank you. But before I proceed I must first confess that I thought very little of this thing

when in the body, and rather held it in contempt. I had friends, indeed relatives, who were somewhat interested in the phenomena of Spiritualism ; but I would not give it my attention, because I felt it to be a stupendous fraud. In coming to this public place this afternoon I shall make the *amende honorable* by confessing that I was in the wrong in regard to this philosophy, that my friends were right, that I am humbly seeking to learn all that I can in regard to its laws and its teachings. I passed away in Boston nearly five years since. I was once here visiting from the West, where I had located, in Arkansas. I was taken ill and didn't recover ; was of course attended by the physicians of our own school, in whom I had the greatest confidence, but I passed out, and since that time I have been getting my eyes open, and I wish to tell my friends that I am not greatly interested now in the study of medicine ; indeed, I rather prefer to let it alone for those who are more enamoured with it than I could ever be, although the following of the medical profession came naturally to me. I came here principally to-day to send out a few words of greeting and affection to an old friend.

First, however, I would say, that if Dr. John Renton (he is in Auburndale, I believe), wishes to hear from me, or from father, we will be very happy to respond to his request, provided he furnishes us means of communicating with him, namely, a trance medium. We care not where or in what method he seeks communication, we shall be on hand, and being persistent and of vigorous natures I feel that we shall succeed in convincing him of our identity, provided he finds us a good instrument. My friend, who is at this time in Maine, to whom I wish to speak, will, I am sure, be pleased to know I have returned. Tell him that as I once said (possibly he may remember) "the proof of the pudding is in the eating," so I have been trying for the last four years to prove the pudding of Spiritualism, and I have found it so good that I take it again and again. Father sends his highest regards and kindest remembrances, as does my dear sister, and also my mother. I would say that mother cherishes a decided liking, a deep tenderness even, for my friend Charles, because of his young manhood, and she wishes me to say,

in this place, that she held great friendliness towards him before, but from the time that he refused to drink a glass of wine, even for her sake, because of his principles, she had cherished a deep affection for him, and I feel that he will be pleased to have me say so. As for me, I would clap him on the shoulder were he here ; but I send him my regards. Tell him I sometimes approach him ; father, however, gets the nearest to him ; and my advice to him is to go West before he dies. He will say, "the same old advice," and I reply, yes ; because I feel that he will miss much out of his life unless he does go in that direction, and gain some experience of Western life for himself.

Mr. Chairman, I thank you for your kindness. You will pardon me for the intrusion. My name is Dr. George Renton. I wish my message to go to C. R. Black, of Ellsworth, Me. Feb. 17.

Having so far endeavoured, plainly and honestly, to show some of the principles of Modern Spiritualism, we think most of our readers will have arrived at the conclusion that it is not from heaven, that there is nothing Divine about it, that its agency is not that of disembodied human spirits, but that its agency, its doctrines, its morals, and its politics are all associated with wicked spirits, and that the results will be dire calamity, lamentation, and woe. If it be really thus, ought not the watchmen of the Christian world to be aware of what is going on, and what is coming, to faithfully sound the alarm, and warn people of the terrible danger that threatens them ? To do that effectually they must abandon the Platonic philosophy that holds such a very prominent place in their teaching, and which lies at the foundation of Spiritualism, of the doctrine of purgatory, the adoration of the Virgin Mary, and the invocation of saints.

We present one other proposition for careful consideration, namely, that the Bible states most distinctly that Spiritualism, or rather Demonism, will be greatly developed in the last times, that it will be largely incorporated with the huge and terrible system of the Atheistical Antichrist, that in fact it will constitute one of its main features, and that that system, together with all that may be

embodied in it, and all its godless and Christless adherents will be swept away. Many of the statements of the Bible which relate to these subjects are very comprehensive, and include the Jewish people who, to a great extent, will be involved in the last great apostacy and its attendant calamities.

We would direct special attention to the second Psalm, and also to the 23rd chap. of the Book of Jeremiah. Our space will not allow the quotation of more than a few verses. V. 16—"Thus saith the Lord of hosts, 'Harken not unto the words of the prophets that prophesy unto you ; they make you vain : they speak a vision out of their own heart, and not out of the mouth of the Lord.'" . . . V. 20—"The anger of the Lord shall not return, until he have executed, and until he have performed the thoughts of his heart : in the latter days ye shall consider it fully." The whole of the 13th chapter of Ezekiel is devoted to this subject, and is thus summed up in verses 22 and 23, "Because with lies ye have made the heart of the righteous sad, whom I have not made sad ; and strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life* : therefore ye shall see no more vanity, nor divine divinations : for I will deliver my people out of your hand ; and ye shall know that I am the Lord." This and other similar passages show that Spiritualism such as exists in our day will have no place in the Millennium. Other passages might be quoted which fully accord with those just given.

Passing over other portions of the Old Testament writings, I may quote Matt. xxiv., which is often sadly Jerusalemised, and therefore mystified, but in which there is much that has a direct bearing on the subject under consideration. Paul's 2nd epistle to the Thessalonians, ch. ii. 1-12, deserves special attention ; also Rev. xiii. and xvii. ; also chap. ix. 3, 20-21. In chap. xix. 19-21, we have the final conflict and terrible issue.

The language is highly figurative, but it plainly teaches the infliction of awful retributive judgment, of terrible destruction.

With a word of warning from the great Apostle of the Gentiles, we bring our task to a close. He says—"Take heed lest there

shall be any one that maketh spoil of you through his philosopny and vain deceit, after the tradition of men, after the rudiments—or elements—of the world, and not after Christ ; Let no man rob you of your prize of his own mere will, by humility and worshipping of the angels”—see *Spiritualistic Invocations*, in which the spirits are addressed as angels—dwelling in the things which he hath seen, or, as Dean Alford gives it, insisting on the things which he hath seen, vainly puffed up by his fleshly mind, and not holding the Head, the Lord Jesus Christ. That is the grand test by which we should test all the systems and teachings of men. But a greater than Paul has said—“TAKE HEED THAT NO MAN DECEIVE YOU.”

It may be asked—If modern Spiritualism be such an evil thing in its source, its nature and its effects, why does a Being of infinite power, and wisdom, and goodness, permit it?

We answer—The Divine procedure, at present, is veiled in mystery, and that it is not in the power of mere mortals to lift the veil ; nor is it for them to say to the Allwise Ruler of the Universe, what doest thou ? His own Revelation, however, points to a future when all will be made clear, and when holiness and happiness shall triumph over sin any misery ; Angelic beings descend to the earth again, and with glorified saints, visibly mingle with mortals in the flesh, heaven and earth will blend together, so that there will indeed be—as stated in the inspired record—“DAYS OF HEAVEN UPON EARTH.” All that is now being mimicked and caricatured by demons ; but they will not be allowed to mar that more blissful condition, which will continue for at least a thousand years, the great deceiver and his legions being placed under restraint during that period. Rev. xx. 1-3. That happier time, after a brief period of rebellion, will be followed by the unmingled bliss and glory of the eternal ages. “And I heard a great voice out of the throne saying, behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and he their God ; and he shall wipe away every tear from their eyes, and death shall be no more ; neither shall be mourning, nor crying, nor pain any

more ; the first things are passed away. And he that sitteth on the throne said, " Behold I make all things new." And he saith, write, "*These words are faithful and true.*"

The following is a specimen of invocation frequently employed by mediums at seances :—

" Father and Mother God, thou Infinite Spirit, thou Divine and All-Pervading Source of Intelligence, thou Steadfast Flame of Love Divine, burning upon the altar of every soul, consecrating every human organism, making it thy shrine and revealing thyself unto all through the manifold faculties of human existence, we praise thee for the bounty which is around us, freely and fairly displayed, for all that contributes to our physical and intellectual well-being, but most of all for that union of our souls with thine which eternally binds thy children unto thee with indissoluble links which can never be severed or broken. May we at this hour enter into communion with those bright and fair ones who are standing upon the upper rounds of the ladder of human progress ; those who have passed through the scenes of difficulty in which thy yet embodied children may still find themselves ; those who in the light of a brighter world to-day are basking in the sunlight of a further knowledge of truth. May they communicate with us, and by their utterances unto our spirits awaken responsive echoes within every mind. May all the necessities of those who are assembled here to-day be fully met out of that ocean of knowledge which is for ever stretching before the soul of man. May we, one and all, drink more of the water of life than hitherto ; may we eat more of the celestial manna which descends from spheres of unmixed bliss ; may we hold more free, uninterrupted communion with angelic beings than ever before. May our meeting together be the means of eliciting truth, the means of purifying our affections and making us more useful in our day and generation ; and thus by our lives of obedience to law may we praise thee truly, now and for ever. Amen."